

able easily and accurately to figure the amount of your increase and the tithing due under the financial law of the church. Convenient budget books may be obtained from the Herald Office for this purpose.

Preparation of the Emblems of the Lord's Supper

Recently there came to my desk some questions from one of the younger elders of the church, concerning the preparation of the emblems—who should prepare them, deacons or priests, and whether bread should be broken and the wine poured in preparation, or should both be done by the elders before the congregation. In answer to his questions I wrote as follows:

In the past many questions have been asked concerning the details of procedure in preparing the emblems and I presume that the late President Joseph Smith has answered these questions through the *Herald* in one form or another in the fifty-four years of his presidency of the church, scores of times.

The customs prevailing when congregations were uniformly small are likely to be quite different from those which will be followed in larger congregations. For example, I well recall that according to my early observations the elders broke the bread before the congregation and the previous preparation consisted only in slicing the bread. What would we do now if we were to undertake to break the bread in this fashion to serve a congregation of 5,000 or more as we have several times in the Auditorium? The preparation of the bread and the wine in its last analysis goes much farther than the slicing of the bread, or the pouring of the wine, and it would involve the making of the bread and the wine both.

After all, the great thing to be desired is to preserve the true symbolic significance of the rite; and hence if one or two slices are broken at the table by the elders the full significance of the symbolism is preserved and the same is true of the wine. I therefore suggest that the emblems be prepared by the deacons, even assisted by some of the good sisters, if so desired, by having the bread not only sliced but broken, leaving a slice in the case of a small congregation or where only one elder is officiating, or two or three slices where two or three elders are officiating. These then can be broken in the presence of the congregation. I would suggest also that the wine be poured into the individual cups (and these should always be used where practicable) so that with a reserve supply

of wine on the table where necessary or wise the emblems can be spread upon the table during the blessing of the emblems.

This method of procedure would be to use the deacons in the preparation of the emblems up to the time they are placed upon the table and the utilization of the priests of the Aaronic priesthood for the passing of the emblems. Of course in either of these cases a member of the priesthood of higher rank can be used if necessary, even an elder officiating in the office of deacon where such contingencies exist as to make it necessary.

F. M. S.

A New Year

By Geraldine Wyatt

The Aztecs had a very accurate calendar in operation at the time of the Conquest. In their recording of time, there was a period consisting of fifty-two years, which was called a bundle of years. It was at the completion of one of these bundles of years that they believed the world would come to an end. And at the end of every fifty-two years they permitted the fires that had been burning upon the altars and tended by consecrated worshipers, during that period to die out. Through the first part of the dark night, the Aztecs looked forward with a horrible dread for the unknown. At midnight, a new fire was kindled, and that it was possible to kindle it, and from it light other fires was a sign that another bundle of years would leave them to pursue their mortal life. The other part of the night was given over to rejoicing.

The beginning of our new year, while not shadowed with pagan sacrifices and dire forebodings, is a time when we review the past, and look to the future. Some people celebrate this milestone of life, by making resolutions. Others ridicule this custom. Whether or not a person entirely lives up to a resolution, the fact that they have made it and for a time lived up to it has its part to play in the pattern of their life.

Characters are as frugal as nature itself. There is nothing discarded out of doors, but what it is absorbed;—the cast off strands of hair and useless strings are utilized in the building of birds' nests; refuse is taken back into the life of the ground; the dead leaves, the dead grass, all are absorbed. Nothing is wasted. Likewise there is no action, there is no thought but that helps to shape a character. The evil, once committed, lives in the being, like the poison, dormant, in the fangs of a long dead rattler. The good once felt or done is like the life in a grain

(Continued on page 38.)