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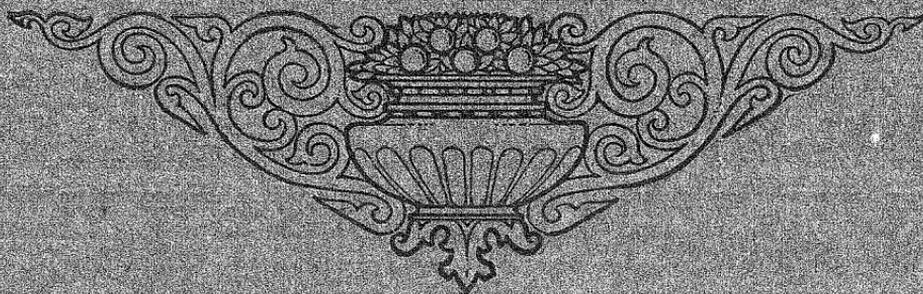
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THE H. P. ANNUAL

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THE H. P. ANNUAL 1907

THE QUORUM OF HIGH PRIESTS OF THE
REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS



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The H. H. Annual

1907

INTRODUCTORY.

To the membership of High Priests' Quorum of the Reorganized Church of Jesus Christ of Latter Day Saints; Greeting:

At the meeting of April 18, it was decided upon by the motion of the body to substitute for the *circular letter*, a journal of the quorum. And while the intended publication was blocked out by the committee, the working out of the details, preparation of manuscript, and publication was left to the secretary.

This is a much more important work of editorship than heretofore undertaken, nevertheless no imposed duty has ever been shirked.

With implicit confidence in the kindness and good will of my brethren, and with abiding trustfulness in the overruling providence of the All-wise, do I cheerfully betake myself to the task, putting aside the hesitancy that undoubtedly hath been the downfall of many an attempt at a noble deed, hopeful that the following pages shall prove to one and all interesting, helpful, and withal instructive.

When the *warp* and *woof* of our gospel striving is *trust* and *truth*, there is sure to eventually come the peace of satisfaction, and the fruitage of success.

And notwithstanding there should creep in weakness, or blunders, there must ultimately prove by such as stepping-stones a final victory—the which should be the aim of every member of the quorum.

This little journal is launched into the essential curriculum of gospel education: *which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents*, and that our ministrations may meet with the

approval of the church, and to this end in anticipation that it will measurably fill a long-felt want of the quorum.

The quorum as an organization of conservative men—*standing ministers*—have keenly felt the necessity of a publication where a freer and fuller opportunity to exchange views relative to the privileges, duties, and position in the government of God in the church militant we occupy and are expected to serve, and now if wisdom shall prevail, and a little sacrifice be made upon the part of each, an open door of usefulness and mutual benefit is inviting.

The quorum assembled will be the sole censor of all matter that shall find place in the pages of our *Annual*.

Hopefully,

ROBT. M. ELVIN, Secretary.

ADDRESS OF WELCOME.

An address by President Frederick G. Pitt, on the reception of several new members to the quorum, at the session of April 17, 1907, as follows:

I take great pleasure this morning in extending to our new members, on behalf of the High Priests' Quorum, a hearty welcome, and when I say hearty welcome, I mean all that the words imply. I am glad also to tell you that when your names were presented, though we considered each one carefully, yet when the final vote was taken, each received our unanimous vote. I believe I am correct in this, Mr. Secretary.

I sincerely trust that your uniting with us will be mutually beneficial; that you, in consequence of your experience in gospel work, may strengthen the quorum and make its work all the more efficient, and that we, by association and help, may be able to do you good.

The object of the quorum is at least twofold: First, to assist each other and educate one another in ministerial work. Second, to stand by and protect each other in righteousness from every opposing power. All must see the

importance of both these objects. In the observance of the first, the quorum has no small task to perform. It has often seemed to your speaker that it is very unfortunate that the church is not able to do more toward educating ministers than she is doing at the present time. Nearly all other churches have their theological seminaries and schools where their ministers are instructed, not only as to their work, but how best to perform it, while our ministers are taken right from the plow and workshop or desk and other avocations in life and placed in the pulpit, and over branches and districts, expected to preach, to serve as judges and many important positions: with little instruction from the church concerning these matters, excepting what they are able to gather from the preaching of the word, the printed matter, and the teachings of the Holy Spirit. While these sources of learning are good, it must readily be seen that if there were some systematic method of teaching employed by the church it would relieve both minister and people from much embarrassment, and better results would follow. The gospel seems to provide for this very work in the school of the prophets, but until this, or something like it, is established, we shall have to do the best we can to teach ourselves. Right here is where a good part of our quorum work comes in. We can teach each other, and this seems to be our duty. The Lord says:

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; . . . things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms.—Doctrine and Covenants 85: 21.

This certainly provides for an educated ministry. As a quorum we have tried to comply with this command, and our

sessions have been mostly employed along educational lines, as you will observe by referring to our printed programs.

Our second object is no less important. In presenting the gospel of Christ to our fellow men we have all been made to realize the power of the enemy in opposing us. He is ever on the alert, by night and by day, to destroy us and our work if he has the chance. At the present time we do not have the opposition in the way of open attack and persecution which the church had to endure a few years ago. Now his attacks are more subtle and crafty. It sometimes happens, too, that those who should be our friends allow themselves to

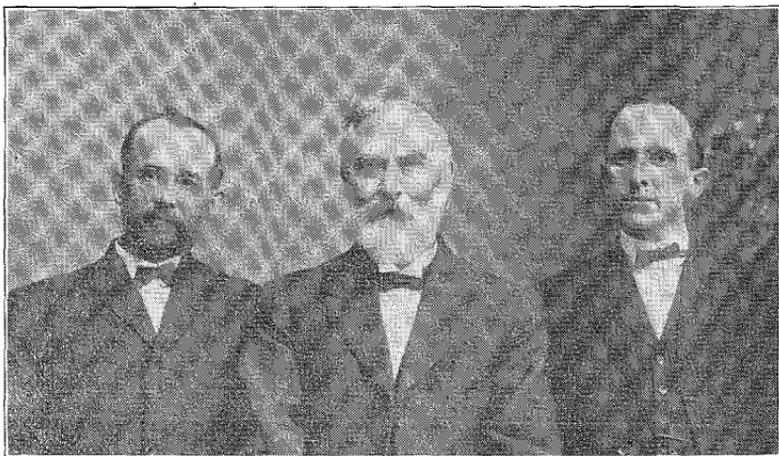


Photo by Charles Brackenbury, Lamon, Iowa.

THE PRESIDENCY.

be used as instruments in the hands of this enemy; unknowingly, no doubt, yet none the less effective on that account. At such times it is well to have brethren on whom we can depend for support. Let us do this, brethren, as a quorum. If one of our number is accused of wrong-doing, see to it that he is *justly* dealt with, and regard every man as innocent until he is proved guilty.

I suppose the duties properly belonging to our office as high priests are known to you, for nearly all of you have served as presidents of branches or of districts; in this you have

been doing work along lines provided for the high priests. In describing our work the law is very plain. In contrasting our work with other quorums, it says:

The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth: the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve.—Doctrine and Covenants 120: 3.

Again in section 122, paragraph 9, two arms are protrayed, one reaching out to the world, or where there is no organization, to bring them in and organize them, the other to the membership to nourish and sustain, in the following language:

In the missionary work, first the twelve; second, the seventy; in the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.

It will be seen by this that our special work, as high priests, is to care for the membership. And though under certain conditions high priests *may* travel and preach as missionaries; likewise the seventy, under certain conditions, *may* preside over branches and districts, yet this is not their special work. It seems to require men qualified for both lines of work. One class may be compared to pioneers whose duty it is to cut down the forest, clear away the brush, build the fences, plow the ground, put in the seed, etc., then the high priest comes along and cultivates the tender plant, destroys the weeds, and protects it from the destroying elements to the extent of his power.

I fear sometimes we have been devoting more time to planting the seed than we have to nurturing the tender plant, and have been developing missionaries, more than standing ministers. If so, we have made a mistake, for one line of work is as important as the other. I remember the first garden I planted. It did not take me long to plow the ground and plant the seed, and I was about to congratulate myself with having my work done, when I discovered that as the seed began to sprout the weeds came up all around it to

choke it, and it took all my spare time that entire summer to keep the weeds down and destroy the insects that seemed determined to destroy the plants. So it is in our gospel work; it often requires far more work to keep a branch in good condition, by caring for the members, than it does to preach the gospel and baptize them. A branch, like a garden, must be cultivated, and the tender plant protected from its enemies, or the sowing will amount to little.

It would seem then that our duty is plain. We should carefully study rules of government. And first of all seek to govern self. We should become familiar with the rules of order. One thing especially—we should cultivate humility. The greater our responsibility, the more humble we should be. In proportion as a man grows heady or high-minded in that proportion does he unfit himself for God's service. Let love be our ruling power, and thus cultivate the true Spirit of our Master. If we are actuated by love we will draw men to him. It will make us kind and patient. We must not expect more of people than they are able to give. Therefore do not scold or find fault. If you need to admonish, do it in kindness, and seek to encourage. Kind words of encouragement will do far more good than scolding and faultfinding. Cultivate cheerfulness and the spirit of sobriety, that the good Spirit may accompany our preaching. Here is where we need to keep in constant touch with the divine mind. We all doubtless know the worth of prayer and spiritual meditation. Let us employ it more in the future than we have in the past.

I think one may be pardoned for being a little bit proud of being associated with good men in the service of God. I certainly am very thankful that I am associated with such men as I see before me in this glorious work. There is a kind of pride that we should all exhibit. I hope I will always be too proud of my association with you to permit any act of mine to bring a reproach upon the quorum or humiliate any member of it. I appreciate your love and esteem. I believe we all feel the same toward each other, and desire to live worthy of it. May the Lord help us so to do.

IS IT ACCORDING TO GOD'S LAW TO PREACH FROM NOTES?

So far as any direct and specific statement of the law is concerned, we know of none either permitting or forbidding this practice, and it therefore becomes a matter of deduction or inference from other statements which have no direct bearing upon the use of notes in preaching.

Like all other public speaking preaching is intended to lay before us certain principles. These in the aggregate are known as the law of God, and where law is to be enunciated and explained we can not be too exacting in our efforts to do the work correctly. We know that lying at the bottom of all such efforts the intelligent forces are to be used to the best advantage. The old Pagan idea of inspiration is that it seizes the faculties of man, controls and utilizes them exclusive of the will and thought of the individual; but the Christian interpretation is that inspiration comes into the mind as a stimulative and enlightening force, quickening the powers of perception, broadening the comprehension and leading our thought with intensified power, of which we ourselves are conscious at the time.

We can perceive of no valid objection to the use of notes in preaching where the mental condition of the preacher is such that they serve as an aid to him in the proper presentation of his subject-matter. By *notes* we mean merely topical headlines, directing the attention in a succinct manner to the presentation of thought so that each part of the subject-matter may occupy its proper place and aid in fixing in the mind the final purpose of the sermon. We know there are many speakers whose particular mode of thought and speech require the employment of all reasonable helps, and where such conditions obtain the previous study of subjects and arrangement of facts, to be used in note form, are but wise and precautionary measures which any prudent person would employ.

In Mark 10:11, the Savior instructed his disciples thus:

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye pre-

meditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Language of similar import is found in Matthew 10: 18-20. This appears to be a special provision for extraordinary occasions, but of course can have no reference to the ordinary preaching of the gospel. In fact, if this were to be the general rule, there would be no necessity for giving this specific instruction to apply upon the occasions referred to:

Verily I say unto you, He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be some other way, it be not of God.—Doctrine and Covenants, 50: 5.

The opinion seems to obtain with some that the inspiration of the Spirit must necessarily be instantaneous, yet this Spirit is promised to be with us as an *Abiding Comforter*, and while with the minister out of the pulpit and in his studies, it is but reasonable to conclude that it will be operating then as well as when the hour of preaching comes.

Paul reasoned in the tenth chapter of his Roman letter concerning the preacher and his work and asked the question: *How shall they preach except they be sent?* indicating clearly that successful preaching requires more than mere oratorical effort; but this additional element of the *Spirit's presence accompanying the word spoken* in attestation of its truth, is not dependent either upon the absence or presence of notes which may or may not be employed by the speaker; but it is dependent upon the individual being *sent* and recognized of God, and upon his statement of truth. True we are told that we receive the Spirit through prayer, and if we *receive not the Spirit we shall not teach*, (Doctrine and Covenants 42: 5,) indicating clearly that no matter what our notes may be, in the absence of this essential factor at the time, the effort can not be successful so far as preaching is concerned. This does establish the fact that according to the law of God, either with or without notes, we are forbidden to teach without the Spirit's presence, but nowhere is the inference made that the Spirit will not be present simply because the

speaker has notes to aid him in his effort or that it will be certain to be present simply because he has made no notes.

Those of us who have heard the general run of our preachers do not need to be told that many of them have the same ailment or deficiency of which Moses complained—but unlike him they are unwilling to admit it, and in the absence of similar [assistance] (their brother speaking for them) if they speak at all they are at a disadvantage even with all the helps they can command. We anticipate the objection will be here made by some that the Spirit's presence will overcome all this, *bring to your mind things past, things present, and show you things to come*; but we all know from practical experience that through some hindering causes this is not always done, and the Spirit itself appears to be restricted in its operations to some extent by the condition of the mind upon which it is working; and where deficiencies exist such as were recognized by the Lord in the case of Moses, alternatives and remedial agencies may be properly introduced. The man who, when standing before a congregation, becomes embarrassed so that he can not think clearly and readily, and his faulty expression is the natural consequence of this, will find *notes* upon the subject, made when in study and meditation, not only an acceptable and material help to him, but still more profitable to the people whom he is seeking to instruct.

In the case of one who thinks quickly and speaks fluently, and whose store of knowledge is ever at his command, *notes* are not only unnecessary but may be an absolute hindrance. This class of preachers, however, are in the minority; and even though they are our best, it is not because they speak without notes, but because they are in other ways so endowed that they do not need them. The duty to preach is placed upon every one who holds the priesthood, with the exception of one or two minor officers, and this duty is to be performed like all others, in accordance with our several abilities; and making due allowance for all that the Spirit's presence does for the preacher, we know that many are deficient both in their concept and in their expression, and where this can in any way be overcome by previous study, under the Spirit's

influence, and notations made of the thoughts then begotten for future help, there can be nothing found in the law of God to prohibit such procedure, while in the light of reason and good judgment there are the strongest incentives to pursue such a course.

I mention one case which has come under my observation. I knew well an elder who belonged to the early church and who is now numbered with us, well informed upon all points, who had heard some of the best preachers which the restored gospel claimed present the gospel in its power. He considered this the greatest of all gifts, and in line with the injunction to *covet earnestly the best gifts* he asked the Lord, if it pleased him, that he might be thus endowed; but while making this request he stated that at the same time it occurred to him it might not please the Lord to give him this great gift, so he placed before him an alternative—to give to him what he considered the next best gift, that if he was not a great preacher to give him sense enough to know it, and I have heard him say at different times the Lord gave him the latter. Like Moses, he knew he could not speak, yet he was a most devoted servant, well informed, always at his post of duty, ready and willing to do all in his power. Why was he not endowed as he desired? Why are not many others similarly blessed? The use of *notes* may aid such speakers as these, but even then they can not hope to equal the efforts of those who excel as preachers without the use of notes.

This matter has rightfully been left to our better judgment; there being no law to prohibit, its employment must at least be permissible. Where passages of scripture, or references thereto, can not be readily or accurately quoted from memory, it is certainly a much better method of teaching to employ notes to be accurate in such matters, than to misquote the statements and thereby leave erroneous impressions.

R. ARCHIBALD.

ST. LOUIS, Missouri.

THE HIGH PRIESTS' QUORUM.

SUGGESTIONS FOR IMPROVEMENTS AND PROGRAMS.

BY ELBERT A. SMITH.

The writer has not much to present upon this subject, and possibly those ideas presented may not be of real benefit to the quorum. However, we will suggest the following thoughts.

We may improve ourselves as a quorum by improving individually, thus adding to the sum total of the strength of the quorum as it now exists; and we further improve by the accession of new members whose ability, worth, and past work commend them to our notice as suitable recruits. A larger, stronger quorum, with better equipped members, should be our aim.

Taking up the thought of personal improvement first: We may suggest that it is to be obtained along the lines suggested in the commandment that every man shall learn his own duty. As high priests we can improve our usefulness in our special line of work by a careful study of those laws governing in branches and districts, so that in the execution of them we may be correct in our procedure and always be found within our constitutional rights. We may further improve by a study of the Scriptures and all else that will help to increase our power as public speakers or private instructors. This may well include study and observation of other successful workers and of human nature, so that we may fit ourselves for pastoral work, which brings us in close touch with many phases of human nature, and calls for the constant exercise of good judgment. We must add to this the habit of prayer and scriptural exercise, without which the best informed and most able man will certainly fail as a minister of this restored gospel.

Three of the Twelve in reporting their missions report an urgent need of presiding officers for districts and branches. We should do all in our power to meet this demand, which one of them describes as a positive dearth. If there is any truth at all in the charge sometimes made that the high priests are not equal to the opportunities offered them, we should do what we can to improve and meet the needs of the hour; if

there is no truth in it, then we should establish a record for ability that will for ever discredit the charge.

In regard to building up the quorum, numerically, we may say this: In our opinion there is an urgent need of recruits from the ranks of young men. They will help the quorum considerably right now, and to an inestimable extent in future years, when they have acquired experience.

The average age of the quorum is too high—about fifty-six years, if we are not mistaken. There are not enough young men in the quorum coming on to take the places of the aged. We should follow the example of the Seven Presidents of Seventies, who are constantly on the watch for able men to fill the ranks of the Seventies.

If we find a man who is not a member of the quorum, who is doing pastoral work and doing it well, we have direct evidence that he is qualified for membership, and we have at least indirect evidence that God wants him in that particular quorum whose members are supposed to be the best adapted to pastoral work. We should carefully consider the case of such a man, and unless very serious objections are found, we should see that he is recommended for membership.

The fact (if it be a fact) that in the past high priests have not been properly recognized in their calling, should not be urged as an objection against ordaining other high priests.

We must build up the quorum until it becomes a power that can not be ignored. We must put it in such condition that if the appointing powers are in search of presiding officers they must of necessity turn to the High Priests' Quorum to find what they want.

As to the question of programs: I have no criticism to pass upon the plan at present pursued. It seems satisfactory and profitable so far as I have been able to observe.

APPOINTMENT FOR REMUNERATION.

IS THE PRESENT PLAN OF APPOINTING HIGH PRIESTS TO MISSIONARY WORK IN ORDER TO OBTAIN REMUNERATION OR SUPPORT, WHEN SPECIFICALLY EXPECTED TO DO PASTORAL WORK, EITHER WISE OR NECESSARY?

BY JOSEPH A. TANNER.

The above question has at least two features in it that concern high priests and their work, namely: Missionary work, and specific pastoral work, and these features being involved in the form of a question, with reference to wisdom and necessity, gives room to lay down a presumptive premise that the present plan is not wise or necessary, so far as the appointment of high priests and their remuneration is concerned. But probably it would be easier to assert a presumption than to prove it.

I do not call to mind any law revealed, or legislated by the body, that asserts the necessity of giving a high priest a missionary appointment (in the sense of continually traveling) when he is expected to do specific pastoral work, that he or his family might receive an allowance.

The revelation touching high priests' duties and prerogatives, with but few exceptions always makes the distinction clear that they are a standing ministry to the membership, and the exceptions to this are contingent on necessity.

For instance: In section 107, paragraph 42, Doctrine and Covenants, the Lord says:

And again, I give unto you Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.

Leaving them to travel if they choose to do so, evidently must be interpreted to mean, if the necessity arising in their fields of pastoral work or presidency called upon them to do so.

If we can establish the fact that God clearly intended the office of high priest to be one of a pastoral character, and those who hold the same to be a standing ministry, and presidency to the people—then we have very substantially supported our presumptive premise, namely: that to appoint them as missionaries when they are expected to do specifically pastoral work, that they might receive remuneration, is neither wise nor necessary.

We now call attention to a few features in the section of Doctrine and Covenants referred to above.

1. High priests are appointed over different stakes as standing presidents.

2. Presidency and work growing out of it is the office of their calling.

3. The High Priests' Quorum is instituted for the specific purpose of qualifying them to do the work.

Out of the above definition of their work grows the argumentative question, Why should any one expected to do the work as defined above be appointed as a missionary before he could receive a remuneration?

It seems to the writer of this paper, that to expect a high priest to do pastoral work and look after the membership in branches, districts, or stakes, and then appoint him as a missionary that he may receive an allowance, is not only impolitic, but reflects upon God as calling to office—defining their work—yet making no provision for their sustenance, consequently the appointive powers bridge over this deficiency, make them missionaries and subject to missionary rule and appointment before they or their families can receive support.

That the church in its early stages had the conception that high priests were a presiding and pastoral working body of ministers, we refer you to the minutes of a conference held in August, 1844, shortly after the death of Joseph Smith, found on page 125, of volume 5, *Millennial Star*, which reads thus:

President B. Young then appeared and proceeded to select men from the High Priests' Quorum, to go abroad in all the congressional districts of the United States to preside over the branches.

Page 126 says:

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families, and tarry until the temple is built, and then come to get their endowment, and return to their families, and build up a stake as large as this.

The above is not quoted to indorse their entire proceedings as a conference, but to show they had a right conception of high priests and their line of work, and to draw the conclusion that evidently they can be appointed as pastoral men to do that work, and receive an allowance without making them subject to missionary rule, and missionary appointment.

We find that the above idea of high priests and their work did not obtain only with the first organization, but also in the early stages of the Reorganization. As evidence that the church recognized that work of presidency should be provided for, we cite you to volume 3, page 459, Church History, the action of a conference held at San Francisco, California. It reads thus:

Resolved, That this conference invest Bros. Alexander H. Smith and William Anderson with power to appoint district presidents subject to the ratification of next conference.

Just prior to the General Conference of 1867, the Twelve and some others met in council, and passed some important resolutions. (See Church History, page 465, volume 3.) One of those important resolutions was: *Resolved, That it is the right of a General Conference to appoint the presiding officers of districts.*

However, we find that the General Conference of 1868 offsets the above to some extent by passing the following:

Resolved, That organized districts have the right to elect their own officers; their president included.—Page 494.

These quotations may seem irrelevant to the subject under consideration, but we have referred to them, not to raise the issue of whether the actions referred to were right or wrong,

but to draw conclusions from the actions to support our presumptive premise. The conclusions deducted are:

I. There is a work of presidency which is of a pastoral character recognized by the church, hence the distinction made in appointing missionaries, and district presidents, (see volume 3, page 483, Church History).

This idea of appointing is also conceded, or at least inferred, in Doctrine and Covenants, section 120, paragraph 2, where it says:

Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. We call attention to the above language: received and sustained by vote of district.

The Lord does not say they shall be elected and sustained—but *received and sustained*, evidently recognizing an appointive power. The issue involved here of who is the appointive power—the General Conference, or the Twelve and Presidency—is not an issue for this paper. But the real point at issue at this time is a specific work to be done recognized by the church and the Lord—also, the appointing of some one to do the work. Will we say that this work can not be supplied only by a missionary appointment, to the end of receiving a remuneration? It not only seems inconsistent to take such a position but quite unwise, also, discourteous to that line of work known as presiding and pastoral.

The second conclusion is that the above referred to line of work being conceded as a part of the salvation plan, evidently the Lord must have provided a class in the priesthood to care for it, and as evidence of such we quote the following:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these

spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them.—Doctrine and Covenants 122: 7.

In paragraph 8 we read:

If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.

The points we wish to call attention to are:

1. Because of the great need for laborers, high priests may be sent out as missionaries.

2. When they are, they are subject to missionary rule the same as the seventy, and should be left free from the care of presiding and pastoral work, to prosecute their ministry in gospel work.

In this second point, we can see the Lord clearly specifies if appointed as missionaries, they should be free from other work.

Recognizing two features of work they may be appointed to do, namely: missionary and pastoral, the question arises, if appointed to the pastoral department, why not receive an allowance the same as if appointed to the missionary line?

3. Where organization is effected high priests, or elders, priests, teachers, and deacons, should care for it.

4. *The twelve are to observe the law already given, to ordain and set high priests or elders to preside in large branches and in districts.*

It certainly can be seen by this time that the further we investigate and see how clearly the Lord sets forth two lines of work, that it must evidently appear incongruous with the law to insist that where an officer is desired to do specific work stated in the law and provided for, that he should be appointed in some other way before he could be entitled to a remuneration for his service.

The ninth paragraph of section quoted from, makes the two lines of work a parallel in the church, and specifies who should work in each parallel line, and to desire a man to do work specifically in the pastoral line, and yet break the parallel that he might be compensated, is not only unwise and unnecessary but illogical.

We will here call attention to another phase of this question, that we believe is the right one. That is: we are to receive support from the church on the basis of necessity. It will be remembered that a short time ago in one of the General Conferences, it was very much agitated that all *Herald, Ensign*, and church employees should be put on a ministerial basis, but the law clearly stated that each should receive according to necessity and in support of the contention such portions of Doctrine and Covenants were cited as are found in section 42, paragraph 10, also 19; and section 51, paragraphs 1 and 4, and various others, which we will not burden you with by quoting them, taking it for granted that you agree that necessity is the basis upon which we receive.

If the above contention is correct, then our premise laid down at the beginning of this paper is no longer a presumption, but develops into a cold fact, that to appoint a high priest as a missionary when expected to do pastoral work, that he may receive an allowance, is both unwise and unnecessary.

Pastoral work and presidency are a necessity. Men to do this work are a necessity. And their families being supported is just as great a necessity as the two features of necessity just mentioned, and to say that our heavenly Father provides for one feature of this necessity, namely: men to do the work, yet not the other—namely: to provide for their necessities, is rather a reflection on his wisdom; and to appoint them as missionaries and make them subject to missionary rule that they may receive remuneration when they are expected to do pastoral work, only makes the reflection more apparent. By way of parallel argument we could just as logically contend that the First Presidency should be appointed as missionaries to receive an allowance when expected to do presidency work, or the Bishop and his

counselors the same way, or if the High Council should be called together for a period of a month or more to do their work, and there are members sitting on it who are not previously appointed as missionaries, they would have to be so appointed, before they could be compensated, no matter how great the necessity for such remuneration. The inconsistency and incongruity of such a method of procedure only grows more apparent as we further investigate.

However, it is not intended that we should be voluminous in this paper, nor try to exhaust the subject; but get the subject before you as a quorum, that you might enter right into a discussion of it without wasting time collecting thought and material.

Hoping that I have done this, and also, that necessity will be the basis established for remunerating men when appointed to do specific pastoral work, and not a missionary appointment and subject to missionary rule.

Respectfully your brother and co-laborer.

SESSIONS OF 1907.

Under this caption in subdivisions are worked over the proceedings of the several quorum sessions of 1907; this will not be done in detail—only synoptical resume.

PRESIDENCY.

Their annual address was boiled down, covering more particularly two vital considerations for the membership of the quorum.

Importance and grave responsibilities imposed by Divine commandments, and essential duties as pastors having the watchcare of the flock of God. The following is worthy of being expressed in their own words: *It is doubtful if there was ever a time in the history of the church when there was*

more need of personal righteousness and consecration to God than at the present time.

The widespread and subtle manifestations of the arch-enemy of King Emmanuel and his work for the redemption and uplifting of a fallen race.

SECRETARY.

Called attention to the neglect of the members to fill out blanks on March first, and mail at once their report.

The following excerpt may prove of interest: Have compiled the combined age of membership, and find that the average is a fraction over fifty-six years, and it is phenomenal that in an organization of one hundred and ten, there has been but one death in a little over thirteen months.

Until the death of Bishop Thomas Taylor, of Birmingham, England, we had four octogenarians.

The oldest man of the quorum is George Derry, and the youngest Leon A. Gould, both of Lamoni, Iowa.

James Anderson is the senior by ordination of present membership.

TREASURER.

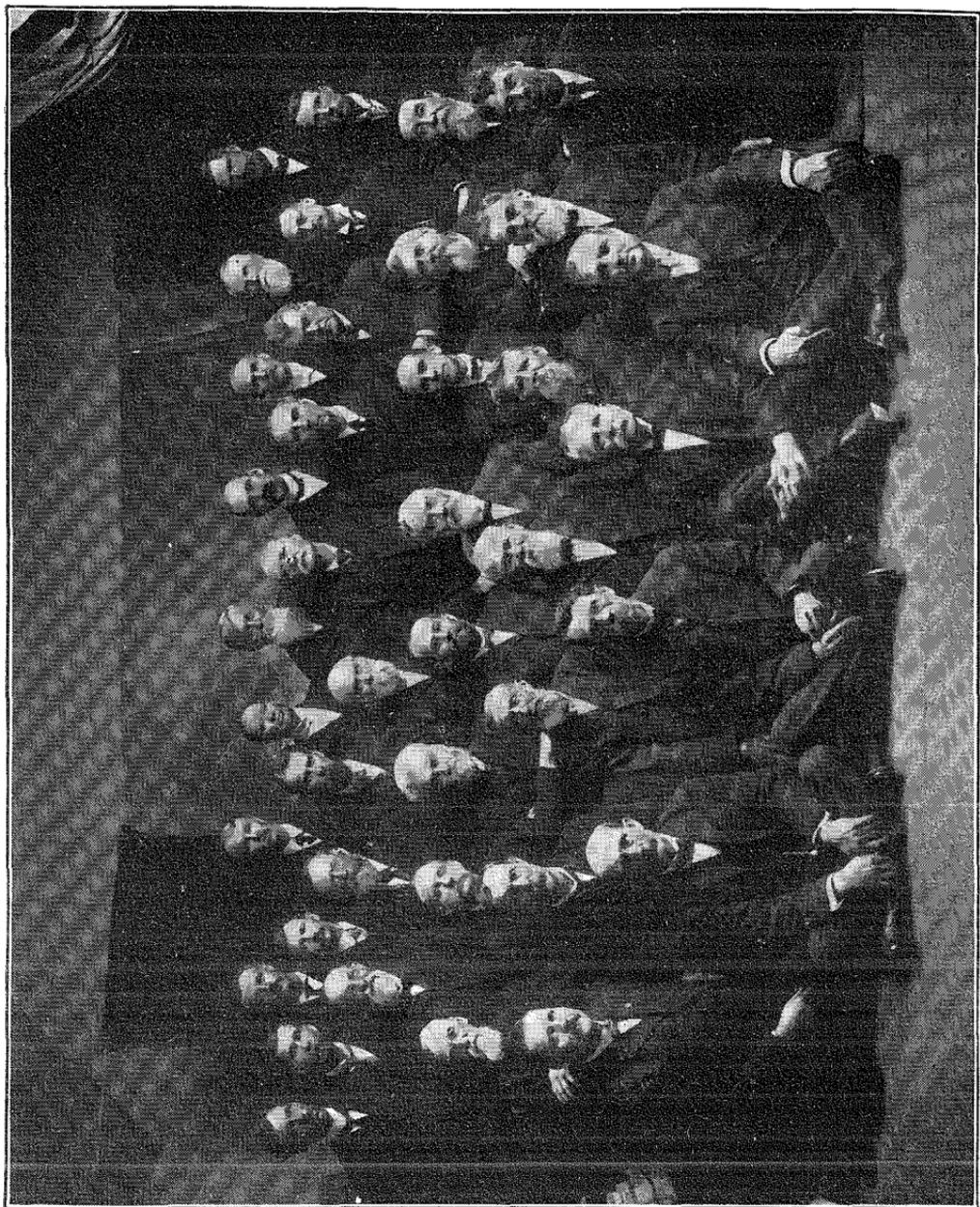
He reported a balance on hand last year \$7.45, collected \$14.36, expenditures \$22.49, due treasurer 68 cents. Exchange at the lowest ebb for years.

MARRIAGE AND DIVORCE.

A communication from the Traveling High Council upon the above topic was received, and consideration thereon had at four separate sessions. No final action was taken, but the following adopted:

Preamble and Resolution. Whereas, There is a wide range of opinion in relation to the subject of Marriage and Divorce and the position the church should take thereon, causing much uncertainty in the manner of execution of the law, therefore be it

Resolved, That we defer final action thereon, a day be set apart for fasting and prayer, and that we request the Presi-



dent of the church to present the matter before the Lord for counsel and direction.

This move of the quorum was concurred in, or endorsed by the First, Second, and Third Seventy, and by a joint council of the eldership. The conference made the subject a special order for the conference of 1908.

RULES.

The rules for nomination of men for High Priest, as contained in this Annual were carefully examined.

EQUALITY.

George H. Hilliard in his paper upon the theme: Can equality obtain under the present administration? If not, why not? Made these points:

1. The law given of God is perfect.
2. When the perfect law is lived up to all promised in the law is obtainable.
3. When God gives the perfect law unto men, he appoints officers to execute that perfect law.
4. As we have the perfect law, and the God-appointed officers, there can be no knowable reason why equality can not be now enjoyed by those who are willing, and those abiding in harmony with the requirements.
5. We need not wait for eternity! but in time reach the Lord-provided equality.
6. The dealings of God are equal with all his people, and in accord to their service and fidelity to their covenant.
7. Every class of laborers who work in the interest of the church are reorganized by the Father equal in their stewardship.
8. When we gather with our families, our inheritance (a place to live) appointed by the Presidency, and the Bishop of the church—all are to receive according to their circumstances.
9. Time is now for the Saints to send in all the money they can.

10. The officers are ready, willing, and anxious to administer the law.

11. The conditions of equality are a matter of growth, and can not obtain all at once.

12. The Bishop's treasury is the Lord's storehouse. And is therefore the common property of every member of the church.

13. Equality will require education, for the rich must practice economy, avoid pride and ambition. Likewise the poor must be frugal and industrious. Thus nothing will be wasted by either poor or rich.

FIRST PRESIDENCY.

A cheerful and kindly worded communication received from the Presidency of the Church, giving encouragement to all of the quorum.

COMPLAINT.

Notwithstanding that we have an enrollment of one hundred and ten, only one complaint was made during the year, and that was quite unimportant in character, but received close and full investigation and the member fully and honorably exculpated.

DEATH.

Only one loss by death during the year—that of Bishop Thomas Taylor. A nicely worded letter from C. H. Caton, was the official notice furnished the quorum.

PASTORAL WORK.

A resolution relative to the duties and privileges of high priests in their calling as standing ministers—presidents of branches and districts, was presented, and freely discussed, but final action deferred until a joint council with the Twelve and First Presidency can be convened.

STAKE ORGANIZATION.

Duncan Campbell furnished upon the topic of: What has stake organization accomplished that could not have been accomplished by district organization?

1. Many good, honest Saints have gathered by reason of stake organizations, for to them such organization implies a higher standard of righteousness, and to put themselves under this better condition have quietly located within the boundaries of the stake without the blare of trumpets.

2. The progress made in stake organization for both officers and those gathering has been a work of education.

3. Appointing of stake officers by the general authorities is an important consideration.

4. Success frequently is the result of learning that which does not contribute to success.

5. Stake organization will have in effect a tendency to increase an appreciation for pastoral work.

6. There is but one line or pattern given of God that will assure and secure success in the Zionie work.

REPORT TO CONFERENCE.

In our annual report of work done, the statistics were carefully compiled and tabulated from the individual reports, and the showing would be much more creditable to the quorum if all the members would but exercise painstaking carefulness and itemize their several labors.

JOINT COUNCIL.

One session was held in connection with the Twelve, and the time wholly devoted to the discussion of the question upon marriage and divorce.

SUPPORT.

Bishop Ellis Short, presented paper on: Ministerial support, is the present basis just and equitable?

1. Present system for the support of our ministry, has as a basic principle the law of God, contained in the revelations, and is logically just and equitable.

2. None whatever are exempt from their stewardship, and in temporal things all shall be equal, according to necessity, otherwise the abundance of the manifestations of the Spirit will be denied.

3. All are worthy of hire, and that not grudgingly, upon the performance of duty outlined in stewardship.

4. Provision for support must be according to families, and necessities, and that upon just adjustment, and location will have to do with fixing the amount.

5. The basis of \$17 for a wife, and of \$6 for a child. These amounts are not an arbitrary fixture, but of necessity there must be a fixed basis.

6. Flexibility will be liable to occur to this basis by reason of locality, adverse conditions, sickness, death, and loss.

7. But for the possibility of adjusting support because of emergencies arising—present basis would prove inadequate.

8. None will demand more than the scheduled allowance unless by force of unavoidable circumstances, and none would draw the full amount if less would meet their necessities—this is both just and equitable.

9. Under present financial arrangements the appeal is to the willing laborers, who of a ready mind, with a cheerful spirit make the needed sacrifice, for the work of the minister is not an opportunity to lay up an accumulation.

10. The loyal host of elders have upon their armor: "Your God is my God," and thus prove their heirship to be the blessings of Abraham, Jacob, and Joseph, and are in the conflict unto victory.

PRESIDING PRIEST.

George E. Harrington submitted paper upon: Does the law provide for a presiding priest, teacher, or deacon in organized branches? Joseph Dewsnup sent a paper upon the same subject. These papers were conjointly considered and canvassed, were discussed in several sessions, and finally given to a committee who are to fully investigate and report back to the quorum next April.

APPELLATE COURTS.

Bishop Roderick May wrote upon the subject: Bishops' Courts. Are local Bishops' courts appellate courts?

1. Book of Rules, chapter 15, section 172, make the stake bishop's an appellate court, having jurisdiction of local affairs within the stake.

2. Bishop common judge, that is: any and all cases may be tried in this court.

3. Melchisedec high priests may be set apart as judges in Israel, and by the Spirit of Truth transact the business of the church.

4. The bishop's court is a standing court, and has also original jurisdiction. To Aaron and family belong this particular bishopric.

5. Elders' courts are incidental and are to hear a cause when there is no bishop's court.

6. The elders' court stands in the same relation to the bishop's court, as the high council of twelve high priests abroad, Doctrine and Covenants, 99: 11, to the Standing High Council of the Church.

7. Elders' courts are mentioned but once in Doctrine and Covenants, and even then, with these the bishop should be associated.

8. In stakes if cases are tried before an elders' court, the bishop not present, if appeal be made it should be to the bishop of the stake, and where there are no bishops in the general field, and an appeal be taken from an elders' court, it should be to the presiding bishop of the church.

CANDIDATES.

Nearly a whole session was occupied in the examination and approval of men for the office of high priest.

SENIORITY.

After careful investigation and discussion, the quorum decided that seniority in office—Book of Rules, chapter 14, section 161, paragraph 2, refers to the order in which elected by a branch at its last election.

USE AND ABUSE.

Robert Winning sent in his paper upon the topic: Equality; its use and abuse.

Under a beautiful allegory of the creation of the whole universe of worlds and their satellites moving harmoniously and agreeable to their several appointments, was illustrated the use of equality—love your neighbor as yourself fulfills ideal perfection of equality.

Selfishness with a greed for possession of that not our own by honest toil, is avaricious covetousness! All of which is a plain exhibition of the misuse—the abuse of equality.

PRAYER AND PRAISE.

During two sessions there was a goodly portion of the time spent in prayer, and testimonies, all of which was profitable and uplifting.

BLANKS.

A request adopted by resolution to the General Conference to appoint a committee to prepare a set of blanks pertaining to charges, notice of service, and appeal, that will guide and assist the branches, districts, and stakes, in the courts of the church.

MEMOIRS.

The quorum by action favors a biography of President Joseph Smith.

NEW MEMBERS.

Eight new members added, and upon vote, were received, enrolled, and license granted.

DUPLICATION.

The practice of branches reporting individuals in each and all official capacity that they occupy, was canvassed, but no decision, however, was adopted.

TOBACCO.

This topic was discussed to considerable length, and a conservative motion prevailed: That high priests should gently discourage the selecting of any one who uses tobacco, to fill office as a representative in any official position in branch or district.

HIGH PRIESTS' ANNUAL.

While considering the authorizing of the Secretary to publish a circular letter, the quorum decided upon the publication of an Annual, the same to be uniform in size, and suitable for binding.

DOCUMENTS.

In the accumulation of reports, papers, and other documents in the secretary's office. It was decided that the Secretary and President are to determine how long, and what papers of the quorum are to be preserved.

ROSTER.

There was in attendance during the twelve sessions fifty-eight members, seven of whom were present at every roll call. Whole attendance 439, and the average attendance was 36 7-12. This is the best average attendance ever attained by the quorum. It can be truthfully recorded that the activity and interest manifested by the members was the best we have had in years.

Perfection not yet obtained, neither is there a complete understanding of the government of God, but the advancement made is an incentive to a faithful continuance in well doing.

ROBT. M. ELVIN,
Secretary.

HISTORICAL DIGEST.

The history of the High Priest either as an individual servant of God, or in the association of others in like order of priesthood in quorum organization, is to me so vehement in fascination that I approach even a digest of the subject with reverential awe, and profound admiration to the All-wise for the plenitude of his condescension in clothing mortal man with such a royal commission—and that coeval with the opportunities and possibilities of salvation.

In the morning of our existence the commitment was made at the baptism of our first father, for God said unto him as follows:

And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and for ever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold thou art one in me a son of God; and thus may all become my sons.—Genesis 6: 69-71.

The word *Order* in the above discloses the bestowal of the priesthood, and whence its origin.

A parallelism to the foregoing scripture cited is found in:

And Jesus when he was baptized, went up straightway out of the water; and John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon Jesus. And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him.—Matthew 3: 45, 46.

Thus was the Savior of man God-appointed with an authoritative commission to speak the things of the living God, for he testified:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 49, 50.

Thus spake our elder brother the second Adam. Wherefore, holy brethren, partakers of the heavenly calling, consider the

Apostle and High Priest of our profession, Christ Jesus.—Hebrews 3: 1.

Provision is made for associates with Christ in this everlasting linking of man with God in the great scheme or plan of redemption.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name.—John 1: 11, 12.

In the month of June, 1829, when there were but two Aaronic priests, God indicated the calling, and made provision for the ordination of high priests—see Doctrine and Covenants, section 17, paragraph 17—and in June, 1831, high priests were ordained at a conference in Kirtland, Ohio.

We have this brief statement in Church History relative to the organizing of the high priests:

On the eighteenth of March (1833) the high priests assembled in the schoolroom of the prophets and were organized according to revelation, in prayer by S. Rigdon.—Vol. 1, p. 282.

Thus we find by these several quotations, that at the dawn of humanity, in the mid-period of our world history, and in the latter days, God hath given to the church the holy and divine ministry of high priests. For the highest officer on earth recognized of God among men is an high priest.

Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the priesthood of the church.—Doctrine and Covenants 104: 31.

In the year 1832, the Lord foretelling about twenty-eight months in advance, the calling of apostles, used this language: *And as I said unto mine apostles, even so I say unto you; for you are mine aposles, even God's high priests.*—*Doctrine and Covenants 82: 10.* Anciently the Patriarchs were of this same order of priesthood, for we read of them: *Who were all high priests.*—*Doctrine and Covenants 104: 28.*

In explanation of why we call the high priesthood the Melchisedec priesthood, God kindly and wisely gave us:

Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called the holy priesthood, after the order of the Son of God.—Doctrine and Covenants 104:1.

The roster of the first meeting of the first quorum of high priests would read about thus:

ROLL CALL.

Adam	1	Mahalaleel	1
Seth	1	Jared	1
Enos	1	Enoch	1
Cainan	1	Methuselah	1

Oh! what a grand meeting was that, the venerable president, although bent with the weight of many years, arose and bestowed upon them his parting or *last blessing*. But most glorious to think upon, *the Lord appeared unto them, and they rose up and blessed Adam.*

In explanation of the transmission of the holy priesthood from Adam down through the ages, God gave us the following information and instruction:

Which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years. . . . And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.—Doctrine and Covenants 83: 2, 3.

The specific calling or duty of high priests is that of watchmen—pastors to the flock of God, for we read:

And again, I give unto you Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered

H P A 3

abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.—Doctrine and Covenants 107: 42.

I find that an intelligent and sufficiently exegetical digest of this interesting topic is entirely too voluminous for a place in our Annual: I will therefore of my own volition suggest that the quorum will direct the compilation or writing of a history upon the subject of the High Priesthood, with all that is in reason germane or incidental thereunto. Installments to be read to the quorum and printed annually, or otherwise as shall be concluded best.

Your fellow servant,

ROBT. M. ELVIN,

Secretary.

NOMINATIONS.

The following are the rules governing the quorum in nominations to the office of High Priest:

Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference.—Doctrine and Covenants, 17: 17.

If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president, or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law.—Doctrine and Covenants 120: 2.

It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry under the presidency of the church, observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and

also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—Doctrine and Covenants 122: 8.

Whereas there are being offered from different places nominations for ordinations to the high priest's office, be it

Resolved, That in the opinion of the High Priests' Quorum, all nominations for ordination to the office of high priest should come from the First Presidency of the church.

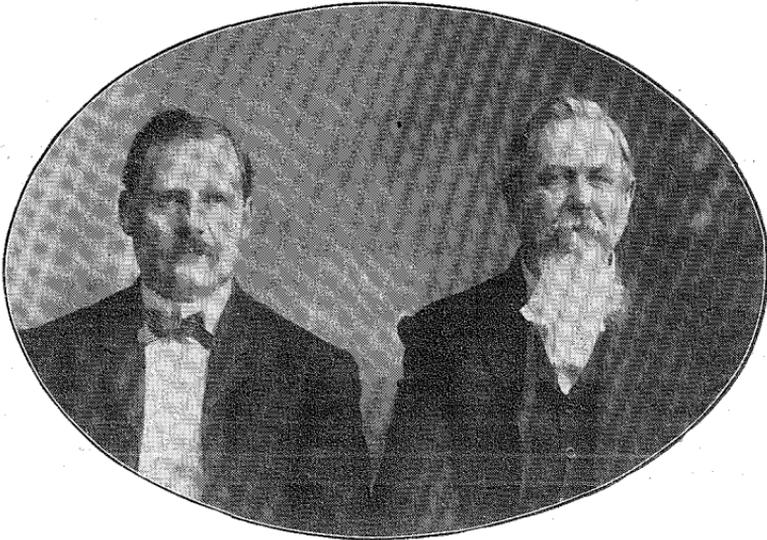


Photo by Charles Brackenburg, Lamoni, Iowa.

SECRETARIES.

The secretary presented the above to the First Presidency and received from them the following:

It would be proper for the First Presidency to nominate on recommendation of the high priests or at their own discretion or by revelation.

Adopted by the Quorum, April 12, 1902, Minute Book, p. 22.

On motion, the quorum requested its presidency to prepare and present a rule to govern the quorum in the nomination of high priests. The following submitted and adopted:

1. We suggest that hereafter when any nominations are to be made for high priests, the names be presented to the presidency of the quorum with such recommendation as may be available and reference to parties where information may be secured; that such names may be duly considered by your presidency.

2. And advising with the First Presidency, and with Missionary in charge of mission where the brother labors, if necessary, and upon favorable consideration names be presented to quorum for ratification.—Minute Book, p. 73.

LOST.

Alphabetical list of names lost by ordination, death, and expulsion.

BY ORDINATION.

Blair, William W.

Deam, Henry H.

Marks, William.

Sheehy, Francis M.

Smith, Frederick A.

Smith, Alexander H.

BY DEATH.

Adams, James M.

Austin, Benjamin.

Babbit, Loren W.

Baldwin, Wheeler.

Beebe, Calvin.

Beebe, Calvin A.

Blair, Winthrop H.

Butterfield, Isaac.

Cadwell, Edwin.

Cadwell, Phineas.

Caffall, James.

Carrico, Thomas.

Aldrich, William.

Blakeslee, George A.

Bronson, Phineas.

Bronson, Heil.

Brooks, George W.

Brown, Hiram P.

Chambers, David.

Chatburn, Jonas W.

Cline, William.

Condit, Silas W.

Dancer, David.
 Davis, John T.
 Doan, Jacob.

Elvin, Robert C. B.

Forscutt, Mark H.

Gamet, David M.
 Gaylord, John C.
 Gaylord, Elijah B.
 Goodale, Jackson.

Harlow, George W.
 Harvey, James M.
 Hawley, George.
 Hazzledine, William H.
 Hunt, Alexander.

Jackson, Andrew G.

Landers, John.
 Lytle, Hugh.

Macauley, John.
 McIntosh, John A.
 Mills, Daniel S.
 Morton, William D.

Newberry, James.

Outhouse, John.

Parsons, Joseph.
 Patten, Archibald.
 Peters, James H.

Rarick, George.
 Rathbun, Hiram.
 Redfield, William.
 Richardson, Stephen.

Sheen, Isaac
 Smith, William B.
 Smith, John.
 Sweet, George.

Taylor, Thomas.

Ursenbach, Frederick.

Dobson, Thomas.
 Dungan, Thomas.
 Dunham, Oliver P.

Green, Hervey.
 Griffiths, Duty.
 Griffiths, Judah.
 Griffiths, Michael.

Hewett, Lyman.
 Howard, Philo.
 Hudson, Henry J.
 Hulmes, George H.

Jones, Ahira G.

Lanphear, Crowell G.

Montague, George.
 Morey, George.
 Morse, Justus.

Newkirk, Cyrus.

Price, Jesse.
 Price, James B.
 Putney, Jarius M.

Robinson, John A.
 Rogers, Israel L.
 Roundy, Uriah.
 Roush, John B.

Squires, Andrew J.
 Squires, Thomas.
 Stiles, John.

Webster, Dewight.
 Whitcomb, Zenos.
 Whitehead, James.
 Young, Daniel P.

Wight, David W.
 Wilcox, Samuel S.
 Wilsey, Archibald.

BY EXPULSION.

Green, Thomas P.
 Page, Ebenezer.
 Robinson, Ebenezer.

ALPHABETICAL LIST OF NAMES AND ADDRESSES.

HIGH PRIESTS' QUORUM.

The following revised and alphabetical list of the present membership, is issued in accordance with a resolution adopted by the quorum April 18, 1907.

NAMES AND ADDRESSES.

- 1 Anderson, James,
 Lamoni,
 Decatur County, Iowa.
- 2 Anderson, William,
 Box 15, Lamoni,
 Decatur County, Iowa.
- 3 Anderson, David A.,
 Lamoni,
 Decatur County, Iowa.
- 4 Archibald, Russell,
 5741 Garfield Ave.,
 St. Louis, Missouri.
- 5 Baker, James M.,
 1115 West Sixth Street,
 Sioux City, Iowa.
- 6 Blair, Frederick B.,
 Lock Box E. Lamoni,
 Decatur County, Iowa.

- 7 Blair, George W.,
Lock Box 8, Kellerton,
Ringgold County, Iowa.
- 8 Bond, Myron H.,
R. F. D. No. 8,
Independence, Missouri.
- 9 Bullard, Richard,
107 North Street,
Medford Hillside, Massachusetts.
- 10 Burton, Joseph F.,
Papeete, Tahiti,
Society Islands.
- 11 Buschlen, George,
Arthur, Ontario.
- 12 Butterworth, Charles E.,
Dow City,
Crawford County, Iowa.
- 13 Campbell, Duncan,
Pleasanton,
Decatur County, Iowa.
- 14 Carlile, John P.,
R. F. D. No. 4, Neola,
Pottawattamie County, Iowa.
- 15 Carmichael, Albert,
R. F. D. No. 1, Anaheim,
Orange County, California.
- 16 Carmichael, John B.,
54 Colfax Street, San Jose,
Santa Clara County, California.
- 17 Caton, Charles H.,
189 Oldfield Road, Sparkbrook,
Birmingham, England.
- 18 Chatburn, Thomas W.,
816 Electric Street,
Independence, Missouri.
- 19 Chisnall, John,
Kewanee,
Henry County, Illinois.

- 20 Closson, Andrew V.,
324 South Grand Avenue,
Independence, Missouri.
- 21 Cochran, Asa S.,
Lock Box 336, Lamoni,
Decatur County, Iowa.
- 22 Cook, Marcus H.,
1736 West Maple Street,
Des Moines, Iowa.
- 23 Crabb, James C.,
Little Sioux,
Harrison County, Iowa.
- 24 Criley, Frank,
815 West Maple Avenue,
Independence, Missouri.
- 25 Davis, Evan A.,
115 Jefferson Street,
Pittsburg, Kansas.
- 26 Derry, Charles,
Woodbine,
Harrison County, Iowa.
- 27 Derry, George,
Box 324, Lamoni,
Decatur County, Iowa.
- 28 Dewsnup, Joseph,
Holmfield, Alan Road,
Withington, Manchester, England.
- 29 Elvin, Robert M.,
Box 224, Lamoni,
Decatur County, Iowa.
- 30 Evans, John R.,
Lucas,
Lucas County, Iowa.
- 31 Fry, Charles,
1410 Summer Street,
Burlington, Iowa.
- 32 Fyrando, Alma M.,
Magnolia,
Harrison County, Iowa.

- 33 Garrett, William H.,
312 South Fuller Avenue,
Independence, Missouri.
- 34 Godbey, Gordon H.,
Belgrove,
Jackson County, West Virginia.
- 35 Goodrich, Vinton M.,
702 North 24th Street,
St. Joseph, Missouri.
- 36 Gould, Clayton G.,
308 South Grand Avenue,
Independence, Missouri.
- 37 Gould, Leon A.,
Lamoni,
Decatur County, Iowa.
- 38 Grant, John A.,
R. F. D. No. 1, Bently,
Ray County, Michigan.
- 39 Green, George,
Appledore,
Bothwell County, Ontario.
- 40 Greenwood, Henry,
158 Ridgeway Street,
Butler Street,
Manchester, England.
- 41 Gunsolley, Jeremiah A.,
Lock Box 354, Lamoni,
Decatur County, Iowa.
- 42 Hands, William O.,
Independence,
Jackson County, Missouri.
- 43 Harrington, George E.,
1401 West Short Street,
Independence, Missouri.
- 44 Hilliard, George H.,
323 South Grand Avenue,
Independence, Missouri.
- 45 Hinderks, Temme T.,
R. F. D. No.1, Stewartsville,
Dekalb County, Missouri.

- 46 Hunt, Charles J.,
Deloit,
Crawford County, Iowa.
- 47 Jeffers, Samuel J.,
Radcliff,
Vinton County, Ohio.
- 48 Johnson, William,
Nanaimo,
British Columbia.
- 49 Jones, Alonzo E.,
1720 West Walnut Street,
San Bernardino, California.
- 50 Kelley, Edmund L.,
916 West Electric Street,
Independence, Missouri.
- 51 Kemp, Henry,
404 South Grand Avenue,
Independence, Missouri.
- 52 Keown, David,
R. F. D. No. 3, Lamoni,
Decatur County, Iowa.
- 53 Kibler, Sylvester B.,
Woodbine,
Harrison County, Iowa.
- 54 Kirkendall, Aaron B.,
Creola,
Vinton County, Ohio.
- 55 Krahl, David J.,
1400 West Short Street,
Independence, Missouri.
- 56 Lake, Charles H.,
Papeete, Tahiti,
Society Islands.
- 57 Lambert, George P.,
R. F. D. No. 1, Ferris,
Hancock County, Illinois.
- 58 Lambert, Richard J.,
Lamoni,
Decatur County, Iowa.

- 59 Layton, John W.,
Arapahoe,
Cheyenne County, Colorado.
- 60 Leeka, William,
Thurman,
Fremont County, Iowa.
- 61 Leverton, Arthur,
Clearville,
Elgin County, Ontario.
- 62 Lewis, William,
1208 Faron Street,
St. Joseph, Missouri.
- 63 Lewis, George,
Wallsend,
Northumberland County,
New South Wales, Australia.
- 64 Lincoln, George S.,
242 B. Street,
San Francisco, California.
- 65 Longhurst, Robert C.,
Vanassa,
Norfolk County, Ontario.
- 66 Manchester, Alonzo R.,
898 Coburn Street,
Akron, Ohio.
- 67 May, Roderick,
413 South Liberty Street,
Independence, Missouri.
- 68 Metuaore,
Papeete, Tahiti,
Society Islands.
- 69 Midgordon, John,
R. F. D. No. 58, Marseilles,
Lasalle County, Illinois.
- 70 Mills, Henry R.,
1500 West Short Street,
Independence, Missouri.
- 71 Moler, James,
Lock Box 435, Holden,
Johnson County, Missouri.

- 72 Moore, Amos J.,
Condon,
Gilliam County, Oregon.
- 73 Mortimer, Arthur E.,
103 Chesley Avenue, London,
Middlesex County, Ontario.
- 74 McCallum, Alexander,
Box 371, Independence,
Missouri.
- 75 McClain, James R.,
Fulton,
Fulton County, Kentucky.
- 76 McCoy, Hiram A.,
427 Knox Avenue, N.,
Minneapolis, Minnesota.
- 77 McDowell, Willis A.,
R. F. D. No. 2, Elkhorn,
Walworth County, Wisconsin.
- 78 McIntosh, Cornelius G.,
Crescent,
Pottawattamie County, Iowa.
- 79 Newton, William,
care William Goulee,
137 High Road, Leyton,
Stratford, England.
- 80 Nirk, William C.,
Rhodes,
Marshall County, Iowa.
- 81 Nunley, Emery W.,
Cokes Point,
Burleson County, Texas.
- 82 Parkin, Charles A.,
1019 Eye Street,
Sacramento, California.
- 83 Parsons, Alonzo H.,
Box 453, Holden,
Johnson County, Missouri.
- 84 Pease, William H.,
234 North Seventeenth Street,
Kansas City,
Wyandotte County, Kansas.

- 85 Pickering, William R.,
2827 Forest Avenue,
Kansas City, Missouri.
- 86 Pitt, Frederick G.,
291 Hampshire Street,
Buffalo, New York.
- 87 Roberts, Isaac N.,
Box 93, Stewartsville,
DeKalb County, Missouri.
- 88 Salyards, Richard S.,
Box 339, Lamoni,
Decatur County, Iowa.
- 89 Scarcliff, Charles F.,
Holden,
Johnson County, Missouri.
- 90 Scott, George M.,
Little Sioux,
Harrison County, Iowa.
- 91 Scoot, Buford J.,
1041 Maple Avenue,
Independence, Missouri.
- 92 Short, Ellis,
Box 60, Independence,
Missouri.
- 93 Shupe, Edward F.,
3633 Clayton Avenue,
Denver, Colorado.
- 94 Smith, John,
Box 112, Lamoni,
Decatur County, Iowa.
- 95 Smith, George A.,
R. F. D. No. 1, Ray,
Steuben County, Indiana.
- 96 Smith, Elbert A.,
Lamoni,
Decatur County, Iowa.
- 97 Smith, Walter W.,
3354 N. Howard Street,
Philadelphia, Pennsylvania.

- 98 Snively, Joseph S.,
R. F. D. No. 3, Lamoni,
Decatur County, Iowa.
- 99 Snobelen, David,
Blenheim,
Kent County, Ontario.
- 100 Squire, Joseph,
17 Sherlock Place,
Brooklyn, New York.
- 101 Stebbins, Henry A.,
Box 42, Lamoni,
Decatur County, Iowa.
- 102 Stedman, Eli A.,
Box 167, Lamoni,
Decatur County, Iowa.
- 103 Storey, Otto H.,
R. F. D. No. 1, Ray,
Steuben County, Indiana.
- 104 Tanner, Joseph A.,
2941 Thomas Street,
St. Louis, Missouri.
- 105 Taylor, Thomas,
16 Rosemath Terrace,
Worthy, Leeds, England.
- 106 Terry, John M.,
1237 Union Street,
Oakland,
Alameda County, California.
- 107 Thomas, Thomas U.,
97 Oakland Aveune,
Sharon, Pennsylvania.
- 108 Turpen, Martin M.,
Pleasanton,
Decatur County, Iowa.
- 109 Twombly, Samuel,
Fanning,
Doniphan County, Kansas.
- 110 Van Fleet, Nelson,
Downey,
Los Angeles County, California.

- 111 Vickery, Wentworth,
R. F. D. No. 3, Winfield,
Cowley County, Kansas.
- 112 Waldsmith, Jacob W.,
406 Fourth Corso,
Nebraska City, Nebraska.
- 113 Waller, Gilbert J.,
Box 504, Honolulu,
Hawaii Territory.
- 114 Weld, Francis M.,
Lamoni,
Decatur County, Iowa.
- 115 White, Alfred,
503 South Pleasant Street,
Independence, Missouri.
- 116 White, John D.,
Honolulu,
Hawaii Territory.
- 117 White, David C.,
Lamoni,
Decatur County, Iowa.
- 118 Williams, Thomas W.,
1314 East Adams Street,
Los Angeles, California.
- 119 Williamson, William H.,
R. F. D. No. 11,
Independence, Missouri.
- 120 Winning, Robert,
2104 Montgall,
Kansas City, Kansas.
- 121 Zimermann, John,
Corner 16th and Allegheny Streets,
Philadelphia, Pennsylvania.
- 122 Traxler, Moroni,
Lamoni,
Decatur County, Iowa.
- 123 Parker, Robert J.,
1416 West Short Street,
Independence, Missouri.
- 124 Garver, John F.,
Lamoni,
Decatur County, Iowa.

STATISTICAL.

Our loss by death since the issuing of circular letter No. 7 was: Thomas Taylor, March 18, 1907.

Total number of high priests in the Reorganized Church since its beginning, 210; died, 92; ordained to higher offices, 6; expelled, 3; total, 101; leaving now 109 upon the church and quorum records.

KEEPING ITEMS.

Brethren of the quorum will please make note, that the following action by the quorum in April, 1900, is still in force, and without these items your secretary can not make a full and complete report to the General Conference:

Resolved, that we urge upon all high priests the importance of keeping an itemized account of all ministerial labor performed during each year, and that they include the same in their annual reports to the quorum.

CHANGE OF ADDRESS.

If you change permanent address, please acquaint the secretary with the new address, and thus keep yourself in touch with quorum officers.

OFFICERS OF QUORUM.

Pitt, Frederick G.,

Parsons, Alonzo H.,

Williams, Thomas W.,

Presidency.

Elvin, Robert M., Secretary-Treasurer.

Gunsolley, Jeremiah A., Associate Secretary.

STANDING HIGH COUNCIL.

PRESIDENCY.

Smith, Joseph.

Smith, Frederick M.

Evans, Richard C.

COUNCILORS.

Anderson, William.

Baker, James M.

Chisnall, John.

Cochran, Asa S.

Crabb, James C.

Elvin, Robert M.

Grant, John A.

Hinderks, Temme T.

McDowell, Willis A.

Pitt, Frederick G.

Tanner, Joseph A.

Smith, George A.

EVANGELISTS.

Butterworth, Charles E.

Derry, Charles.

Kemp, Henry.

Squire, Joseph.

Van Fleet, Nelson.

BISHOPS.

Anderson, James.

Anderson, William.

Bullard, Richard.

Hunt, Charles J.

KELLEY, EDMUND L.

Lambert, George P.

Leeka, William.

Lewis, George.

May, Roderick.

Metuaore.

Parkin, Charles A.

Short, Ellis.

Zimmermann, John.

INDEPENDENCE STAKE.

PRESIDENCY.

Harrington, George E.

Garrett, William H.

Bond, Myron H.

COUNCILORS.

Criley, Frank.

Gould, Clayton G.

Hands, William O.

Layton, John W.

McCallum, Alexander.

Mills, Henry R.

Moler, James.

Pickering, William R.

Scarcliff, Charles F.

White, Alfred.

Williamson, William H.

Winning, Robert.

LAMONI STAKE.

PRESIDENCY.

Smith, John.

Garver, John F.

COUNCILORS.

Blair, George W.

Campbell, Duncan.

Evans, John R.

Gould, Leon A.

Keown, David.

Salyards, Richard S.

Smith, Elbert A.

Snively, Joseph S.

Stedman, Eli A.

Traxler, Moroni.

Turpen, Martin M.

QUORUM PROGRAMS.

It was intended to have our quorum program for 1908 appear here, but it seems difficult to get the members sufficiently interested to respond at this early date, so that we have not been able to arrange it in time.

We trust the brethren will keep the matter in mind and send us such questions and topics for papers or other matter they desire to bring before the quorum.

We expect the order will be something the same as last year. We hope to be able to make our quorum meetings more interesting and instructive each year, and we solicit suggestions that will aid us to this end. Address all communications to F. G. Pitt, 318 Normal Avenue, Buffalo, New York.

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