

THE SAINTS' HERALD

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Number 1

Independence, Missouri

October 1, 1923

CONFERENCE DAILY EDITION

SIXTY-NINTH GENERAL CONFERENCE OPENS

All Conference Reports Accepted

President F. M. Smith Elected to Preside

Gomer T. Griffiths Ordained to the Evangelical Ministry

The sixty-ninth General Conference opened to-day in the big tabernacle on the Campus at Independence. The skies that were lowering all day let loose a torrent of rain just prior to the opening of business, but in spite of the rain and sea of mud under foot, the great tent which seats nearly 3,000 was well filled, and the eagerness with which the officials and delegates always face a new General Conference was in no way dampened in spirit.

All preliminary arrangements were well in hand before the opening session.

On the main platform was seated the First Presidency. Just back of them was seated the Quorum of Twelve, which for the first time in years has all twelve members present. All three members of the Presiding Bishopric were also on the platform, and with them were their secretaries and staff men. The church secretary and assistants have a table just to the left of the President's desk, and to the right are a staff of expert stenographers to get every word as spoken.

High Priests, including Bishops and Evangelists, were seated just in front of the speaker's platform. Back of them were the Seventy, and to the right of the Seventy were the Elders and delegates. There are seats this year for 3,000, and yet every foot of space is taken up.

In spite of the immense size of the tent, the acoustics are excellent, and the speaker's voice comes traveling up over the great crowd with remarkable clearness. To make sure that everyone can hear without difficulty, a microphone is placed just in front of the speaker's stand, and amplifiers magnify the voice many times, yet it synchronizes so perfectly with the speaker's voice that it seems as though it were not mechanical at all.

Promptly at 2 p. m. President F. M. Smith called the session to order, and song number 14, "We thank thee, O God, for a prophet," was sung under the leadership of Albert N. Hoxie.

The opening prayer by President Elbert A. Smith follows:

Opening Prayer

"God, our heavenly Father, another year has passed into history, and we, thy people, are again assembled to take up the affairs of another conference. We pray that thy Spirit may be here to lead and direct; that its kindly and beneficent influence may be felt in every heart, bringing joy and faith and peace, and as we have just sung, when dark clouds of

trouble hang o'er us there is still a way of deliverance, with peace ahead of us. We pray that indeed thy Spirit may lead us on in that way that shall eventually bring us all together; and that our forces may be united and thrown behind that which is good; and all the strength of thy people be thrown against that which is evil.

"As we assemble here we pray for those who may need thy particular blessing during the conference. Wilt thou bless the quorums, the missionary quorums, the Twelve and Seventy, the pastoral arm, High Priests, those who have charge of finances, and us of the Presidency who greatly feel the need of thy blessing.

"Wilt thou bless us all together, each and every quorum, that we may have more than human wisdom in the particular work that devolves upon us to do. May there be that pervasive Spirit of Jesus Christ that shall lead us closer together, that we may be able to present a more harmonious and united front.

"Bless also the delegates, that they may have wisdom when matters are presented for their consideration, with spiritual solemnity and without levity, and finally in righteousness, to cast their vote.

"May they realize that this is indeed the work of God; that all who are engaged in it are entitled to consideration according to their needs and just wants.

"Be thou, we pray, with the assembly. Help our people in their needs. Guide their lives. Keep every destroying influence therefrom; danger from tempest, sickness, or any evil that might tend to mar or spoil the peace of this assembly.

"Let the spirit of tolerance, we pray, be with this assembly, that we may be broad and tolerant, that we may all be consecrated with all the forces we have, that thy work may go forward.

"O Lord, we commend this meeting to thy care, and all succeeding meetings of these sessions, invoking thy divine blessing in Jesus' name, Amen."

It was moved that the First Presidency preside over the conference and make the necessary organization appointments. Church Secretary R. S. Salyards put the motion which carried.

Prior to General Conference the regular department reports were printed in booklets which were given out to the ex-officios and delegates as they signed and were given their badges. President Smith presented these reports, and they were placed on the minutes of the conference subject to further action. A supplementary report from the Credentials Committee was read. Several changes were suggested from the floor. By motion and vote the supplementary report was indorsed.

President Smith next called attention to the printed report coming from the Department of Statistics, the Church

(Continued on page 4.)

CLYDE F. ELLIS ORDAINED SUNDAY

Apostle Called One Year Ago Returns From South Sea Islands to Be Ordained

The Sunday morning services were to have been held in the tabernacle tent, but the terrific storm early Sunday morning made it impossible, and the eleven o'clock services were transferred to the Stone Church. Even though there had been a veritable flood, there were hundreds who went to the Campus and then back to the Stone Church, which was crowded to the doors.

There was a quiet dignity and solemnity in the service held in the Stone Church and the music and the sermon were of a high order. The spirit of praise and worship was feelingly present. Added to this general solemnity of the hour was the ordination of Elder Clyde F. Ellis to the office of apostle.

Preceding the ordination, President Elbert A. Smith addressed the audience with a few brief remarks concerning the call one year ago of six men to the Quorum of Twelve. Five of these men had been ordained soon after the call had been given; but Brother Ellis, being at the time in the Society Islands, had not been ordained. For a year he had been facing the responsibilities of this call and would now enter actively into its duties.

President Smith spoke of the ordinance as one dedicatory in its nature. "With great solemnity," he said, "we dedicate a building to God; but to-day we offer a man." He then called upon Apostle J. F. Garver to offer a prayer of dedication, Brother Garver responding:

Dedication Prayer

Our heavenly Father, we stand in this place made sacred by the covenants of thy children upon many occasions. We are come hither this one more time to speak with thee, and out of the authority of heaven to invest another of our dear brethren with responsibilities on earth.

And oh, thou God of thy Saints, wilt thou answer our cry of faith to-day, and visit our brother with that divine unction which we know he needs under the circumstances, that his faith may waver not, that his preparation may be complete, that his life may be clean, that he shall be found not only worthy but capable of the great trust imposed.

While we know there shall be with him the joys of service, there shall also come many times of heaviness and of sadness. So as we thus consecrate him to thy purposes on the earth, we pray that thou wilt be with him to sustain him and help him. We know he shall need it, and we know thou art abundantly able.

Receive him, therefore, we pray thee, thus at the hands of the church, and when our brethren shall set him apart, may it be in fulfillment of the promise that the Spirit of God shall accompany them to his strength, to his edification, and unto thy glory for the performance of much good, in Jesus' name. Amen.

President E. A. Smith, President F. M. McDowell, and Apostle J. F. Garver then performed the ordination, the first-named being the speaker:

Ordination

Brother Ellis, we the servants of God, obedient to the voice of our heavenly Father and the order of the church, place our hands upon your head, and ordain you as an apostle, and set you apart to be a member of the Quorum of Twelve. And, O God, our heavenly Father, we pray thee to recognize this ordination; for we realize that it is written that we do not

choose thee but are chosen of thee and ordained by thee. May thy Spirit be with our brother. Take him, we pray, from this hour. May every doubt be removed from his mind. May he realize and feel that he is called of God, that he may have the testimony to be with him—abiding with him—to sustain him. Give him strength of body and mind. Give him length of life. May his life be long in the service and result in much good. And we pray thee, our Father, that as he moves into his quorum, may he occupy in the spirit of wisdom, that he may be a wise counselor, well contained, not easily provoked, not inclined to break over thy gospel law; but that he may compose himself and conform his conduct to thy will. Help him to be sober and discreet, careful, faithful, and wise, and one that in the hour of need is able to give counsel that shall help his brethren and help the church. Bless him, we pray, that he may go wherever he may be sent, in this land or foreign lands or to the islands of the sea, that he may go with the power of thy might, in holiness, carrying the great commission which is his to fulfill.

So bless him, Lord, that thy truth may be very dear to him, that he may sense thy divinity, that he may not be partisan; but that he may seek to follow Jesus, seek to build up the kingdom of God among men and establish thy righteousness upon earth. So be with him, we pray, that the favor of the people may be his, and their fellowship sustain him as well as the fellowship of God on high, that he may keep the faith and finish his work, and when he shall come to give an account of his apostleship may receive the confirmation that he has done well.

So, Lord, we ordain him, we set him apart, we bless him, and we ask that this blessing may be his to enjoy. These favors, these blessings we ask in Jesus' name. Amen.

BISHOP McGUIRE ADDRESSES CONFERENCE

His Sunday Afternoon Sermon on Subject of Temperance Delivered to Audience of 3,000

Bishop Benjamin R. McGuire addressed an audience of about three thousand on the subject of "Temperance" at the opening session in the tabernacle Sunday afternoon; not, he said, in the sense of the Eighteenth Amendment, but rather as Peter expressed it, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance." He quoted also from Doctrine and Covenants 11: 4, and 119: 8, laying special stress upon "being temperate in all things," applying it alike to the ministry and to "him that toileth in the affairs of the men of business."

One hundred years ago, he said, a young man by the name of Joseph Smith rediscovered a principle of truth that differentiates this church from others. That principle is that God *is* and that he *is* to-day. Since that time the young man's name has been known for good and evil; and in great measure it is so to-day with those who stand for these same principles.

Jeremiah bade us to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In addition as Saints we sing:

"There's an old, old path,
Where the sun shines through
Life's dark storm clouds
From its home of blue."

So Brother McGuire's next step was to point out the "old paths."

"God is, and is to-day interested in the economical and social welfare of mankind," he said. "God is, and is known through man to others by human conduct economically and socially." If our lives, individually and collectively, do not show this, he argued, we, singly and as a body, deny the fundamentals upon which the church stands. Those who belong to the church have acknowledged belief in the fundamental doctrines, therefore it is expected they desire to assist in the establishment of the work in keeping with these fundamentals, one of which is "being temperate in all things whatsoever is intrusted to our care."

He dwelt upon the temperate use of temporal things, speaking more especially first of individual living, then broadened to include the church as a body. He called attention to the fact that the receipts of tithes and offerings had fallen off about fifty per cent in the last four years, yet living costs had remained practically the same. In connection with this he quoted from Doctrine and Covenants 130:6 and 7 the passage which speaks of unnecessary building, exercising the principle of sacrifice, and repression of unnecessary wants. He praised the widow's mite, without discounting the larger contribution, and showed what enough "mites" put together would be able to accomplish. Brother McGuire closed with the advice that we individually and as a church be careful in our expenditures that we might prosper in temporal affairs.

There was in the stand with Brother McGuire: Bishop James F. Keir, who had charge of the order of the meetings and announcements; Bishop E. L. Kelley, who offered the opening prayer; and Bishop Israel A. Smith, who pronounced the benediction.

THE QUESTION OF THE AGES ANSWERED

Patriarch J. F. Martin Says That the Answer to the Question, "What Must I Do to Be Saved?" Is Obedience to a Perfect Law

Evangelist J. F. Martin presented an interesting discourse at the eleven o'clock hour on the theme, "What must I do to be saved?"

This question, he said, was one which has since the earliest time of human experience been uppermost in the mind of mankind. Every individual some time in his life considers the question of his final destiny, and how he may determine it for his eternal good. It is a universal instinct and one not confined to the civilized nations alone, but to the uncivilized as well.

Speaking of the many peculiar ideas of what constitutes salvation and how it may be obtained, he said if we were to visit the many churches of the world we would probably receive as many different answers to the questions as there were churches. This difficulty seems to arise from the fact that men are unwilling to stick to the old paths, and in their tendency to modernize, become dissatisfied with the word of God.

He drew the attention of his audience to the text found in James 1: 25: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Perfection, he said, is something mankind has sought for ages, but seldom, if ever, attained. Perfection is the attribute of the divine, while imperfection has followed human efforts and endeavors. Only God, being all wise and all powerful,

can conceive, interpret, and execute a perfect law. If, then, you would have perfect salvation, you must render a perfect obedience to the perfect law of God.

It is quite possible to have national, political, and economical liberty, and at the same time be in bondage to sin and to ignorance. We may be strong physically, we may be ever so bright mentally, but we may be weak in point of character and in bondage to sin. At no time in the world's history is strength of character more indispensable than at the present time.

In seeking the goal of their ambition, men forget that the only right road to happiness is the road of character. If we would attain salvation we must lend a perfect obedience to the perfect law of God. We must, therefore, obey all that is contained in the law of God.

In seeking the answer to "What must I do to be saved?" one class says, "Believe in the Lord Jesus Christ, and thou shalt be saved." They believe this to be the only requisite.

A second class will say, you must repent and be baptized before you can be saved.

Another says all this belief in baptism and repentance is unnecessary. What you need is the baptism of the Holy Ghost.

A fourth says all that is required is to live a good moral life.

A fifth says to obey your conscience. If you follow the dictates of your conscience you will be saved.

Many answers are given to the one question. Finally we ask one who answers in the language of the Master: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all* things whatsoever I have commanded you." The speaker laid special emphasis on the word *all*, saying that it was necessary for us to observe *all* these things, for *all* of them constitute the law of Jesus Christ. Any one alone could not save; but we must observe the whole law, the perfect law.

Love would enable one to abide the perfect law, for love was the fulfilling of the law. If we love God with all our hearts and our neighbors as ourselves, we shall fulfill the law.

Summing up his discourse he said that each of us, as individuals, must start from wherever we are. If we have repented and been baptized, we should start from that point and continue on unto perfection. We must develop. We must bear fruit. If we would be saved we must observe all the commandments.

MANY VISITORS REGISTER ON FIRST DAY

Official Badges Given All Delegates and Ex-Officios

Registration of ex-officios, delegates, and visitors has been in progress ever since Friday afternoon. It began in the office of F. A. Russell, the church statistician, who has the matter in charge. On Saturday afternoon he moved down to the Campus, and since the headquarters tent was not in readiness he took possession of the front porch of the Institute Building. Himself and two helpers, Miss Ruth Green and Guy P. Levitt, lined up the registering crowd and passed them on to some adjoining tables where the Reception Committee were busy assigning rooms.

No doubt the registered people felt very much at home by the time they had been initiated into the whole process of putting their signature on the cards, receiving a program book, a book of conference reports, and two lead pencils, had

pinned on their badges, and knew where they were to room for the next two weeks.

Three or four sets of badges are in evidence upon the mingling flock. Ex-officios are to be distinguished by a blue badge which consists of a blue button, and blue ribbon, with name and address printed in blue on a white background. Delegates are sighted by a similar badge except that its color is red. Employees of the church offices can be told by their red button and green ribbons.

The enrollment cards are of different colors also. The ex-officios signed up on cards to match the color of their badges. Delegates had manilla cards. Visitors (which means people living outside of Independence and vicinity) were given no buttons but were registered on white cards.

Over two hundred ex-officios had been registered by five o'clock Sunday evening. The list to date follows:

Adams, J. Walter, Missouri.
Allen, Arthur, Missouri.
Almond, Frank B., Colorado.
Anderson, B. M., Nebraska.
Anderson, P. T., Iowa.
Anderson, William, California.
Andes, B. D., Missouri.
Andes, J. S., Missouri.

Bailey, J. W. A., Missouri.
Baker, J. M., Missouri.
Ballantyne, R. A., Iowa.
Barrett, J. B., Missouri.
Barrett, W. G., Illinois.
Barto, H. L., Missouri.
Bath, William, Missouri.
Berve, Amos, Illinois.
Bishop, James E., Ohio.
Blett, Ernest B., Michigan.
Blodgett, Caleb E., Missouri.
Bogue, A. W., Utah.
Booker, Alma, Alabama.
Booker, N. L., Mississippi.
Bronson, Eli, Washington.
Bronson, W. G., Missouri.
Brown, Bruce E., Illinois.
Brown, W. S., Kansas.
Browne, Roy E., Kansas.
Bullard, George F., Colorado.
Burgess, S. A., Missouri.
Burton, P. R., Nebraska.

Castings, H., Iowa.
Carpenter, C. I., Missouri.
Cato, D. O., Missouri.
Chase, A. M., Iowa.
Chrestensen, J. C., Missouri.
Chrestensen, W. W., Missouri.
Christie, F. S., Missouri.
Christy, Ward L., Iowa.
Clifford, Cornelius M., Iowa.
Cool, F. S., Missouri.
Cooper, John L., Illinois.
Cooper, Robert T., Missouri.
Cox, S. P., Washington.
Craig, Paul N., Missouri.
Creel, Benjamin F., Missouri.
Crum, Carl F., Washington.
Curtis, Edward A., Missouri.
Curtis, J. D., Missouri.

Davidson, A. J., Missouri.
Davis, D. W., Arizona.
Davis, C. E., Missouri.
Davis, E. R., Iowa.
Davis, Evan A., Missouri.
Davis, John, Missouri.
De Rup, C., Missouri.
Doty, B. H., Michigan.
Dowker, David E., Iowa.
Dutton, Jasper O., Wisconsin.
Dykes, C. G., Iowa.

Edmunds, Charles, Missouri.
Edwards, P. Henry, England.
Elliott, T. J., Missouri.
Ellis, Clyde F.
Ely, John, Missouri.
Erwin, E. A., Ohio.
Essig, George, Missouri.

Fairbanks, P. G., Missouri.
Farrell, Ralph W., Missouri.
Fender, E. E., Missouri.
Ferguson, L. F., Missouri.
Fike, L. W., Indiana.
Finken, Everette D., Michigan.
Fish, Robert, Iowa.
Fligg, William L., Missouri.
Fulk, R. L., Missouri.

Gardner, J. A., Missouri.
Garrett, W. H., Missouri.
Garver, J. F., Iowa.
Gault, James, Missouri.
Gillen, James A., Missouri.
Gleazer, E. J., Massachusetts.
Glines, Dora, Missouri.
Gould, C. G., Missouri.
Gowell, M. F., Missouri.
Graz, A. E., Missouri.
Gray, A. T., California.
Gray, James L., Missouri.
Grice, John R., Michigan.
Griffiths, Gomer T., Ohio.
Grimes, J. F., Missouri.

Halb, Jacob G., Ohio.
Harrington, G. E., Missouri.
Hedrick, Frank G., Kansas.
Haas, L. H., Missouri.
Higdon, Amos T., Missouri.
Higgins, H. A., Nebraska.
Holloway, L. G., Iowa.
Holsworth, J. A., Missouri.
Hopkins, R. V., Missouri.
Houghton, Leonard, Wisconsin.
Hoxie, Albert N., Pennsylvania.
Hulmes, George H., Missouri.
Hunt, C. J., Missouri.

Jenkins, George, Missouri.
Joerndt, L. J., Missouri.
Jones, C. E., Washington.

Keir, James F., Missouri.
Kelley, W. H., Missouri.
Kelley, E. L., Missouri.
Kelley, T. C., Missouri.
Knisley, Alvin, Missouri.
Koehler, H. A., Ontario.
Krahl, D. J., Missouri.
Kueffer, O. J., Missouri.
Kuykendall, G. R., Michigan.

Layton, J. W., Illinois.
Lentell, John R., Iowa.
Levitt, Guy P., Michigan.
Lewis, F. J., Missouri.
Long, E. E., Iowa.
Lenox, E. J., Wisconsin.
Lowery, Columbus, Illinois.
Lundquist, David G., Missouri.
Lytle, H. S., Missouri.

McConnaughy, James C., Ohio.
McConley, Myron A., Missouri.
McDowell, F. M., Iowa.
McDonald, C. E., Iowa.
McPadden, L. M., Missouri.
Macgregor, Daniel, Toronto, Canada.

McLain, S. L., Missouri.
McGuire, B. R., Missouri.
Maloney, R. M., Oklahoma.
Martin, John F., Ohio.
May, Roderick, Missouri.
Metcalf, J. W., Missouri.
Miller, B. F., Missouri.
Minton, Harvey V., Missouri.
Mintun, J. F., Iowa.
Moore, E. D., Missouri.
Moore, Lloyd G., Illinois.
Murphy, W. H., Missouri.
Mussell, F. T., Iowa.
Mussell, Frank, Missouri.

Newton, Thomas, Missouri.

Okerlind, O. W., Missouri.
Osler, William, Alberta, Canada.
Overcast, J. T., Missouri.

Parsons, A. H., Missouri.
Patterson, William, Australia.
Paul, W. B., Missouri.
Paxton, J. W., Missouri.
Peak, Warren E., Missouri.
Pendleton, S. T., Michigan.
Peterson, J. W., Missouri.
Phelps, Levi, Missouri.
Phillips, A. B., Massachusetts.
Phillips, E. Stanley, Missouri.
Pitt, F. G., Illinois.
Prall, Wilbur, Iowa.
Pycock, David, Ontario, Canada.
Pycock, James, Ontario, Canada.

Quick, Lee, Kansas.
Quick, Merle M., Missouri.

Rannie, Edward, Missouri.
Resch, Clifton, Missouri.
Rich, Calvin H., Colorado.
Riley, J. T., Kansas.
Roberts, J. V., Missouri.
Robertson, E. F., Nebraska.
Rockwell, Floyd, Ohio.
Rogers, Keith H., Colorado.
Ross, I. M., Missouri.
Rushton, W. T., Missouri.
Russell, F. A., Missouri.
Russell, R. C., Michigan.
Rudd, A. Z., Oklahoma.

St. John, S. J.
Salyards, R. S., Missouri.
Sappenfeld, S. P., Missouri.
Savage, H. W., California.
Sawley, F. L., Illinois.
Self, R. O., Missouri.
Self, Walter M., Missouri.
Short, Ellis, Missouri.
Shower, J. D., Missouri.
Sivers, A. C., Missouri.
Smith, Charles J., Iowa.
Smith, Elbert A., Missouri.
Smith, Frederick A., Missouri.
Smith, Frederick M., Missouri.
Smith, Henry C., Missouri.
Smith, H. L., Missouri.
Smith, H. O., Missouri.
Smith, I. A., Missouri.
Smith, Isaac M., Missouri.
Smith, Joseph G., Missouri.
Smith, Ralph G., Missouri.
Smith, Robert, Missouri.

Smith, S. O., Missouri.
Smith, S. S., Missouri.
Smith, Thomas N., Missouri.
Smith, W. A., Missouri.
Smith, Walter W., Missouri.
Smith, W. C., Missouri.
Sparling, Henry, Missouri.
Spilsbury, Cornelius A., New York.
Sterrett, H. B., Missouri.
Stoff, Arthur, Pennsylvania.
Stoll, William A., Iowa.
Stone, A. E., Ohio.
Strachan, James C., Missouri.
Stubbart, J. M., Iowa.
Swenson, C. A., Missouri.

Tabor, A. E., Colorado.
Teeter, J. J., Missouri.
Thorburn, George, Montana.
Trowbridge, G. S., Missouri.
Tucker, D. E., Missouri.

Ullom, L. D., Illinois.

Vanderwood, J. E., Missouri.

Warren, J. P., Missouri.
Weaver, R. D., Missouri.
Wehrli, W. L., Missouri.
Wells, Gomer R., Iowa.
Weston, J. F., Missouri.
White, Ammon, Missouri.
Wight, C. E., Iowa.
Wight, L. S., Missouri.
Wildermuth, J. E., North Dakota.
Wildermuth, Lester O., Illinois.
Willey, R. J., Missouri.
Williams, D. J., Iowa.
Williams, D. T., Iowa.
Williams, M. B., Montana.
Williams, M. T., Missouri.
Willis, Coral E., Missouri.
Winegar, H. E., Missouri.
Wipper, Frank F., Michigan.
Worth, William, Missouri.
Wixom, George H., Colorado.

Yager, J. H., Ontario, Canada.
Yates, J. E., California.
Yingling, Mrs. A. L., Missouri.

Zimmermann, John, jr., Pennsylvania.

SIXTY-NINTH GENERAL CONFERENCE OPENS

(Continued from page 1.)

Secretary, Historian, Publicity Department, Presiding Bishopric, the Department of Women, Graceland College, Department of Recreation and Expression, Board of Publication, Order of Enoch, the Church Architect, the Church Auditor, the Graphic Arts Bureau, the Church Physician, and reports from the individual members of the Quorum of Twelve.

Apostle D. T. Williams asked to be privileged to amend his report before it be officially published, and his request was granted. He stated: "There are some paragraphs in my report that do not altogether tell what I would like to tell. There were some things the Presidency were previously acquainted with that were referred to here in a very brief manner. I would like to ask the privilege of making some corrections in my report." President F. M. Smith made the following statement: "There are some errors or mistakes which have occurred inadvertently, and unless there is objection these men will be permitted to make any correction deemed wise before they are published in the official minutes. We suggest the corrections be submitted to the Presidency to be included."

Reports from the Board of Trustees of the Children's and Saints' Homes, also the Order of Evangelists were presented. Reports were received from the Committee on Memorial to the Martyrs, on Vocational School, and the Church of Christ. These reports were received by the President and spread upon the minutes subject to further action of the conference.

The President announced the details of organization of the conference. The ushering is taken care of by the deacons of Zion. Any other announcements on organization will be made by the Presidency later.

The committee on sick administration was announced as follows: George Harrington, David Dowker, C. Ed. Miller.

The chairman suggested that the business sessions be held from 2 to 4 p. m.

The President made announcement of the various meetings of this evening and Tuesday, the quorum meetings and classes.

The ordination of Brother Gomer T. Griffiths as an evangelical minister was provided for at this time. The congregation sang Number 58, "Consecration," and following it Brother Griffiths came upon the speaker's platform and made the following statement:

Statement of Brother Gomer T. Griffiths

I did not feel to accept the office last year, and I have been praying about it all the year. A short time ago I had what I considered a spiritual dream. I thought a great deal of our grand old brother that has passed away, Charles Derry, and in this dream he came to me, and he had a book in his hand and it was blank, just a heading here and there. He handed it to me, and he said it was my calling to fill that book.

I awoke, and the Spirit came to me, and the Spirit said, "He held the office of evangelical minister when he passed away [I always had confidence in him as a man of God] and it is your calling to accept."

I did not give way then; but to-day while here in this assembly the Spirit came upon me in great power and filled my entire being and directed me to accept and to be ordained to the office that you provided for a year ago. I will do the best I can in the office to magnify it as I have in the other positions (I have been ordained seven or eight times), for I find from past experience that in whatever position we are called to occupy we should do our best and trust in God Almighty to do the rest.

President Frederick M. Smith made the following prayer just prior to the ordination:

Prayer of F. M. Smith

Our heavenly Father, we have paused in the midst of a business session long enough to attend to one of the sacred ordinances of the church, the provision which thou hast made by which thy servant shall be set apart and invested with authority, which we believe to be divine, and through instrumentality which we believe to be recognized by thee. We approach the ordinance, O God, with solemnity; with a full realization of the responsibility that we are placing thus, as officers, upon the head of our brother, and feeling that he senses this responsibility, and knowing that he is willing to accept, believing in and relying upon the strength of the Lord, do thou be one in our midst, solemnizing the occasion, bearing witness of the righteousness of the step, and thus bearing testimony to the brother that he will be supported and sustained in his undertaking.

We deeply sense the responsibility that rests upon thy priesthood, and we earnestly plead that there shall come from thee that source of great and eternal strength, that which shall bear us up, and enable us as a mass of men, as individuals, and particularly in our collective work, to accomplish thy purposes and accomplish them speedily.

We rely not in the strength of man. We hope only that we will be sustained, and did we not have the assurance that thou art with us, our task would be only surrounded with gloom, but we are illumined by the hope, the faith, that thou hast instilled in us. We have courage to go on, and we ask thy divine approbation upon us, as we move forward.

Let thy Spirit brood peacefully over us as we now wait before thee, and unto thee shall be the praise, through Jesus the Lord, Amen.

Brother Griffiths was ordained under the hands of Presidents Elbert A. Smith and F. M. McDowell and Presiding Patriarch F. A. Smith. The ordination prayer was by President Elbert A. Smith as follows:

Brother Gomer, we, as the servants of God, representing the church, place our hands upon you to ordain you to the office to which you have been called, and we feel, as we do so, that indeed God is pleased with the long and faithful and arduous service you have rendered in the high and holy calling that you previously occupied. You have indeed at many times been able to sustain the faith of the Saints, and indeed you are an apostle to the church. Now you are called to another line of work, which will perhaps bring less vexation, and more joy and more hope—to give spiritual and fatherly advice and counsel to the people. And so, in harmony with the order of the church, and we believe with the direction of the Holy Spirit, we place our hands upon your head and ordain you an evangelical minister and a patriarch, and thereby give into your keeping the authority and rights pertaining to that office. O God, we ask thee now, in our prayer of ordination, that thou wilt indeed recognize this our brother, and thy servant, a long time engaged in thy cause. His voice has been heard in many lands, and his example has strengthened many people. Be with him now, we pray, and help him as he moves out in this new line of duty, that he may be filled with the power of thy Spirit; that he may comfort, sustain, strengthen, and encourage thy Saints, and give those who are troubled fatherly counsel in the time of need, that shall cause them indeed to lift up their heads and rejoice, and take their stand in defense of that which is right, and order their lives in harmony with thy will. Bless him, we pray, with yet extended years; order the conditions in his home so that he may be free to wait upon his ministry. Bless him in the midst of thy people, so that in his declining years he may reap the fruits of fellowship and love that may come back to him from the many to whom he has brought cheer in years gone by. May the fellowship, confidence, and love of the Saints be his, and the divine commendation from on high be his, we pray. O Lord, take him and bless him, and may these blessings be his to enjoy, we ask, in the name of Jesus Christ, our Redeemer, Amen.

Following the ordination the President announced the closing of the opening session with "My times are in thy hands." Benediction by President F. M. McDowell.

TRIBUTE PAID TO MISSOURI ROADS

Elder J. F. Martin in his sermon Sunday morning paid his tribute to Missouri roads in the following verse:

"Missouri, Missouri, I've often heard of you,
Your fields are so lovely, your skies are so blue;
But speaking of roads now, you surely are there,
With your roads, Missouri, no State can compare."

Those who have motored across the "Show-me" State will understand what Brother Martin means and that his verse isn't meant for a compliment. We imagine he had a little tough luck driving through, 'cause Missouri clay does stick when it gets all mixed up with rains like we have been having the last few weeks.

However, for the consolation of those who came up to Zion in cars, the verse will not long apply to this State. A comprehensive road-building program is under way, and millions of dollars worth of road bonds are being spent on hard surface, cross State highways. Within a year the motorist can drive from Independence to Saint Louis on a new macadam highway that will be equal to the best in America.

Hurrah for Missouri!

CONFERENCE REPORTS

CREDENTIALS COMMITTEE

To the Presidency and General Conference: The committee on credentials submits the following report:

AUSTRALIA

Northern New South Wales District, 552 members, 5 votes: P. M. Hanson, M. A. McConley, J. W. Rushton, W. Patterson, Sister F. McConley.

Norwood Branch, 130 members, 1 vote: M. A. McConley.

Southern New South Wales, 735 members, 7 votes: Sister Hanson, Brother Hanson, Sister McConley, Brother Savage, Brother Patterson, E. F. Robertson, Brother Rushton, Brother J. Blackmore. *1 excess.*

Victoria, 407 members, 4 votes: Paul M. Hanson, M. A. McConley, W. Patterson, J. Blackmore, Sister F. McConley. *1 excess.*

Perth Branch, 70 members, 1 vote: M. A. McConley.

BRITISH MISSION

Midland, 260 members, 2 votes: F. H. Edwards, Frank Holmes, Blanche Edwards. *1 excess.*

Northern, 688 members, 6 votes: D. T. Williams, Charles Fry.

GERMAN MISSION

No credentials.

HAWAII

Hilo Branch, 74 members, 1 vote: Sister McConley.

Honolulu Branch, 337 members, 3 votes: M. A. McConley, G. R. Reeves, Sister Reeves.

Honolulu Chinese Branch, 1 vote: M. A. McConley.

NEW ZEALAND

Auckland Branch, no credentials.

Dunedin Branch, 1 vote: Myron A. McConley.

PALESTINE

Jerusalem Branch, 17 members, 1 vote: Job Negeim.

SOCIETY ISLANDS

No credentials.

SWITZERLAND

Basel Branch, 28 members, 1 vote: Jacob G. Halb.

UNITED STATES AND CANADA

Alabama District, no credentials.

Alberta District, 435 members, 4 votes: Daniel Macgregor, Maggie Macgregor, J. D. Stead, James Pycock, William Osler. *1 excess.*

Arkansas District, 401 members, 4 votes: J. T. Riley, E. A. Erwin, W. F. Martin, J. M. Daniels.

Bayard Branch (Nebraska), no credentials.

Bisbee Branch (Arizona), 64 members, 1 vote: Henry Goldie.

Central Illinois District, 500 plus members, 5 votes: Harry Jones, Brother Thomas (of Beardstown), Sister Thomas (of Beardstown), Sister Henderson (of Findlay).

Central Michigan District, 1,767 members, 17 votes: Matthew Umphrey, Martha Umphrey, E. S. White, Esther White, B. H. Doty, Christy Doty, George A. Pringle, Elizabeth Pringle, Mildred Mitchel, Otto Bartlett, George W. Burt, Maggie Burt, Fred Methner, Mrs. Fred Methner, Edward Martindale.

Central Nebraska District, 517 members, 5 votes: Mrs. M. E. Rutledge, Mrs. William Allen, T. J. Patras, Mrs. T. J. Patras.

Central Oklahoma District, no credentials.

Central Texas District, 446 members, 4 votes: Amy Wells, Ida Nicoll, S. S. Smith, J. M. Nunley, A. J. Banta. *1 excess.*

Chatham District, 1,425 members, 14 votes: Robert Brown, S. Ezra Mifflin, H. A. Koehler, Willard Kettlewell, John Dent (of Merlin), Emma Dent, John C. Dent (Bothwell), C. W. Badder, Mabel Badder, John Shields, Stanley Phillips.

Clinton District, 926 members, 9 votes: H. E. Moler, Lee

Quick, R. T. Walters, W. E. Haden, D. M. Dennis, Julian Gough, W. H. Lowe, Mabel Braden, Carolyn Nafus.

Des Moines District, 1,377 members, 13 votes: Henry Castings, E. G. Beye, Mrs. E. G. Beye, W. W. Hield, Mrs. C. T. Kirkwood, Hattie Clark, L. G. Holloway, Clyde E. McDonald, Bessy Laughlin, Charles Richeson, Mrs. Charles Richeson, E. O. Clark, Mrs. E. O. Clark.

Detroit District, 1,986 members, 19 votes: Paul M. Hanson, William I. Fligg, Kenneth H. Green, R. C. Russell, Claud R. Kuykendall, Vincent D. Schaar, Fred Z. Harder, Nevada Harder, Arthur H. DuRose, W. E. Alldread, Winnie Smith, J. Stanley Parrish, J. Scott Falconer, Carrie Green, Edith Coop, Muriel DuRose, Walter Bennett, J. Charles Mottashed, William Grice.

Douglas Branch (Arizona), no credentials.

Eastern Colorado District, 1,557 members, 15 votes: George H. Wixom, Julia C. Busiel, Rena W. Rich, Mary Almond, Florence Templeton, J. D. Curtis, Frank B. Almond, Calvin H. Rich, K. H. Rogers, Helen Rogers, Helen Leggett, Nellie M. Williams, Charles A. Zion, J. B. Wildermuth, Cordelia McCormick, A. E. Tabor, Nancy A. Tabor, Reno Auld, Elsie Diefendorf, E. J. Williams. *5 excess.*

Eastern Iowa District, 638 members, 6 votes: Evan A. Davis, Mrs. Evan A. Davis, Wesley W. Richards, Charles G. Dykes, Elma Talley, Mrs. Frieda L. Milburn.

Eastern Maine District, 524 members, 5 votes: E. J. Gleazer, H. A. Chelline, O. L. Thompson, M. C. Fisher, N. M. Milson.

Eastern Michigan District, 1,895 members, 18 votes: John Weaver, Frank Bailey, Grace McGinnis, William M. Grice, Mrs. William M. Grice, Mrs. Frank Bailey, R. C. Russell, P. M. Hanson, G. T. Reeves, Mrs. G. T. Reeves, William I. Fligg, May Engel, Thomas L. Clark, William Davis, John Ledsworth, Robert H. Huston, J. R. Grice, Myron Carr.

Eastern Montana District, 300 members, 3 votes: James C. Page, Eli Bronson.

Eastern Oklahoma District, 970 members, 9 votes: J. Arthur Davis, Roy S. Budd, J. S. White, Mrs. J. S. White, Mrs. Mattie Kelsoe, H. E. Winegar, W. H. McCoy, Eula Roden.

Eros Branch (Louisiana), 142 members, 1 vote: J. T. Riley, Eva Morris. *1 excess.*

Far West Stake, 2,716 members, 27 votes: R. S. Salyards, O. Salisbury, Milo Burnett, L. F. Ferguson, E. S. Fannon, S. H. Simmons, B. R. Constance, G. W. Mauzey, Grace Shaw, W. B. Torrance, Ella Gartside, Frank Hinderks, Coleman Snider, Archie Constance, Roscoe P. Ross, W. W. Scott, Robert L. Agee, Ora Liggett, E. M. Vaughn, John Davis, Joseph Powell, Arthur G. Anson, Mrs. R. S. Salyards, John Sheehy, J. A. Koehler, J. E. Hovenga, Z. J. Lewis.

Florida District, 733 members, 7 votes: A. D. McCall, Alma Booker, Mrs. Alma Booker, J. Charles May.

Fremont District, no credentials.

Gallands Grove District, 1,000 members, 10 votes: Robert Fish, Ethel Fish, M. O. Myers, H. G. Newcom, E. L. Edwards, Thomas Franklin, J. L. Butterworth, Hazel Butterworth, E. R. Butterworth, Harold Salisbury.

Gering Branch (Nebraska), no credentials.

Holden Stake, 1,712 members, 17 votes: D. J. Krahl, I. M. Ross, J. W. A. Bailey, W. S. Macrae, C. J. Hunt, R. E. Burgess, C. V. Hopkins, F. A. McWethy, H. E. Moler, Roscoe Moorman, I. M. Smith, Mrs. I. M. Ross, George Jenkins, J. J. Teeter, Roderick May, James Duffey, Levi Phelps.

Idaho District, 544 members, 5 votes: Sister B. F. Benson, Sister M. C. Condit, Sister L. Jackson, R. L. Fulk, G. P. Levitt.

Independence, 4,009 members, 40 votes: R. V. Hopkins, J. A. Becker, W. W. Smith, F. M. Smith, R. J. Lambert, B. R. McGuire, E. A. Smith, M. H. Siegfried, Mrs. W. W. Smith, Evan Fry, J. M. Terry, E. L. Kelley, J. F. Keir, Mrs. M. A. Etzenhouser, H. O. Smith, J. P. Curtis, S. A. Burgess, A. K. Dillee, I. A. Smith, Joseph Luff, F. A. Smith, E. D. Moore, C. B. Hartshorn, J. A. Gardner, W. D. Bullard, P. M. Hanson, Dora Glines, E. C. Harrington, F. H. Edwards, Mrs. E. R. McGuire, Ammon White, V. A. Reese, Mrs. J. A. Gardner, D. O. Cato, H. C. Burgess, Charles Blair, J. W. Rushton, Ellis Short, sr., J. W. Peterson, H. W. Harder.

- Kansas City Stake, 2,913 members, 29 votes: J. A. Tanner, F. B. Blair, John Tucker, J. Fred Cleveland, Joseph Curtis, Mrs. F. M. Smith, Mrs. W. O. Hands, Mrs. Fern Lloyd, Mrs. John Tucker, Bernice Griffith, Lorenzo Gross, Mrs. F. B. Blair, Maude Gunsolley, Mrs. Adam Young, Mrs. Edith Lungwitz, Lena E. Oxendale, Mrs. F. A. Evans, Mrs. J. E. Wickham, Mrs. J. H. Paxton, Mrs. J. A. Tanner, Julia Walburn, Mrs. Sarah Hawkins, Bessie Largent, Mrs. Myrtle St. John, Mrs. H. M. Gunion, Mrs. R. E. Newkirk, Mrs. A. W. Sears, Mrs. Daniel Hawkins, Mrs. Charles Scrivener.
- Kentucky and Tennessee District, no credentials.
- Kewanee District, 785 members, 7 votes: George Sackfield, R. W. Farrell, B. F. Sartwell, M. E. Gillin, Charles L. Holmes, L. W. Stiegel, Edward Jones.
- Kirtland District, 994 members, 9 votes: A. E. Stone, Louis Gintz, John Martin, Theodore George Neville, Charles Romig, Francis J. Ebeling, James C. McConaughy, Gomer T. Griffiths, A. R. Manchester.
- Lamoni Stake, 2,288 members, 22 votes: C. E. Wight, J. F. Garver, A. Carmichael, F. M. McDowell, Wilber Prall, A. J. Yarrington, R. A. Ballantyne, G. W. Blair, William Stoll, J. A. Lane, E. Dewey White, James Talbot, Charles F. Church, Ward L. Christy, Mrs. Columbus Scott, Mrs. I. A. Monroe, Edward F. Downey, Mrs. J. A. Gunsolley, Frank McDonald, David Taylor, L. W. Moffett, E. E. Haskins.
- Little Sioux District, 1,887 members, 18 votes: Charles F. Putnam, Ada S. Putnam, T. O. Strand, Mrs. J. D. Stuart, George Young, Mrs. George Young, C. S. VanEaton, Mrs. C. S. VanEaton, Mrs. C. E. Kennedy, William J. Chambers, Mrs. William J. Chambers, J. W. Lane, Charles Clark, Mrs. George M. Vandel, Heman Turner, Mrs. Nellie Kennedy, E. B. Purcell, Mrs. E. B. Purcell.
- London District, 841 members, 8 votes: H. A. Koehler, R. C. Russell, Grant St. John, Jim Fligg, Patriarch J. Martin, Bishop McGuire, J. F. Curtis, J. Shields, F. Gray. *1 excess.*
- Minnesota District, 623 members, 6 votes: William Sparling, Mary Sparling, George W. Day, Abner Tucker, Alta Kimber, J. E. Wildermuth.
- Mobile District, 900 members, 9 votes: J. Charles May, N. L. Booker, Mrs. N. L. Booker, Henry B. Scarcliff, Mrs. Henry B. Scarcliff, Alma Booker, Mrs. Alma Booker, Mrs. Charles Mader, Elsie Mader.
- Nauvoo District, 715 members, 7 votes: Amos Berve, C. J. Smith, George P. Lambert, D. J. Williams, Mrs. D. J. Williams, Elmer Sherman, E. R. Williams.
- New York District, 427 members, 4 votes: Arthur Allen, C. A. Spilsbury, J. F. Rudd, A. E. Stone.
- New York and Philadelphia District, 1,185 members, 11 votes: Arthur E. Stofft, John Zimmermann, jr., John Zimmermann, Mrs. John Zimmermann, A. E. Stone, Gertrude Copeland, Lillian Zimmermann, Albert N. Hoxie, Edith Troughton, Samuel Worrell.
- North Dakota District, 462 members, 4 votes: Thomas Leitch, J. E. Wildermuth, Mrs. J. E. Wildermuth, M. Rasmussen, George Young, W. D. Thompson, Mrs. Ferd Hammel, N. C. Anderson. *4 excess.*
- Northeastern Illinois District, 1,023 members, 10 votes: F. M. Cooper, H. P. W. Keir, John L. Cooper, Doctor C. D. Carter, Grace Johnson, John A. Daer, Mrs. F. M. Cooper, Joseph H. McGuire, Mrs. C. D. Carter, LaJune Howard, Earl D. Rogers. *1 excess.*
- Northeastern Kansas District, 611 members, 6 votes: Samuel Twombly, Frank G. Hedrick, Theodore Christensen, Clinton Ross, Ira G. Whipple, Roy Tilden.
- Northeastern Missouri District, 338 members, 3 votes: F. L. McKane, J. S. Joyce, William Love.
- Northeastern Nebraska District, 1,139 members, 11 votes: Thomas Walker, Charles Guitar, John Kemp, B. M. Anderson, Mrs. B. M. Anderson, James M. Kelley, jr., Mrs. J. M. Kelley, P. R. Burton, T. J. Elliott, Mrs. P. R. Burton, Elmer E. Long.
- Northern California District, 1,723 members, 17 votes: Alfred White, Sister M. L. McRoberts, Julia Mokler, J. A. Gillen, Sister L. N. Norwood, J. B. Carmichael, Lillian Ewing, Ruth Thorman, Mrs. J. D. White, A. J. Damron, H. W. Savage, Ruth Clegg, F. A. Smith, W. A. McDowell, J. F. Keir, Vida Smith, Dora Glines.
- Northern Michigan District, 999 members, 9 votes: Allen Schreur, E. N. Burt, Dick Schreur, Mrs. Dick Schreur, Hatty Schreur, Richard Hartnell, Mrs. Richard Hartnell, Delia Schreur.
- Northern Saskatchewan District, 501 members, 5 votes: J. W. Rushton, James Pycoc, Birch Whiting, E. Leslie Mogg.
- Northern Wisconsin District, 604 members, 6 votes: E. J. Lenox, Leroy Colbert, Leonard Houghton, Mrs. L. Houghton, Mrs. L. Colbert, Mrs. E. J. Lenox.
- North Platte Branch (Nebraska), no credentials.
- Northwestern Kansas District, 579 members, 5 votes: C. I. Carpenter, W. E. Ratcliffe, George B. Kelley, Alva H. Reed, J. W. Peterson.
- Northwestern Ohio District, 416 members, 4 votes: Jesse Hardin, O. J. Hawn, Everett L. Ulrich, Walter Wirebaugh, Edward I. Yoder. *1 excess.*
- Nova Scotia District, 1 vote: Orval L. Thompson.
- Owen Sound District, 1,554 members, 15 votes: John Shields, J. L. Mortimer, S. G. St. John, Joseph Yager, Mrs. Lillian Yager, W. A. Smith, Mrs. W. A. Smith, G. C. Tomlinson, J. F. Curtis, N. E. Leader, S. W. Tomlinson, David Pycoc, James Pycoc, Mrs. J. L. Mortimer, Robert Farthing, Mrs. Robert Farthing. *1 excess.*
- Phoenix Branch (Arizona), no credentials.
- Pittsburgh District, 494 members, 4 votes: Mrs. W. H. Daugherty, Mrs. J. H. Lockard, L. F. P. Curry, J. A. Jaques.
- Pleasant View Branch (Nebraska), no credentials.
- Portland District, 765 members, 7 votes: Mrs. Nelson Wilson, Rosa Clark, William Livingston, Mrs. William Livingston.
- Pottawattamie District, 1,415 members, 14 votes: H. H. Hand, D. E. Butler, J. A. Hansen, Nels Johnson, Hans Anderson, David Carlile, Ella Klopping, Karl Klopping, J. R. Lapworth, J. C. Adams, George Beatty, Lloyd Graybill, May Rudd, Grace Keairnes.
- Saint Louis District, 1,247 members, 12 votes: E. C. Sellers, George F. Barraclough, Elsie Barraclough, Charles J. Remington, R. A. Lloyd, Myrtle Lloyd, O. B. Davidson, R. Archibald, Pearl Archibald, A. H. Daley, Ruth Volz, William Kurrelmeyer, A. M. Baker. *1 excess.*
- Seattle and British Columbia District, 989 members, 9 votes: Richard Hartnell, Ida Jones, Daniel Macgregor, Carl Crum, C. E. Jones, Sister W. L. Christy, S. P. Cox, Leonard Rhodes, George R. Brundage.
- Southeastern Illinois District, 1,250 members, 12 votes: Henry Sparling, Mrs. Henry Sparling, Bruce E. Brown, Mary Brown, Columbus Lowery, Mrs. C. Lowery, John Fugua, Mrs. John Fugua, F. L. Sawley, L. C. Moore, C. H. Wesner, W. W. Brown.
- Southern California District, 1,301 members, 13 votes: W. A. McDowell, T. W. Williams, John W. Rushton, H. W. Savage, Vida E. Smith, A. T. Gary, Mrs. W. A. McDowell, William Anderson, George Wixom, Mrs. A. T. Gray, S. N. Gray, Alma Wixom, Dora Howland.
- Southern Indiana District, 560 members, 5 votes: Edward Rannie, L. G. Tandberg, J. F. Curtis, J. W. Metcalf, F. F. Wipper, Katherine Schmitt. *1 excess.*
- Southern Michigan and Northern Indiana District, 1,400 members, 14 votes: O. H. Story, Mrs. O. H. Story, A. Whitehead, Paul Hanson, E. C. Evans, Louise Evans, M. A. Ward, Mrs. M. A. Ward, E. K. Evans, F. F. Wipper, Roy Young, Volney Glidden, M. A. Harper, Mrs. M. A. Harper.
- Southern Missouri District, 686 members, 6 votes: J. C. Chrestensen, Mae E. Gibbons, Wilson Hudson, Lulu Rowley, J. W. Paxton, Estella Starkey, C. L. Munro. *1 excess.*
- Southern Nebraska District, 700 members, 7 votes: H. A. Higgins, F. T. Mussell, Hubert Case, Grover Wall, O. W. Surratt, Blanche I. Andrews.
- Southern New England District, 1,182 members, 11 votes: Edmund J. Gleazer, Edward L. Traver, Daniel F. Joy, James Houghton, Myron C. Fisher, Edmund H. Fisher, Franklin Dobbins, Harry Wood, Evelyn Joy, Emma Dobbins, Nora Newcombe.
- Southern Ohio District, 1,442 members, 14 votes: J. D. Shower, G. T. Griffiths, J. G. Halb, Floyd Rockwell.
- Southern Saskatchewan District, 300 members, 3 votes: James Pycoc, Otis L. D'Arcy, Elizabeth D'Arcy, Norman O'Neil. *1 excess.*
- Southern Wisconsin District, 584 members, 5 votes: J. O. Dutton, Mrs. J. O. Dutton, L. Houghton, Mrs. L. Hough-

ton, Wesley Davenport.
 Southwestern Kansas District, 375 members, 3 votes: Thomas S. Williams, C. E. Harpe, James J. Wilson.
 Southwestern Texas District, 425 members, 4 votes: W. H. Mannering, S. S. Smith, D. S. Palmer, T. J. Jett.
 Spearfish Branch (South Dakota), 1 vote: A. M. Chase.
 Spokane District, 736 members, 7 votes: Daniel Macgregor, Peter F. Klaus, W. W. Fordham, Oscar Case, Mrs. Oscar Case, Mrs. Eli Bronson, Carl Crum.
 Spring River District, 1,907 members, 19 votes: George E. Harrington, Robert E. Jones, Martha Riley, Howard P. Anderson, John Blackmore, Virgil E. Sheppard, Elba Todd, C. E. Wilson, Maggie Wilson, A. E. Davis, J. T. Riley, R. E. Miller, C. A. Dooley, Lee Quick, Sister E. E. Gilbert, Laura Karlstrom, Ella Biggerstaff.
 Toronto District, 2,204 members, 22 votes: James A. Wilson, James Pycok, David Pycok, John Shields, S. G. Clark, Ernest Rowett, Daniel Macgregor, C. Ed. Miller, Cornelius Clifford, J. F. Curtis, Blanche Needham, James Needham, Albert J. Leslie, Isabella Leslie, Margaret Macgregor, Roy Smithers, Grace Smithers, Dalton Tiffin, Rose Tiffin, T. W. Williams.
 Utah District, 633 members, 6 votes: F. M. McDowell, R. L. Fulk, A. W. Bogue, R. E. Davey, Guy P. Levitt, Mrs. Ward L. Christy, Mrs. Vida Smith. *1 excess.*
 Western Colorado District, 314 members, 3 votes: James E. Yates, Evalina Yates.
 Western Maine District, 475 members, 4 votes: E. J. Gleazer, M. C. Fisher, B. M. Wilson, Myron Holman.
 Western Michigan District, 975 members, 9 votes: Mrs. R. D. Weaver, Nellie Kapnick, E. B. Blett, Katie Reek, John Schreur, B. H. Doty, J. E. Bennett, A. C. Silvers, Christy Doty, R. D. Weaver. *1 excess.*

Western Montana District, 500 plus members, 5 votes: E. E. Eliason, Mrs. E. E. Eliason, Mrs. W. P. Bootman, George W. Thorburn, Eli Bronson.
 Western Oklahoma District, 643 members, 6 votes: Roy S. Budd, J. E. Vanderwood, Lester E. Dyke, Lemuel D. Dyke, Morris Moldrup, Matthew Crownover.
 West Virginia District, no credentials.
 Wheeling District, 561 members, 5 votes: G. T. Griffiths, James E. Bishop, Thomas Newton, James McConnaughy, L. D. Ullom.
 Winnipeg District, 150 members, 1 vote: James Pycok.
 Youngstown-Sharon District, 404 members, 4 votes: James E. Bishop, David H. Jones, E. B. Jones, W. C. Neville.

The following districts have chosen an excess of delegates, as indicated: Southern New South Wales (Australia) 1; Victoria (Australia) 1; Midland (England) 1; Alberta 1; Central Texas 1; Eastern Colorado 5; Eros Branch 1; London 1; North Dakota 4; Northeastern Illinois 1; Northwestern Ohio 1; Owen Sound 1; Saint Louis 1; Southern Indiana 1; Southern Missouri 1; Southern Saskatchewan 1; Utah 1; Western Michigan 1. Unless otherwise instructed the committee will certify delegates from these districts to the proper number in the order of their registrations with the committee.

All persons entitled to a seat in the conference should register with the credentials committee, and they will be furnished with badges and copies of reports to the General Conference; this will include all necessary employees and properly accredited representatives of the press.

The committee invites all out-of-town conference visitors to register and receive an identification badge.

Respectfully submitted,
 F. A. RUSSELL, G. P. LEVITT, P. G. FAIRBANKS.
 INDEPENDENCE, MISSOURI, September 26, 1923.

CONDENSED CONFERENCE SCHEDULE

All Meetings Will Be Held in the Tabernacle Unless Otherwise Designated

REGULAR MEETINGS	8.30 a. m. Daily classes, except Sunday. Doctor G. L. Harrington—Mental Hygiene. Miss Gertrude Copeland—Home Nursing and Demonstration Work. Mrs. M. A. Etzenhouser—Social Service. Mr. M. A. Etzenhouser—General Sociology. Mr. W. W. Smith—Child Psychology.	11.00 a. m. M. A. Etzenhouser. 8.00 p. m. J. Charles May. 8.00 p.m. Oratorio "Saint Paul" Stone Church.
	9.30 a. m. Daily Prayer Service, except Sunday.	THURSDAY October 4 11.00 a. m. John Blackmore. 8.00 p. m. John Sheehy.
	9.30 a. m. Sundays only, Sunday school in all churches.	FRIDAY October 5 11.00 a. m. A. E. Stoff. 8.00 p. m. Concert L. D. S. Band.
	11.00 a. m. Daily sermon.	SATURDAY October 6 11.00 a. m. John Zimmermann, jr. 8.00 p. m. Pageant "Revelation" Independence Dramatic Club.
	2.00 p. m. Daily business sessions, except Sunday.	SUNDAY October 7 9.30 a. m. A. Max Carmichael. 11.00 a. m. Sacrament service. 3.00 p. m. Elbert A. Smith. 8.00 p. m. Frederick M. Smith.
	7.30 p. m. Daily musical programs.	MONDAY October 8 11.00 a. m. A. Max Carmichael. 8.00 p. m. Clyde F. Ellis.
	8.00 p. m. Daily Sermon.	TUESDAY October 9 11.00 a. m. A. Max Carmichael. 8.00 p. m. M. A. McConley.
		WEDNESDAY October 10 11.00 a. m. F. M. McDowell. 8.00 p. m. Concert, Auditorium Orchestra.
		THURSDAY October 11 11.00 a. m. Mrs. Dora Glines. 8.00 p. m. F. A. Smith.
	SUNDAY September 30	FRIDAY October 12 11.00 a. m. O. Salisbury. 8.00 p. m. J. D. Curtis.
MONDAY October 1	SATURDAY October 13 11.00 a. m. Cyril E. Wight. 8.00 p. m. A. V. Karlstrom.	
TUESDAY October 2	SUNDAY October 14 9.30 a. m. Roy Cheville. 11.00 a. m. D. T. Williams. 3.00 p. m. J. F. Keir. 8.00 p. m. J. F. Garver.	

THE SAINTS' HERALD

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Number 2

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October 2, 1923

CONFERENCE DAILY EDITION

SECOND BUSINESS SESSION OPENS

President F. M. Smith Was Ill and Could Not Be Present

No Business Was Presented For Consideration

A Symposium Was Instituted to Occupy the Time of the Session

The second business session of the conference opened under more favorable weather conditions to-day. The sky had cleared early this morning, and a warm sun did good work in drying up some of the mud that was our portion yesterday.

The conference is now well organized, and the various quorums were in session yesterday following the business session. For the first time they are enabled to meet on the conference grounds. Other years they have had to meet wherever room could be found, and that was usually in far places. This year the Institute Building on the Campus affords plenty of room for all.

There was a spirited song service beginning at 1.45 under the leadership of Brother Albert N. Hoxie. By 2 o'clock the tabernacle was filled. President Elbert A. Smith opened the session, and song Number 4, "The morning light is breaking," was sung, after which Apostle Paul M. Hanson offered the following prayer:

Our Father in heaven, thou who art mighty, whose march along the centuries is straight, we, thy people, unitedly lift up our voices unto thee, realizing that thou art infinite, and we are finite. We thank thee for the revelation of thyself, through Jesus Christ. We pray that as we deliberate, as we meditate, and survey the church needs, that thou wilt be with us, with thy Holy Spirit; that we may, in all of the sessions of the conference, have that which in comparison there is nothing else in this world so worth while—conscious while serving thee that thy favor is upon us.

Wilt thou help us, that we may, as ex officio officers and delegates of the conference, contribute to the church the benefit of our God-given gifts, so that the whole body may be edified by whatever is done, refined by the Holy Spirit's power.

We pray thee to make strong the quorums of the church, the instruments through which thou wouldst work wondrously to bless thy people. May all in their alertness be able to discover the moving of thy hand, and give whole-hearted support to thy work. Bless us in body, in mind, and in spirit.

We ask it all in the name of Jesus Christ, our Lord, Amen.

The minutes of the opening session were read by the church secretary and by motion were approved. The Presidency announced the following appointments to complete the organization: R. S. Salyards, church secretary, and P. G. Fairbanks,

assistant secretary, as secretaries; Howard W. Howard, conference stenographer, to select assistants; A. N. Hoxie, jr., church chorister, to select assistants; ushers to consist of organization of the deacons in Zion, Henry Stahl in charge; reception committee, R. V. Hopkins, E. C. Harrington, George A. Gould, and J. A. Gardner; committee on administration to sick, G. E. Harrington, D. E. Dowker, and C. Ed. Miller.

President Elbert A. Smith

President Elbert A. Smith made the following statement:

We are in something of a quandary this afternoon. Brother Frederick M. Smith, as you probably have learned, is ill. He was not able to be at the prayer meeting this morning, over which he was to have presided. He is not able to be here this afternoon. We, not having personally seen him, simply having had conversation over the phone, do not know just how ill he is, but he does not stay in bed unless he is feeling quite badly. Brother McDowell and I have absolutely nothing in the way of business for the conference. If there is any business, President Smith has it in his case. However, we know of very little matter to come before you at this time.

There has been no time for the deliberation of the quorums upon matters that may come before the conference, and, as I have said, we are placed in a quandary. After consultation with the president of the Twelve, we have decided to occupy this afternoon with a series of speeches from men representing different parts of the work, who may speak on different problems touching their work, such as pastoral, missionary, evangelical, and so on. This was the custom for many years in the church—to begin the conference with such a symposium. Perhaps we may make a grace of a necessity and occupy this afternoon in that way. These speeches need not be long. I will ask the men to occupy a reasonable length of time, and then you can form some opinion as to their idea of a reasonably short speech.

Last summer it was my privilege, as well as Brother McDowell's, to visit the Kirtland Temple. I visited it on the way east, and on the way returning, and felt again, once more, the wonderful spiritual influence in that building, and while there I could see why it was that it was necessary that a temple should be built. Not that it was necessary that God should have it in order to meet man. God can meet man anywhere: in the mountain, on the desert, or by the sea, but it was necessary as a help to the Saints of God themselves to get into a condition to meet God. Having made their very great sacrifice, which shames anything you and I have done, to build that building, having thus devotedly consecrated themselves to that work, then having come to the sacred and solemn courts of that temple, they were greatly helped to meet God; and I do not doubt that everything occurred that they say they witnessed.

In charge of the temple this summer has been a man long known, honored, and loved by the Saints. Brother F. G. Pitt

(Continued on page 12.)

MODERN METHODS ARE APPLIED TO CHURCH

Apostle F. Henry Edwards Forecasts Future of General Conference at Sunday Night Sermon. Bases Statements on Past Experience

Business a generation ago was secretive. To-day business men exchange their ideas and adapt those of other men to their own business. Government has borrowed from business, and vice versa. The church can well afford to borrow from any organization which can assist it to diffuse the knowledge of the gospel throughout the world.

Inventories are always static. They present a view of the state of affairs at any given time. Analysis of past trading is of no value unless it is forward looking. Business has come to recognize this and demands budgets. The budget attempts to forecast the reasonable increment on the basis of present assets during a given period. It attempts to forecast and thereby control the sources of income, and to regulate the expenditure of that income. This is what we need in the church.

What we have is immaterial unless it is the basis of future activity. Not what we have but what we are matters. What we are is what we do. Doing is an evidence of life. So it was that the Lord stated that he was pleased with the church. It was the true church because it was the living church of God. The young man with great possessions waxed not really rich since his inability to control those possessions and direct them to the end he wished to attain caused him sorrow but did not give him the strength to utilize them properly. The greatest poverty assailing the heavy debtor was not the ten thousand talents he owed to his Lord, but the poverty of soul which permitted him to demand the utmost farthing after he had been forgiven the debt he owed. What we have is valuable only as it shall spell opportunity.

The church inventory shows that we have the gospel plan as revealed in the standard books; the gospel plan as it has become part of the lives of those who have rendered obedience thereto; the financial strength of the church; the good will of nonmembers who have heard of the gospel or seen it in action; the desire of young people throughout the world to prove their devotion by service; and other assets too numerous to mention. Great as has been our history, these assets are valuable now only as they represent opportunity.

What shall be the church budget? Financially the increment and the present understanding of the financial law should be a reasonable extension of that understanding and a reasonable increase of obedience to the demands of the law within the next year. A missionary work the next year should show a greater church-wide understanding of our missionary responsibility and a greater determination to present through the missionaries a corporate witness for Christ. Generally the next year should show a reasonable appreciation of the problems of the church and a willingness to give response thereto over and above the appreciation and willingness of the present time.

This is only possible by individual evaluation of our responsibility in view of the greatness of the gifts bestowed upon us, and willingness to render just service in response to that responsibility. There is necessity for careful forecasting of what we can do. Individually we must get down to brass tacks.

What shall be our forecast for the conference? We approach with the wealth of church and individual experience. We have problems to face. A reasonable estimate of the income that God should have from his investment in us is that

we shall manifest the spirit of Christian brotherhood and of love. We can reasonably expect educational advance, financial gain, spiritual strength, much-needed unity; but all these will depend upon the contribution we are willing to make to the spiritual expenses of operation. What will we do?

WHAT MUST THE SINNER DO TO BE SAVED?

O. L. Thompson Delivers Second Sermon of the Series on Salvation

"What must the sinner do to be saved?" was the second sermon of the series on salvation which is the theme of the present conference. Brother O. L. Thompson was the speaker.

He took his text from Proverbs 25:4, "Take away the dross from the silver and there shall come forth a vessel for the refiner," and Isaiah 59:1, "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear."

The mission of Christ and his church is to save mankind, he said. There are two programs which may be followed to accomplish this: first, the conservation of youth; secondly, the reclamation of the straying. The conservation of youth is, of course, the better way, but the same Jesus who said, "Suffer little children to come unto me," gave also the parables of the lost sheep and the prodigal son. Since there will always be a large number of prodigals and straying sheep, the work of reclamation must go on, fostered by the church which represents the Man of Calvary. The church to do this must go out to bring in the sin-sick soul, who is not in touch with Christ, and must answer the cry of the mother who sings, "Where is my wandering boy to-night?"

God is an economist, he continued, who does not cast away the clay in which there is dross, but seeks to refine. The church is expected to assist in this work of casting the dross from the sinner. Man has two selves, a higher and a lower. He can be true to either; and either one neglected will degenerate. God gives to each the tools with which to work either in the building process or the tearing down, for the same tools will do either. The church must recognize the tools and help the soul who is returning to know how to discover his higher self.

Brother Thompson outlined twelve requisite steps in the reclamation of the sinner.

1. His conscience must be aroused. His heart must be touched before his reason will give heed.
2. He must be given knowledge. The sinner must have a clear understanding of the forces of good and evil and their effects.
3. He must have love. This must be given him by others and engendered in his own heart. Love is the mighty force which draws to God.
4. He must be taught to exercise his will. "Whosoever will may come."
5. He must have faith. Faith in God and those who seek to reclaim him is essential. "God sends the thread to the web begun."
6. He must repent. Repentance is symbolic of humility.
7. He must be baptized. This is symbolic of cleansing.
8. He must experience the laying on of hands, symbolic of the sustaining force from above.
9. He must give expression to the Christly virtues within himself. It is necessary to remember that after being enrolled in the church, he is still a man and liable to err again.
10. He must practice Christian ethics, such as prayer and giving.

11. He must study to develop both mind and body that his higher self may not degenerate.

12. He must live the fuller life, developing a character in Christ without whom he can do nothing.

Brother Thompson closed with a plea for the drowning sinner, and a cry of some that we let the multitudes of them perish while we pause to quarrel over who shall throw the line to him and how it shall be done.

O. L. Thompson is one of our young seventies, who grew up in Michigan. He was a member of the class of religious education at Graceland last year. The past few months has found him laboring in Nova Scotia and Eastern Maine.

TESTIMONIES OF PRAYER SERVICE HOPEFUL

The testimonies of the first prayer service were characterized by a hopeful spirit. Many of the quorums not being in session, the missionaries strengthened the service with their presence and testimony. The tabernacle tent was about half filled, which is a large number for the early morning service. Brethren F. G. Pitt, Bishop C. J. Hunt, and President F. M. Smith were in charge, with Albert N. Hoxie leading the song service.

MANY TENTS CARE FOR CONFERENCE CROWDS

Tabernacle Tent Especially Made for Occasion Seats 3,000. Cafeteria Tent Seats 250

The tabernacle tent, seating three thousand people, has been erected over the natural amphitheater on the Campus.

All summer Independence crowds have enjoyed the outdoor services on the Campus where a natural sloping ground has made possible a beautiful amphitheater. A large platform and moving picture screen were built at one end of the theater; and the seats, inclining gradually toward the front, enabled all to see the platform.

Now the huge tent, especially made and designed for the occasion, has been pitched over the seats and platform, forming a fine tabernacle for General Conference purposes.

The aisles have been strewn with shavings to make walking easier and to save the sod. Seats are placed close together in order to crowd in as many as possible. At present the place seats about three thousand, and the platform will allow for a number more. There is also an orchestra platform directly below and in front of the main platform.

Two other large tents are used as serving tents for the cafeteria. These are pitched adjoining the Institute Building, in which basement the kitchen is located. The seating capacity of the cafeteria is two hundred fifty.

Two smaller tents are arranged for special purposes. One is the Herald Publishing House tent, where will be displayed all the various publications, such as tracts, books, and papers. The other tent is the general headquarters tent. This will be used for the Credentials and Reception Committees, the post office and information booth, and such other committees as may be assigned there later.

A telephone booth is also located in the headquarters tent. One other telephone is in the Institute Building on the first floor.

Provision has been made on the grounds for campers who wish to pitch camp for the conference. The grounds are well equipped for such a privilege, with lavatories and an open-air oven for cooking. Water can be had at the large water tank

provided for this purpose. On hot days this water is ice cooled and very desirable.

The large grounds offer plenty of parking space for automobiles. Traffic officers on the Campus direct the parking of machines.

The Institute Building provides many rooms for committee meetings and classroom work. The building also contains a bath.

Recreation facilities are also provided. There is a baseball diamond and a gridiron for football. Volley ball courses are another feature. A sand pile and slide for the little folks are also on hand.

Other features may be added as the need develops during the course of the conference sessions.

WORD OF WISDOM MUST BE OBSERVED

Patriarch G. T. Griffiths Wants Family Altar Revived

Speaking on the Word of Wisdom, Patriarch G. T. Griffiths told an audience which filled the tabernacle tent Monday night that the blessings of God could only be expected when his children obeyed his commandments.

If you would have the destroying angel pass you by, said Brother Griffiths, then observe the Word of Wisdom. Many Latter Day Saints read only the preface of the revelation (Doctrine and Covenants 86) which says the revelation was given as a warning. Because of this these Saints excuse themselves from its observance because they believe it is not a commandment. The preface is not a part of the revelation; it was written by man. The revelation which follows the preface was God-given.

Brother Griffiths especially addressed his remarks to the mothers and fathers present. He admonished them to bring up their children in the way of God, and on them he laid the responsibility. Do not leave your children to the care of God and the angels, he said. It is your duty to rear your own children.

In many homes the family altar is a thing of the past. Children grow up without ever hearing family prayer in their homes. What wonder these children wander from the true path! Parents often mourn the loss of their children to the church and wonder what has been the matter. They themselves testify to the truthfulness of the gospel and to the years they have spent within its folds, yet little do they know that the time spent as members in the church is not a ticket to heaven. Little do they know that it is by their deeds they will be known. Teach your children to pray, advised Brother Griffiths, and in your own home observe the Word of Wisdom.

Go into your closet and pray, but do not reveal your sins. The Almighty knows your thoughts, but the Devil does not. Until you reveal them the Devil cannot get in, but once in he is hard to get out.

In an appeal for a concentrated forward movement in the church, the speaker read from Exodus 14: 15:

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

Away back there in the days of Moses, the people of Israel longed for the things they left in Egypt, and the Lord had to tell them to go forward. In the time of Christ, Jesus did not think of the things left behind, but of the glorious things of the future. So to-day the church must move forward united, with love, to the end.

SECOND BUSINESS SESSION OPENS

(Continued from page 9.)

and Sister Pitt have been conducting visitors through the temple, and I can say that in appearance, in personal presence and address as well as in spiritual qualifications, they harmonized perfectly with their surroundings and with their task.

The last Sunday afternoon when I was there, Brother Pitt told me that about 450 strangers had visited the temple and received spiritual instruction. Brother Pitt takes these people in groups and preaches the gospel to them in the courts of the temple. A great missionary undertaking, as well as evangelical.

Perhaps you will wonder what my idea is of a reasonably short speech; so I had better cut this short and ask Brother Pitt to speak for a few minutes about the temple work.

Patriarch F. G. Pitt

Patriarch F. G. Pitt, in responding to the introduction, spoke on Kirtland Temple experiences. At the suggestion of President Elbert A. Smith, the hymn sung at the dedication of the Kirtland Temple, "The Spirit of God like a fire is burning," was sung by the assembly.

Evangelist F. G. Pitt addressed the congregation, telling of his recent experiences at the Kirtland Temple as host to visitors.

Following the year of the church organization about fifty families moved to Kirtland, Ohio. Joseph Smith the Prophet was commanded to build a temple. It was begun in 1833 and completed in 1836 at the cost of about \$60,000. It would cost now at least \$250,000. The building is unique in many ways. A set of pulpits is at each end of the building. At one side the bishops, priests, teachers, and deacons are seated. In another place are the elders, high priests, and the high council.

There are several styles of architecture represented in the temple. They are Roman, Doric, Egyptian, and Corinthian, Gothic, and Colonial. They harmonize and are beautiful.

This building was built by divine direction. No architect was employed. Men and women built it, made great sacrifices, and built well. Visitors praise the building. The temple was unoccupied for over thirty years. Sheep and cattle roamed the building. This condition was caused by the death of the Prophet. He was killed at Carthage, Illinois, in 1844, because he claimed God could speak as of old.

The church was thrown into confusion when the Prophet was killed. Factions split off, among them the Utah faction. Polygamy afterwards was introduced. Joseph Smith gave a revelation saying but one wife was right.

In 1860 Joseph Smith, jr., took his father's place. The courts recognized the Reorganized Church as the successor of the original church. The temple was then repaired.

Visitors are told what the object of the church is. The gospel was lost, and ours is the restored gospel. All churches have some gospel but not all. We need all. Churches do not unite because they do not know how. We believe in a divinely called ministry that represents God with authority. The first principles of the gospel are then told to the visitors. There is no baptism of children because they have no sins. We bless little children as Jesus did.

Our belief in healing of sick is most difficult for people to believe. They cannot understand why we are not Christian Scientists.

Jesus came to save all the world. His mission is not com-

(Continued on page 16.)

GENERAL CONFERENCE PLANS PERFECTED

The planning of arrangements for General Conference began weeks ago. The First Presidency and Presiding Bishopric met as a committee and chose Bishop J. A. Becker to have charge of the general ground arrangements. Bishop Becker carried the work forward to a day or two before conference opened and had the detail well in hand, but unfortunately he was taken ill on Thursday last and has been confined to his room since that time.

To fill in the important position Bishop R. T. Cooper was drafted, and although he is one of the busiest of the general officials he shouldered the load and has been "carrying on" like a true soldier.

REGISTER OF CONFERENCE DELEGATES

Only Delegates in Designated Section on Conference Floor May Vote

The delegates are seated just behind the seventies and elders in the two middle sections and also on either wing. Enough space is reserved for the number of delegates registered, and only officially appointed people are to be found in these places. It is very important, too, that the delegates sit, during the business sessions, in their appointed places, since the votes of only those within delegate boundaries will be counted.

It will be noticed that many of the names listed among the ex officios appear also among the delegates. This is perfectly proper if the districts believe that the ex officios can best represent them. Ex officios widely known sometimes carry a vote in more than one district, thus casting as high as four or five votes in the conference in case division is called for.

This is a partial list of the delegates now registered:

Allen, Arthur, New York.
Almond, Mary, Eastern Colorado.
Almond, Frank, Eastern Colorado.
Anderson, N. C., North Dakota.
Archibald, R., Saint Louis.
Anderson, Audentia, Northeastern Nebraska.
Anderson, B. M., Northeastern Nebraska.
Anderson, William, Southern California.
Archibald, Mrs. Russell, Saint Louis.

Bailey, J. W. A., Holden Stake.
Ballantyne, R. A., Lamoni Stake.
Benson, Mrs. B. F., Southern Idaho.
Beatty, George, Pottawattamie District.
Berve, Amos, Nauvoo District.
Bishop, James E., Youngstown-Sharon, and Wheeling.
Blair, Charles E., Zion.
Blair, G. W., Lamoni Stake.
Blair, Mrs. F. B., Kansas City Stake.
Blett, Ernest B., Western Michigan.
Bogue, A. W., Utah.
Booker, Mrs. N. L., Mobile District.
Booker, Mrs. Alma, Mobile and Florida.
Booker, Alma, Mobile District.
Booker, N. L., Mobile District.
Bronson, Eli, Western Montana and Eastern Montana.
Braden, Mabel, Clinton District.
Brown, Robert T., Chatham.
Brown, Mary, Southeastern Illinois.
Brown, B. E., Southeastern Illinois.
Burton, Mrs. P. R., Northeastern Nebraska.
Burgess, Robert E., Holden Stake.
Burgess, S. A., Zion.
Bullard, W. D., Zion.
Burt, Ernest N., Northern Michigan.
Burton, P. R., Northwestern Nebraska.
Butterworth, Mrs. E. R., Gallands Grove District.
Butterworth, E. R., Gallands Grove District.

Cox, S. P., Seattle and British Columbia.
Carmichael, A., Lamoni Stake.
Castings, H., Des Moines District.
Christy, Mrs. Lenor, Utah.
Chase, Mrs. A. M., Fremont District.
Carpenter, C. I., Northwestern Kansas.
Cato, D. O., Zion.

CONFERENCE REPORTS

PUBLICITY DEPARTMENT

President F. M. Smith; Dear Brother: I am pleased to report for the Publicity Department that the work has gone forward very satisfactorily and the publicity organization among the branches is gradually extending and developing in efficiency.

Our ideal is to have a local publicity agent in each branch of the church, and on these agents rests the responsibility of seeing that the branch activities are properly advertised; that the church is accurately represented in all published statements and that every opportunity for favorable publicity is developed and used.

In addition to these advertising duties the local agents are the business representatives of the Herald Publishing House and are expected to be on the alert to obtain new and renewal subscriptions and to promote the sale of church books and other church literature.

We are now seeking to employ the local publicity agents as regular staff correspondents to the church papers and have regular scheduled reporting dates for many of them. Our ideal is to ultimately have a publicity organization coextensive with branch organization and that all publicity work shall be handled in a regular manner through this department.

In addition to directing the work of my department I have handled the publicity on the Campus activities and given much time to executive work there. On your recommendation I have also assumed the duties of managing editor of the various church publications, and have given considerable attention to the getting out of new tracts and propoganda literature. All free tracts are distributed through the Publicity Department and our budget covers all of this expense.

I am asking for \$3,000 additional this year to extend translation work. This last year we have put the "Busy Man's" series into two foreign languages, Spanish and Norwegian. It costs about \$2,000 to translate and publish five thousand each of this series of tracts into one foreign language and the Herald is willing to bear half the expense, so for \$3,000 we can translate and publish the "Busy Man's" series in three languages and have a stock of sixty thousand tracts to distribute. If this program were followed consistently for several years, adding three languages a year, we would soon be able to present our message to every nation in its own tongue and would be prepared to give our missionaries effective backing no matter where they might be sent. We use the "Busy Man's" series for this work because each number is concise, exceptionally well written, and interesting. The series complete gives a comprehensive view of our faith and history and is a most successful introduction for our missionaries.

Nearly everyone nowadays sees the advantage of church advertising and the branches are cooperating very nicely. It is a work that will have to develop, of course, and new workers will have to be trained in this particular field, but some splendid helpers are coming to the front and the opportunities of constructive publicity are manifold.

Very sincerely, ARTHUR E. MCKIM.

INDEPENDENCE, MISSOURI, September 21, 1923.

PRESIDING BISHOPRIC

BALANCE SHEET

July 1, 1923

Assets

Current:		
Cash	\$	1,161.32
Certificates of deposit		464.80
Notes receivable	* 99,625.50	
Less allowance for uncol- lectible notes	9,127.00	90,498.50
Contracts receivable— real estate		55,530.37
Accounts receivable	123,248.62	
Less allowance for uncol- lectible accounts	9,597.23	113,651.39
Cash retained by bishops and agents		15,643.51
Total current assets		\$ 276,949.89

CONFERENCE SCHEDULE

Wednesday, October 3

- 8.30 A. M. Classes.
- 9.30 A. M. Prayer Service.
- 11.00 A. M. Sermon—M. A. Etzenhouser.
"What must the citizen do to be saved?"
- 2.00 P. M. Business Session.
- 7.30 P. M. Song Service.
- 8.00 P. M. Sermon—J. Charles May.
- 8.00 P. M. Stone Church: Oratorio: "Saint Paul."

Other:			
Real estate—subject to sale..		\$ 124,585.88	
Investments—general funds	\$ 78,907.31		
Less allowance for loss on general fund investments..	15,000.00	63,907.31	
Total other assets		\$ 188,493.19	
Special Funds:			
Cash in bank	\$ 3,564.76		
Liberty bonds and war savings stamps	111,138.30		
Certificates of deposit	1,856.24		
Expense account	2,317.61		
Investments	188,892.69		
Total special fund assets		** \$ 307,769.60	
Permanent:			
Land and buildings	\$2,023,073.05		
Automobiles	2,049.00		
Machinery and equipment	24,210.94		
Furniture and fixtures	31,309.39		
Libraries	16,634.18		
Total permanent assets..		\$2,097,276.56	
Deferred:			
Funds retained by foreign bishops and agents		6,329.08	
Total assets		\$2,876,818.32	
Liabilities and Net Worth			
Current:			
Notes payable	***\$ 216,483.67		
Accounts payable	45,211.35		
Receipts from sale of church edifices—subject to refund	6,460.68		
Total current liabilities		\$ 268,155.70	
Other Liabilities:			
Special fund loans to general fund		\$ 211,331.98	
Net Worth:			
Surplus	\$2,089,561.04		
Special fund reserve	307,769.60		
*Total net worth		\$2,397,330.64	
Total liabilities and net worth		\$2,876,818.32	

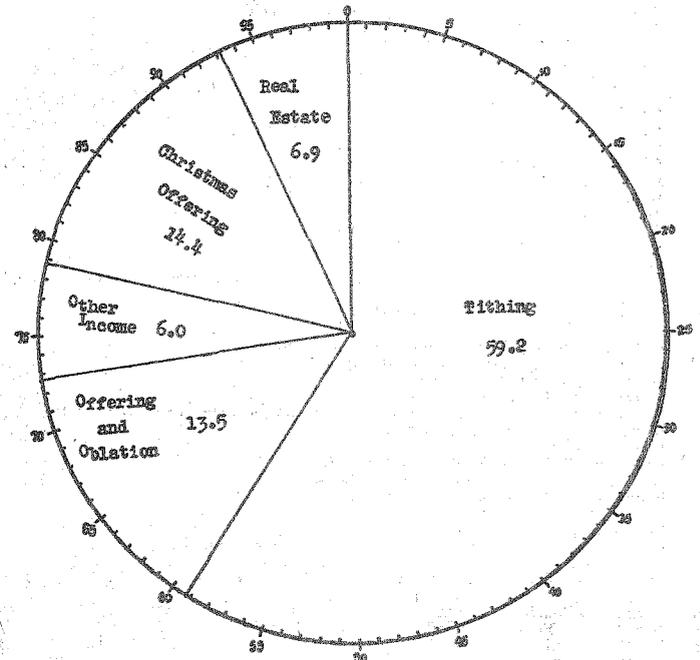
make the figures comparable we have omitted the Christmas Offering receipts as income for the year ended June 30, 1923.

Year ended	Total Income	Percent. of Decrease Over Prev. Year	Total Expend.	Percent. of Decrease Over Prev. Year.
June 30, 1920.....	\$694,697.23		\$600,340.91	
June 30, 1921.....	603,413.22	13%	712,772.24	Inc. 19%
June 30, 1922.....	480,904.92	20	593,475.48	Dec. 17%
June 30, 1923.....	421,227.54	14	501,003.06	18%

Upon analyzing these figures, it will be noticed that for the year ended June 30, 1920 the income exceeded the expenditures approximately \$94,000, whereas during the following years the expenditures exceeded the income as shown in detail in the comparative statement on pages 24, 25. Had it been possible for us to reduce the expenditures approximately 30 per cent during the years 1922 and 1923 we would have operated within our income, excluding Christmas offering.

An analysis of our receipts for the past year shows that 59.2 per cent of every dollar received was tithing; 14.4 per cent, Christmas offering; 13.5 per cent, freewill offering and oblation; 6.9 per cent, real estate income; and 6 per cent, other income. The chart illustrates how the dollar was received.

HOW THE 1922-23 DOLLAR WAS RECEIVED
Total Receipts for Year: \$492,072.71



Tithing, \$291,539.42; offering and oblation, \$66,246.11; consecration, \$12,462.16; bequests, \$10,178.61; Christmas offering, \$70,845.17; miscellaneous, \$6,751.34; real estate, \$34,049.90.

It should not be overlooked that the bulk of our revenue is tithes and offerings and the amount of tithing paid is largely determined by the annual increase in membership wealth, which to a certain extent is controlled by general business conditions.

A detailed analysis of receipts from tithes, offerings, and consecration, by districts, shows that the agricultural communities were perhaps most affected during the past year by business conditions. In comparing the receipts of the twelve principal agricultural districts we find that during the year ended June 30, 1923 the receipts were approximately \$17,000 less than the previous year. During the year 1921-22 the receipts for these districts aggregated \$61,600 as compared with \$44,600 for the year 1922-23.

A similar comparison made of the twelve principal industrial communities reveals a very slight difference in the receipts. For the year 1921-22 the receipts totaled \$75,400;

*Of this amount notes receivable aggregating \$15,000 are fully secured.

**In order to ascertain the total of special funds there should be added to this figure the special fund loans to general fund, or \$211,331.98.

***The larger portion of notes and accounts payable represent deposits and advances from church members, some of which the church may never be required to pay.

The church is contingently liable as indorser of consecration contracts, notes receivable, and investments amounting to approximately \$100,000.

The balance sheet as of June 30, 1923, and the income and expenditure statement for the year ended on this date are subject to such adjustments as the general church auditor may find necessary.

OPERATING TREND

The operating deficit for the year ended June 30 was \$8,930.35 as compared with \$109,354.02 the previous year. The improved operating trend was due to the fact that the past year's Christmas offering of over \$70,000 was used as operating funds and the total operating expenses were curtailed to the extent of \$88,000 over the previous year. Had we not been permitted to use the Christmas offering for operating purposes, nor carried out a policy of retrenchment wherever possible, our operating deficit for the year just ended would have exceeded \$160,000.

From the following figures the reader will get some idea as to the trend of total operating income and expenses. To

whereas, during 1922-23 the receipts amounted to \$74,300—a decrease during the past year of only \$1,100.

There has been a marked decline in tithes and offerings, exclusive of Christmas offering, during the past three years. The receipts from this source in round numbers were as follows:

Year ended June 30, 1920	\$581,000
Year ended June 30, 1921	509,000
Year ended June 30, 1922	397,000
Year ended June 30, 1923	357,000

The principal items of expense, namely, family allowances, elders' expense, aid, and institutional expense for the past four years, are tabulated below.

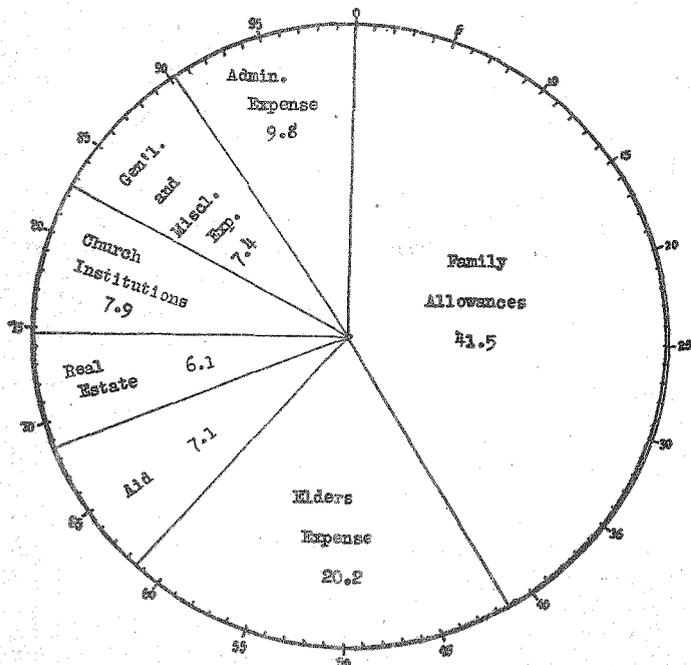
Year ended June 30, 1920	\$418,000
Year ended June 30, 1921	500,000
Year ended June 30, 1922	436,000
Year ended June 30, 1923	384,000

Judging from the tithes and offerings received during the first two months of this fiscal year, providing there is not marked improvement in business conditions, the total for the year may not exceed \$300,000 or a little over 50 per cent of the amount received during the year ended June 30, 1920 from this source. This will bring the income from tithes and offerings for 1923-24 on a level with the year 1916-17.

Since our receipts are largely determined by the same factors that measure business prosperity, general business conditions should furnish us a fair index as to further undertakings and commitments involving expenditures of funds. Should the time arise in our experience when it becomes necessary for the church to seek financial aid from outside sources, proof that our financial policies have been consistent with generally accepted business methods would in all probability resolve a disposition to decline a loan, into one favorable to its acceptance.

Upon analyzing our expenditures for the past year we find that 41.5 per cent of every dollar received was expended for family allowance; 20.2 per cent for elders' expense; 7.1 per cent for aid; 9.8 per cent for administrative expense—church offices, stakes and districts; 7.9 per cent for church institutions; 6.1 per cent for real estate; 3.1 per cent for interest and exchange; and 4.3 per cent, for other miscellaneous expense. The chart below illustrates how the dollar was spent.

HOW THE 1922-23 DOLLAR WAS SPENT
Total Expenditures for year: \$501,003.06



Family allowance, \$207,934.97; elders' expense, \$101,354.49; aid, \$35,759.92; foreign missions, \$5,133.29; consecration contracts, \$6,193.21; administration expense, \$49,246.70; gen-

eral and miscellaneous expense, \$10,343.52; interest and exchange, \$15,265.64; real estate, \$30,346.28; church institutions, \$39,420.04.

In our report to conference last year we emphasized the fact that retrenchment was necessary. From all indications our total income for the current year will be less than it was for the year just ended, which means that our retrenchment policy must be continued; and while the best interests of the church should be conserved, maintaining our missionary force, even at the expense of some less productive activities, our budget expenditures ought to be consistent with the anticipated income.

AUDITORIUM

The total pledges to the auditorium fund amount to over \$840,000. Of this sum over \$420,000 has been paid. The auditorium fund and the income earned through investment of this fund consisted of the following, on June 30, 1923:

Cash on hand	\$ 2,326.59
Liberty Bonds and War Savings Stamps	114,511.60
Certificates of deposit	1,800.00
Investments	183,903.16
Loans to general fund	154,102.30
Auditorium expense	2,295.07
Total	\$458,938.72

HOMES FOR THE AGED

During the year forty-five applications for admission to the homes for aged have been received and investigated. Twenty of these were accepted. Two of the applicants have not yet arrived. Acting in accordance with the policy adopted by last conference, the homes have been operated with the utmost frugality consistent with the health and comfort of the inmates, and the protection of our property. While the requests this year were 30 per cent less than last, yet the applications far exceeded our capacity to serve, and necessitated a close investigation upon our part to determine those who were most needy and worthy of this care, and to see that they got the preference. Thus we have been able to care for urgent demands at all times.

There were seventy-four inmates in the three homes at the beginning of the year. Eighteen were received during the year, while seven left and twelve died, leaving the present number at seventy-three. The number of inmate-days for the year is 26,456 and the per capita cost 70 cents, which includes a charge for depreciation on buildings and equipment. This means that the total cost of maintenance per person per year is \$255, or about \$21 per month.

Sister Alice P. Dancer is Matron at the Saints' Home; Elizabeth Williams at Liberty Home; and Edith Carr at Holden Home, where they have done a very laudable service for the church. Our heartfelt appreciation for their patient, faithful, and devoted labors in the interests of these homes and the members thereof, is hereby acknowledged and expressed.

We also acknowledge with gratefulness the splendid co-operation of all those who have labored in this arm of the Lord's work. Should further detailed information be desired respecting any phase of the work of the Bishopric, we will be pleased to furnish the same upon request.

Sincerely yours,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

(Continued October 3.)

Even the name of God, which comes to our lips so easily—too easily—was used by Jesus with a reverential rarity. You may read whole pages of the Gospels without finding it once.

Jesus, we say, preached the Fatherhood of God and the Brotherhood of Man. But he was not *always* preaching them, and as a matter of fact he never mentioned either of them in exactly those terms. He enforced them, revealed them, exemplified them, by living as though they were true, which is a very different thing from "preaching" them. His days were spent going about doing good, his preaching being little more than a comment that arose naturally from the good that he did.—Religious Perplexities.

SECOND BUSINESS SESSION OPENS

(Continued from page 12.)

plete until the whole world is saved. His church as we represent it is for spreading the gospel.

Many people visit the temple every year. Thousands hear the gospel that otherwise would not hear it. They feel God's Spirit present and wonder what it is.

The world is ripe for the gospel of Christ. They are looking for what we have to offer. By the help of God's Spirit the work will move forward.

President Elbert next introduced Apostle J. A. Gillen who spoke on the missionary opportunities of this hastening time.

"It was well said by the previous speaker," said Apostle Gillen, "that the 'field is ripe unto the harvest.'"

Apostle J. A. Gillen

In making his observations of the quorum with which he was identified, he said that he wished it were possible for everyone in the hearing of the sound of his voice to sit with the brethren of the Twelve for two weeks, that they might sense to some extent the grave responsibilities that rest upon the missionary arm of the church. In his labors with these men he had learned to know them as godly men, men consecrated to the service of God.

He stated that there were two special factors that were essential to the progress of this work. One was sacrifice, the other consecration. These two, he said formed the wonderful foundation of our faith.

An individual once asked him if he thought there would ever come the time in this church when there will be no longer the necessity of making the sacrifice we are now trying to make. Apostle Gillen answered the question thus: "I hope and pray that the time will never come to this church when we will be relieved of the necessity of making sacrifice; for as I look upon the great work of Jesus Christ, it brings forcibly to my mind this thought that the work as it relates to our Savior among men was conceived and carried forth in sacrifice, and will continue to require sacrifice until the mission of Christ has served its purpose among men."

He spoke of men in the audience who had performed their work in sacrifice, honoring them for that which they had done. He paid high tribute to his mother whom he said had borne her burdens and sacrifices without a murmur, and concluded by saying that we should consecrate our all, whether it be talents or whatever it be in our possessions. He closed with a feeling statement of his love for and confidence in the church.

Following Brother Gillen's talk, the congregation sang, "Send forth the sowers Lord," which, as Brother Elbert said, while not in the conference song leaflets is yet in the hearts of our people. Brother Cyril Wight, president of the Lamoni Stake, was next called upon, and spoke on pastoral problems.

Cyril E. Wight

When Brother Wight's father was called to the other side, the family wished the funeral sermon to be preached by Brother Elbert A. Smith. In that sermon Brother Smith said the departed left a wealthy heritage—that of many friends. Brother Wight feels that he has been privileged to retain many of those friends. He has also made many new ones since he has taken up himself the duties of pastoral work.

Brother Wight feels that when a missionary is called to work, that work must not be in vain. Two fundamental ideas were presented in the address of Brother Wight. First, the missionary service must be conserved. When people are

brought into the church they must not be allowed to drift. Second, full and complete preparation is necessary by each individual before Zion can be redeemed.

Bishop James F. Keir

Bishop James F. Keir was asked to speak as a representative of the Presiding Bishopric. He told the people gathered in the tabernacle of his work in the financial department. Relating a dream, he said the Lord spoke to him saying, This testimony is to those who are faithful in keeping the commandments in paying their tithing.

The testimony to Brother Keir was that the temporal law must be taught the people and that it was his mission to teach.

It has been Brother Keir's experience that the law of tithing is just as important as the law of being baptized. Christ told his disciples to go out and "teach them to observe all things." So with the church to-day all laws must be observed.

This is the day of sacrifice and of tithing. But the tithing is not sacrifice. When we go beyond tithing then we have sacrifice. Surplus is not sacrifice but free will offering is.

The spirit of the age is to live above one's income. We must learn to live within our income. Do not discourage anyone in doing what God has commanded.

"Am I my brother's keeper?" "Yes," said Brother Keir. He continued: "I want to make a pledge this afternoon. I want to pledge myself before God and before this audience that during the coming year I will seek to repress my unnecessary wants, that I will exercise care in expenditure of every dollar that comes into my hands, that I will observe the law of God and be found faithful."

Patriarch F. A. Smith

The Presiding Patriarch, F. A. Smith, spoke in harmony with the preceding speakers who, he said, pretty well expressed his thoughts.

He said that when he was a boy he declared he would never be a preacher, but like others then on the stand, he had to take it back.

For a number of years Brother Smith was a miller. He was sent to Salt Lake City on business, but he regretted the move because he feared that he might also be asked to do missionary work in that city, and it was his desire as a boy not to go into the ministry. However, in a few years he accepted his first office in the church and to-day is a loved member of thirty years' standing.

The Saints of to-day cannot conceive the difference between the demands made upon the early Saints and those of to-day. The sacrifices were very great. Have we to-day backed the missionaries so they may offer to the world peace, certainty, assurance, confidence? Can we ask God to bless our services if we are not willing to put on the character of Christ?

We need an army of missionaries in the field to-day. Then would we be performing the work in a measure. God is waiting for us. It is for us to awaken to our responsibilities.

Brother Smith asked the question of each one, What are you doing?

Must this church divide and fail, or will we rally to the cause? God will raise up another people if we are not ready. Brother Smith, however, is confident that God's hand is in the work.

A series of notices and announcements was read.

The assembly sang as a closing number, "Praise God from whom all blessings flow," and benediction was pronounced by President F. M. McDowell. Adjournment taken at 3.50 p. m.

THE SAINTS' HERALD

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Number 3

Independence, Missouri

October 3, 1923

CONFERENCE DAILY EDITION

BUSINESS BEGINS IN EARNEST

President F. M. Smith Recovers From Illness and Attends Session: President F. M. McDowell Takes Chair

Debate Launched Over Expenditure of Money for Graceland College Gymnasium

The third business session of General Conference opened to-day with President F. M. Smith back in the chair after a day's absence caused by sickness.

The sky was overcast all day and the air was somewhat damp and chilly but there was a good attendance at all meetings. There is a lot of room in the big tabernacle tent, but it is filled for the business sessions.

A feature of each day's service is a quarter hour of congregational singing as the delegates and ex officios are being seated.

President Floyd M. McDowell called the business session to order and No. 6, "God is marshaling his army" was sung. Opening prayer was by Apostle E. J. Gleazer of Boston.

No Limit on Speeches

The minutes of Tuesday's session were read and approved.

The following motion was moved and seconded: Resolved that the speeches on any subject during this conference be limited to twenty minutes. A motion to lay this resolution on the table was made and seconded and without debate was voted by a large majority.

The secretary announced the following as tellers of the conference: L. G. Holloway, F. A. Russell, L. F. P. Curry, J. E. Bishop, Charles F. Church, E. L. Traver, Arthur Allen.

The following motion was presented:

Rules of Representation

"Resolved that the rules of representation adopted on April 12, 1881 (General Conference Resolution No. 234) be hereafter the rules to govern this body."—Edward Rannie.

Brother Rannie made the following statement:

"*Brother Chairman:* I would like to move the adoption of the above to-day and if it receives a second then I will move that some day next week it be taken up for consideration. In that way the quorums can consider it, and when it comes back to the body it will the more quickly be disposed of."

It was moved to refer to a committee of one each from the First Presidency, the Quorum of Twelve, and the Presiding Bishopric. The motion to refer carried.

Vacancy Filled in Presidency of Seventy

A recommendation came from the Seven Presidents of Seventy as follows:

"*To the General Conference:* There is one vacancy in the Council of the Presidents of Seventy. To fill that vacancy, Elder R. L. Fulk has been selected, and approved by the Seventy in joint council. "E. E. LONG,

"Secretary Presidents of Seventy."

Brother Fulk made the following statement:

"I can assure you that this came to me as a great surprise. I was somewhat surprised this morning that my name was presented for this office, but in turning over in my mind my experiences of the past, I remembered that upon one occasion I was spoken to in prophecy, and various ordinations were spoken of.

"While occupying as a priest I was told that I would yet occupy in three higher offices. I have also had impressions of this kind which I have kept to myself, that some time I might be called upon to occupy in that quorum and in that office.

"If these people see fit to put me in that office I will do the best I can to discharge the duties that devolve upon me. I ask an interest in your faith and prayers that I may do it faithfully."

By motion and vote the conference indorsed the recommendation.

New Members of Seventy

These further recommendations come from the Presidents of Seventy.

"*To the General Conference:* The following-named elders have been approved for ordination to the office of Seventy:

"E. Y. Hunker.

"V. D. Ruch.

"C. O. Johnson.

"H. I. Velt.

"A. L. Loving.

"P. T. Anderson.

"E. H. Peisker.

"William Patterson.

"A. V. Robinson.

(Signed) "E. E. LONG,

"Secretary Presidents of Seventy."

Brother Hunker being in his mission in Norway, Apostles J. F. Curtis and J. F. Garver spoke in indorsement of the recommendation, and by vote the conference indorsed his ordination.

Brother C. O. Johnson also being abroad, Elder L. G. Holloway and J. E. Vanderwood spoke as vouchers for him.

Brother A. L. Loving is in New Zealand, and Elder H. W. Savage spoke of his excellent qualities, and the conference by motion and vote indorsed his ordination.

Brother Herman Peisker, of Australia, was indorsed by Apostle Paul M. Hanson, and the conference voted in favor of his ordination.

Brother A. V. Robinson, of Australia was indorsed by Elders H. W. Savage and William Patterson, and the conference voted favorably on his ordination.

Brother V. D. Ruch, who is also in Norway was indorsed (Continued on page 20.)

CONSECRATION AND SACRIFICE NEEDED

Apostle J. A. Gillen Addresses Second Business Meeting on Missionary Work

Brother Pitt, who just retired from the platform, observed well when he said the field is ripe unto the harvest, and it is because of this and this wonderful responsibility that I am going to concern myself for just a few moments about the needs that are coming to this particular quorum—the quorum with which I am associated.

My first observation will be in order to impress upon you the significance of the demands which are coming. I wish, and this is not a wish by which I seek to bring about your discomfiture, that it were possible for everyone in the hearing of my voice to sit with the quorum with which I am identified for perhaps two weeks while we are in session. I believe if you could do this you perhaps would sense the responsibility resting upon the missionary arm of the church as you have never done before. I have labored with these men. I know most of them beyond a superficial acquaintance, and I know they are godly men. I know they are men consecrated to the service of God.

There are two factors which appear to me to be essential to the progress of this work. These factors are highly necessary. The two I wish to mention at this time are sacrifice and consecration. In offering these two factors I believe I am giving to them a wonderful importance if we are faithful to that which comes to us by the power and direction of God's Holy Spirit, enabling us to move out and occupy in a way that would completely meet the demands of this church.

Repeating an observation that I made not long ago at the Central Church in Kansas City, it has not been many weeks or months since a lady came to me and asked me, "Brother Gillen, when will the time come to this church when there will be no longer a necessity of making the sacrifices we are undertaking to make now?" I paused for a moment and I said unto this sister, "Sister, I hope and pray that that time will never come to this church when we will be relieved of the necessity of making sacrifices."

Sacrifice Required

As I look upon the great work of Jesus Christ, it brings forcibly to my mind this thought that the work in which we are all engaged, not only as it relates to our immediate time or this last dispensation, but as it relates to the work of our Savior among men, was conceived and carried out in sacrifice and will require sacrifice, until the mission of Christ has served its purposes among men, particularly as it relates to the work with which we ourselves are identified. So long as that purpose has not been accomplished just so long there will be a necessity of making sacrifices.

As I look before me and around me I see such men as Brother Joseph Luff, Uncle Gomer Griffiths, Brother F. G. Pitt, the speaker who has just retired from the stand, Brother J. R. Lambert, and many others; and as I look upon them and the work they have done years ago, and by all of the men who preceded them, I realize that the sacrifice made at their hands is more or less responsible for the wonderful gathering at this time. From that influence we cannot be separated to-day; and when I think of the wonderful men who have preceded us in going as it were out into the primitive forest and blazing the way that these conditions we enjoy to-day might obtain, I cannot help but feel that it was a day of sacrifice. It was a day of great sacrifice. And inasmuch as those men under the courage born of experience,

under the consciousness of their discipleship with God, let nothing stand in the way of doing their part to further this work, it is for us to continue on.

I know a little something about what it means to sacrifice. I can recall the time when my father was in Australia, when I was about thirteen or fourteen years of age, and I was committed to the necessity of going fourteen or fifteen miles, to cut trees down, and in many instances to await the coming of some one to gratuitously help me load these logs; and then to arrive at home at ten or eleven or twelve o'clock at night only to find my mother, who is now a sainted being, awaiting my return. I want to say in tribute to the memory of my mother, that in all the years of sacrifice I never heard her murmur once. I am wondering to-day if that spirit of sacrifice is in the church, if that spirit of sacrifice is so within the church that we are willing to move out and occupy.

Because of some of these early experiences and not fully understanding the significance of the sacrifices made by my parents there came a time when I prepared to leave home, when I stood before my father, both feet on the ground, and said to him, looking him fairly and squarely in the face, "I am going to leave home. I have made sacrifices as long as I propose. I am going into the marts of the world and seek that for which I have in mind to seek." He put his hand upon my head and he said, "Yes, you may be reasonably successful in the choice you have made, but the day will come when you will be put to the necessity of preaching the gospel." It hurt me; it put me rebellious. The answer that I made to him was practically this, though not in these words, "You attend to your business and I will attend to mine." The day came when I changed my view.

A Consecrated Ministry

My brother and my sister, I am glad that I was put to the necessity of making those sacrifices. As I sit with our quorum, those upon whom God has placed the responsibility of protecting the affairs of the church as it relates to the missionary arm, I say when we look out upon the world and understand and sense the demands that come to us, I dare say that there is not a member of this body with which I am associated that has not been in many instances found agonizing in prayer and sometimes all night. That has taken place within my own soul within the last two weeks, when I shut myself within my room and agonized all night praying that the time would come when the spirit of sacrifice would so seize this church individually that they, under the spirit of sacrifice, would be willing to consecrate their all, whether it shall be the talent with which God has endowed his people to represent him officially among the children of men, or whether it shall be to consecrate that which they have in a substantial way, or what not. I am of the opinion that when the Spirit of the living God, that Spirit which was with the Master of men when he was on earth, that Spirit which was with the people in the early days, shall seize this church through its individual membership all difficulties relating to the attempt to meet the demands will disappear.

I will say in conclusion that I love this work. I believe I am rooted and grounded in it. I have reason to believe that the ministry of this church now are just as earnestly engaged in this work as the people of any age, and when I see them going out, I breathe a prayer that under the Spirit which moved the Master, we may occupy, and in our occupancy may bring about a better condition within the church. I pray that the experiences through which we pass, whether they shall be pleasing or painful, whether or not they shall be of our choosing, may give us the fortitude to bear, the certainty to endure, and the faith to look beyond.

RAIN PREVENTS FIRST MEETING IN TENT

Sermon by F. M. McDowell Scheduled at 9.30 A. M. Sunday Postponed. 11 O'clock Services in Three Other Churches

A sudden and severe storm hit Independence Saturday night, partially blowing down the tabernacle tent and playing havoc with preparations for the opening meeting of General Conference, Sunday morning, September 30 at 9.30.

The storm continued until in the early hours of the morning, clearing up only after daylight, then too late to repair the damage done.

The new tent, especially made for this occasion, withstood the wind, except for one end which was beaten to the ground. At 9.30 as the crowd gathered for services, the large pole was just being raised and the tent again straightened out.

Seats were overturned, and the entire interior of the tent was soaked by the driving rain. Although the seats are placed on a good turf, aisles were muddy and would soon have been unusable had the crowd entered at that time. Later in the forenoon sawdust and chips were scattered along the aisles, making the passage-ways dry and comfortable.

President McDowell soon saw that the situation was such that a meeting could not be held at 9.30, so announcement was made to the waiting crowd that preaching would be held in all the Independence churches at 11 o'clock.

Patriarch J. F. Martin, scheduled at 11 o'clock for the tabernacle, spoke at the Stone Church. The speakers at the other churches were: Liberty Street, Elder George H. Wixom; and Walnut Park, Apostle M. A. McConley.

Work all morning finally put the tabernacle tent into condition for services at 2.30 p. m. Bishop B. R. McGuire addressed a capacity audience at that time as scheduled in the General Conference program. Another crowded tabernacle listened to the sermon by Apostle F. Henry Edwards at 7.30 Sunday evening. The meetings in the afternoon and evening were preceded by a congregational song fest led by General Chorister Albert N. Hoxie.

Other tents upon the Campus were undamaged by the storm. A few early campers were drenched by the down-pour, and their camp sites mutilated, but otherwise nothing serious occurred.

Meals in the cafeteria tent on the Campus were served at 12 o'clock as planned, despite the sudden shift in other arrangements caused by the storm.

MAN MUST LEARN THE VALUE OF RELIGION

Elder S. A. Burgess Answers the Third Question in the Conference Theme on Salvation: What Must Moral Men Do to Be Saved?

At the 11 o'clock sermon, Tuesday, October 2, Elder S. A. Burgess gave as a scripture reading 1 Corinthians 2: 11 to 3: 9, taking as his text, "We have the mind of Christ," and associating it with Philippians 2: 2, that "we be of one mind."

Basically the moral man is derived from Morea customs, and the moral man is he that keeps the law. The scribes and Pharisees kept the law, yet our righteousness must exceed that of the scribes and Pharisees if we enter the kingdom of heaven.

Again, the moral man is one who is intelligent, lives a good, clean life, but rejects religion. He may possess a social consciousness, but is not converted.

The speaker emphasized that saved, in a primary sense, means to keep from destruction; in a religious sense, it is salvation from hell, salvation from sin, and from self. A mean man may be hard to live with, but even his wife can walk off, while he has to live with himself all the time. In its deeper meaning, saved comes from the same root as *salus* which means health or welfare. It is intimately connected with life more abundant. As life is response to environment, we are dead if we do not respond. Life eternal is to know God. Spirituality means to possess the mind of Jesus Christ.

Intellectual Man

A man is animal and may live like an animal or even worse than the beasts. He must eat and sleep as the animals do; but he is separated from them in possessing a mind. To live intellectually is far greater than to live only on the animal plane.

As an intelligent being he may recognize the value of moral life, his duty to his fellows, but still is separated from the sons of God until he is touched by the finger of God, and comes to know him.

In biology there is a time when it is difficult to distinguish between the vegetable, animal and human embryo, even under the microscope. But there comes a time when anyone can tell the difference between a cabbage, a dog, and a boy. So with our spiritual beginning, the new life is difficult to perceive by the common observer at the start; but if we continue to grow spiritually the time will come when anyone will be able to tell the difference.

Man must eat and drink and thus live or respond on the physical or animal plane. He thinks and so lives on a mental plane; but as he knows God, as he possesses the mind of the Spirit, so he may live on the spiritual plane and live more fully.

Religion or spiritual life is not book learning or mental development alone. It is not morality alone. It is not social mindedness, but the man who is truly converted, who is spiritually born again, will and must be intelligent, and will continue to learn and grow. He must be socially minded or he cannot love God and not love his brother. He must live a clean, moral life. Therein is where some professors of religion fail. They fail even to live a good physical life. They justify themselves in moral wrongdoing or rest upon their intellectual oar; but they thereby deceive themselves; for the truly spiritual man lives fully, even though he knows that spirituality and religion mean something more than all of these, in the consciousness of the nearness of the divine.

This spiritual development is possible to all. Some students do not secure it because their whole effort has been for intellectual development, to the neglect of that which is most worth while.

Evidences of God

Brother Burgess also touched briefly on the evidences of God, for the man on the street objects that God cannot be determined by our human measurement, and so cannot be known; but man has learned to project a three-foot rule into the universe and measure the millions of miles to Betelgeuse and the trillions of miles of stellar space. So may he project spiritually his little measure to appreciate in part the wonder of the divine. Nor is God limited in his ability to manifest himself to man according to man's comprehension. To deny this is to deny the power of God or attempt to limit him.

The very story of the embryo leads us to believe that almost impossible sequence of chance, or to believe in a law-giver. That from the single cell, the cell that has produced vegetable and animal creation, there should once have sprung

a man, thinking, capable of following a concept of the divine, is a miracle. But that in the birth of man this same sequence should be followed, not once but almost with invariable regularity, is a miracle too great for credit, especially if we must add or concede the existence of the first cell of light.

Again, there is the marvelous laws of the universe manifested in the movements of the great stars and in the movements of the small particles seen by the microscope.

To many more evidences, may be added the inner consciousness of man and the many men who have credited to inspiration their greatest work. Belief in God is therefore reasonable.

The moral man needs, then, higher ideals to rise above the average. He needs to live more fully. He needs to live especially to learn the value of religion and let it be manifested in his life more fully in intellectual power and social service. He needs to become spiritually minded, that is, conscious of God and communing with him, so that his soul will cry, "As the hart panteth after water-brooks, so panteth my soul after thee, O God."

BUSINESS BEGINS IN EARNEST

(Continued from page 17.)

by Elders J. F. Garver, F. T. Mussell, and A. M. Chase. The conference approved his ordination.

H. I. Velt, of Australia, was indorsed by Apostle M. A. McConley and Elder H. W. Savage.

Brother P. T. Anderson being present made the following statement:

"I really don't know what to say to this this afternoon. I would like not to have been here and yet could have heard what you people had to say about me, but I have to speak for myself to a certain extent.

"I went to Denmark on a mission in 1905. A brother told me he thought the day would come when I would be raised to the quorum of Seventy. I laughed at him. I didn't think he knew what he was talking about, and I felt he didn't know anything about it. I have been across three times as an elder, and felt perfectly satisfied to work in that office. It takes a *man* to fill the office of elder, and I don't know that I am capable of carrying any more responsibility than I have now, but I have always tried to say, 'Here am I, Lord; do with me as you will,' and if it is the will of this body, I am willing to accept this office."

Apostle J. A. Gillen spoke in approval of Brother Anderson's ordination, as did Elder J. F. Mintun, and the conference by vote expressed approval.

Elder William Patterson made the following statement:

"I appreciate the confidence that is imposed in me. I sense in a degree the responsibility that shall rest upon me; but since coming in contact with the church, as a young man of nineteen years, I resolved that I was willing to go anywhere and do anything that the church wanted me to do. I feel the same way to-day. I hope that with your vote there shall come the earnestness and sincerity of your hearts, giving me your hearty support and your prayers and devotion."

Patriarch G. T. Griffiths indorsed the ordination, as did Elder J. F. Martin. The conference voted to approve.

The chair announced that the ordinations would be provided for.

The Presidency called attention to the report of the committee on "Memorial to the Martyrs." They recommended that this committee be no longer continued but that it be referred to the First Presidency and Presiding Bishopric. By motion the recommendation was approved.

The chair called attention to the report of the Children's Home Board.

Bishop B. R. McGuire moved the following recommendations:

That Bishop A. Carmichael be successor to himself, and also that the vacancy left by G. Leonard Harrington, resigned, be filled by Sister Martha A. Young.

Some question arose as to the number of vacancies and the length of term to be served.

A motion prevailed to refer matter of filling vacancies in the board of the Children's Home back to the Order of Bishops for a formal report.

Trustees of Graceland Elected

The chairman called attention to the report of the trustees of Graceland College, particularly the following statement:

"In connection with the above report, your attention is called to the fact that there being no General Conference in 1921, no trustees were elected that year, as ought to have been done, had the conference been in session. This situation was overlooked at the time of the 1922 conference. These three vacancies, with the two occurring regularly at this time, make necessary the selection by the conference of trustees for a three-year term to succeed G. N. Briggs, C. E. Wight, and J. F. Garver, and for a two-year term to succeed Albert Carmichael and W. E. Hayer.

"Respectfully submitted,

"J. F. GARVER, for Trustees."

"Lamoni, Iowa, September 6, 1923."

It was moved that each man named in the report be elected to succeed himself.

Bishop McGuire made the following amendment to the above motion.

"In the light of the statement of Brother Garver and Briggs [in printed report] to the effect that the three who have already occupied one year of their term be elected for two years and the other two be elected for three years." Moved that those be the terms of the men named.

Considerable discussion was had regarding the term each trustee should serve. The previous question was moved. The amendment was lost by vote of the conference. The original motion carried.

Moved and seconded that the setting of a time limit for new business be left to the First Presidency. Apostle T. W. Williams spoke in opposition to this motion.

A motion to lay the matter on the table was voted by the conference.

Moved that the next General Conference be held beginning April 6, 1925.

Motion to lay on the table was carried.

Graceland Gymnasium

Moved to take up the matter of Graceland report and the request contained on page 49 of the Conference Reports as follows:

Gymnasium and Convention Hall

The Iowa State Legislature in session during the winter of 1923 passed a law known as the "Physical Education Bill," providing that "after September 1, 1923, every high school, state college, university or normal school giving teacher training courses shall provide courses in physical education." Graceland, as one of the accredited colleges of the state, whose graduates from the normal training department are granted state teachers certificates, comes within the provisions of this new law. With our existing equipment, we have no building in which to carry on standard courses in physical education.

For the past several years we have been graduating an average of twenty-five students annually from our teacher training department, who receive from the Iowa State Board of Educational Examiners state certificates to teach. Due to

(Continued on page 24.)

CONFERENCE REPORTS

PRESIDING BISHOPRIC

(Continued from October 2.)

Comparative Statement of INCOME AND EXPENDITURES

for years ended June 30, 1921-22-23

Years ending June 30,	1923	1922	1921
GENERAL INCOME:			
Tithing	\$291,539.42	\$309,085.44	\$417,049.99
Offering and oblation	66,246.11	87,848.86	103,840.32
Christmas offering	70,845.17		
Consecration	12,462.16	11,819.74	6,760.39
Bequests	10,178.61	17,429.41	
Church funds held in suspense		459.00	
Miscellaneous income—bishops and agents		761.18	30,081.89
Contributions for:			
Church departments	1,164.68		
Foreign missions	1,987.82	284.52	100.00
Musical education	527.95	500.00	
Child. Home—Society Islands	21.23		
Interest earned	2,855.75	11,846.90	10,391.49
Dividends earned	120.00	275.00	30.00
Commission earned	69.50	20.00	352.40
General Conference	4.41		
Total	\$458,022.81	\$440,330.05	\$568,606.48
LESS EXPENDITURES—GENERAL:			
Family allowances	\$207,934.97	\$247,277.29	\$289,756.74
Elders' expense	101,354.49	104,850.55	115,140.72
Aid extended	35,759.92	28,509.34	33,405.26
Miscellaneous expense—bishops and agents		585.02	71,755.32
Foreign mission expense	5,188.29	9,917.73	4,687.76
Payments on consecration contracts	6,193.21	5,610.39	4,672.02
Administration expense:			
Church offices	36,003.16	48,824.22	63,534.33
Stakes	12,092.27	15,576.44	15,812.50
Bishops and agents	1,151.27	1,246.26	4,009.20
General expense—church offices	7,127.71	8,413.78	4,676.09
General church expense	3,215.81	4,408.13	1,187.97
Int., exchange, soc. serv. exp., etc.	15,265.64	28,522.57	9,474.37
Total	\$431,236.74	\$503,741.72	\$618,112.28
Excess of expense over income		\$ 63,411.67	\$ 49,505.80
Excess of income over expense	\$ 26,786.07		
REAL ESTATE INCOME:			
Rents earned:			
Reserved	\$ 22,666.68	\$ 21,011.14	
Houses and lots	3,501.79	4,408.93	
Farm lands	584.30	4,321.92	
Church edifices	150.00	456.00	26,164.91
Sale of real estate:			
Reserved		50.00	3,030.58
Houses and lots		3,906.09	
Farm lands		1,406.15	
Church edifices	4,669.00	2,345.60	
Interest earned—real estate contracts	2,208.74	2,199.80	1,206.49
Farm machinery income	269.39		
Total	\$ 34,049.90	\$ 35,414.43	\$ 30,401.98
LESS EXPENDITURES—REAL ESTATE:			
Reserved property—repairs, tax, etc.	\$ 19,328.05	\$ 16,935.32	\$ 3,366.82
Houses and lots	5,488.87	11,160.14	3,793.36
Farm lands	902.81	477.50	19,401.16
Repairs and maintenance of farm implements		620.89	
Life estate expense	30.71	16.79	
Church edifice expense	174.31	329.74	1,565.33
Cost of real estate sold	4,421.53		
Total	\$ 30,346.28	\$ 29,540.38	\$ 28,126.67
Excess of income over expense	\$ 3,703.62	\$ 5,874.05	\$ 2,275.31
CHURCH INSTITUTIONS—CONTRIBUTIONS:			
Graceland College	\$ 2,623.59	\$ 3,195.95	\$ 2,305.48
Children's Home—Lamoni	645.26	563.41	364.36
Children's Home—Society Islands			237.21
Holden Home	333.00	402.25	410.21
Saints' Home	555.13	156.31	139.00
Sanitarium	1,508.51	842.52	753.50
Kirtland Temple			200.00
Total	\$ 6,170.49	\$ 5,160.44	\$ 4,409.76
LESS EXPENDITURES—CHURCH INSTITUTIONS:			
Graceland College	\$ 16,128.50	\$ 23,511.40	\$ 31,097.36
Religious education	4,982.06	7,938.54	
Children's Home—Lamoni	4,200.00	4,700.00	12,164.93
Children's Home—Society Islands		764.92	
Holden Home	3,700.18	9,761.12	8,681.86
Saints' Home	7,923.55	8,469.75	12,423.25
Saints' Home Farm	650.00		
Sanitarium	3,001.24	5,047.65	2,160.89
Total	\$ 45,590.53	\$ 60,193.38	\$ 66,533.29
Excess of expense over income	\$ 39,420.04	\$ 55,032.94	\$ 62,123.53
Operating deficit for year	\$ 8,930.35	\$ 112,570.56	\$ 109,351.02

¹Includes bequests—estimated at \$12,000.

²Detail not available.

³Classified as reserved property expense for 1921-1922.

⁴Administration expense—real estate department included with administration expense church offices—1920-1921, \$1,799.23; 1921-1922, \$4,026.38.

⁵Includes expense of religious education class.

No accrued income or expense has been considered in the preparation of this statement.

THE SAINTS' AND LIBERTY HOMES, LAMONI, IOWA

Balance Sheet as of June 30, 1923

Assets	
Cash on hand and in banks	\$ 122.80
Bank certificates of deposit	70.00
Accounts receivable	6.00
Inventories:	
Food and provisions	\$ 293.95
Fuel	30.40
Office supplies	8.35
Live stock	30.00
Buildings—homes	\$21,853.70
Real estate—homes	2,966.00
Farm and farm equipment	58,629.15
Furniture and fixtures—homes	2,430.05
	\$86,440.40
Liabilities and Present Worth	
Notes payable	\$ 1,630.00
Present worth:	
Balance at June 30, 1922 per our report	\$85,030.00
Add: transfers of equipment from Children's Home	1,242.70
	\$86,272.70
Less: transfer of cemetery lots to general church	500.00
	\$85,772.70
Less: excess of expense over income present net worth	962.30
	\$86,440.40

THE SAINTS' AND LIBERTY HOMES, LAMONI, IOWA

Statement of Income and Expenditures for year ended June 30, 1923

Income:	
Board of occupants	\$ 2,415.27
Donations from miscellaneous friends	565.88
Farm revenue	\$10,696.67
Less: cost of farm operation	8,174.87
Net income of homes	\$ 5,502.95
Expense:	
Wages of help at homes	\$ 2,722.55
Food and provisions:	
Eggs	\$ 310.92
Fruits and vegetables	411.55
Groceries	901.21
Meats	533.84
Butter, milk and miscellaneous farm products	3,824.33
Fuel	1,893.41
Lights and ice	490.63
Medical attention	260.72
Drugs	14.67
Interest paid	34.95
Funeral expense	519.25
Laundry	614.86
Office supplies and salaries	157.25
Repairs	611.74
Traveling expense	25.78
Miscellaneous expense	400.73

Bad accounts charged off	15.00		
Clothing supplied	177.81		
		<u>\$13,921.20</u>	
Depreciation			
Buildings—home only	\$396.15		
Furniture and fixtures	142.77	538.92	14,460.12
Excess of operating expense over income.....	\$ 8,957.17		
Supplied by the general church funds of Presiding Bishopric		7,994.87	
Excess of expense over all receipts	\$ 962.30		

HOLDEN HOME FOR AGED

Balance Sheet as of June 30, 1923

Assets

Cash on hand and in bank	\$ 57.95		
Inventories—supplies		813.45	
Real estate	\$ 2,025.00		
Buildings	17,125.59	19,150.59	
Furniture and fixtures	4,578.78		
Machinery and equipment	791.90	5,370.68	
Farm equipment	417.33		
Live stock	561.00	978.33	
		<u>\$26,371.00</u>	

Liabilities and Net Worth

Accounts payable, Independence Storehouse	\$ 11.45		
Net worth—July 1, 1922	\$23,061.87		
Adjustment, omitted credits 1921-22	1,182.10		
Inventory appreciation	1,255.55		
Increase of income over expense for year ended June 30, 1923	860.03	26,359.55	
		<u>\$26,371.00</u>	

HOLDEN HOME FOR AGED

Statement of Income and Expense for year ended June 30, 1923

Home Operation:

Income:			
Donations miscellaneous cash	\$ 988.55		
Board received	254.15		
Office rent	165.00		
Interest	4.56		
Miscellaneous	12.10	\$1,424.36	

Expense:

Wages	\$2,210.82		
Light and heat	1,669.28		
Groceries and vegetables	1,592.65		
Milk and butter	1,734.91		
Poultry, eggs, meat, and fish	755.28		
Ice	118.40		
Miscellaneous supplies	159.50		
Laundry	150.54		
Clothing	55.14		
Medical expense	245.55		
Taxes and water	190.88		
Office expense	186.29		
Repairs and maintenance—building	470.04		
Funerals	93.00	9,632.28	
		<u>\$8,207.92</u>	

Farm Operation:

Income:			
Butter and milk	\$1,330.25		
Produce	627.55		
Poultry and eggs	107.88		
Miscellaneous farm income	33.00		
	<u>\$2,098.68</u>		

Cost of Operation:

Wages	\$660.00
Stock feed	506.29
Seeds and plants	80.89

Repairs and maintenance of implements	70.30	
Miscellaneous expense	124.85	1,442.33

Profit from farm operation

656.35

Add: adjustment of cash items

\$7,551.57
34.60

Supplied by general church

\$7,516.97
8,377.00

Excess of income over expense

\$ 860.03

DEPARTMENT OF WOMEN

To the First Presidency: The executive staff of the Department of Women is as follows: Mrs. Dora Pankey Glines, superintendent; Mrs. Ida Pearson Etzenhouser, first assistant superintendent; Miss Nellie Sampson, second assistant superintendent; Mrs. Grace Morrison, secretary; Miss Blanche Edwards, supervisor of young women of the church; Mrs. Anna Murphy, superintendent of Department of Women in Independence; Mrs. Jennie Robinson Yingling, member of Sanitarium committee; Miss Pauline James, supervisor of young women in Independence; Mrs. Anne Friend Roberts, general cradle roll superintendent.

At the present writing, with a few exceptions the seventy-five districts of the United States and Canada have active superintendents of the Department of Women. The following foreign districts have superintendents: Norway, British Isles, South Sea Islands, Australia, Hawaii, and the West Indies. We have two special representatives superintending work among the Indians. These two superintendents are: Mrs. W. E. Shakespeare in Oklahoma and Mrs. P. R. Burton in Nebraska.

The district superintendents have under their supervision every local organization in their respective districts. Each local organization has a local superintendent and as many other officers as they deem wise, together with the following special workers: Cradle roll worker, home department worker, leader of young women, and friendly visitor. We are advising the closest cooperation between the workers of the Department of Women and the workers of other departments, as well as those of the priesthood. We are happy to report at this time that wherever our people, both men and women, are fully converted, have a vision of the objective of the church, and sense the fact that the departments are not separate organizations, but only different aspects of the workings of the whole organization, there is harmony and progress. Human progress may be properly defined as that which secures the increase of human happiness.

The Department of Women has immediate supervision of the cradle roll. We are, however, working unitedly with the other departments in the interest of child welfare in all its phases and constantly urging home study in every family and by every individual whether isolated or in close contact with local churches. Mrs. Anne Friend Roberts, Box 255, Independence, Missouri, is general cradle roll superintendent. Under the present organization, the Department of Women in each local is financing the cradle roll work in their respective branch. We urge close cooperation between the cradle roll worker and the local superintendent of the Sunday school. Wherever possible we advise the superintendent of the Sunday school to see that the cradle roll worker is in charge of the children of cradle roll age in the Sunday school.

All questions pertaining to the home department and young women's work should be addressed to the Departments, Lamon, Iowa.

Generally speaking, the women have enthusiastically worked in the interest of our church institutions. It is with pleasure that we extend to the women of the church this open avenue of service. The general executive, together with Miss Gertrude Copeland, superintendent of the Sanitarium, Miss Zilpha Monroe, superintendent of the Children's Home, and Mrs. Edith Carr, superintendent of the Home for the Aged, wish to thank all who have contributed to these institutions. It is with much appreciation that your contributions have been received. Miss Copeland reports that local organizations of women and girls all over the United States and Canada, as well as the Oriole girls of Honolulu, have rendered service. We wish to acknowledge appreciation of the splendid work done by the Patroness Society.

The 1922 plan in regard to reunion programs was followed in 1923. The following women were indorsed as general field workers to represent the departments at the various reunions assigned by the general reunion committee: Mrs. L. Lenor Christy, Mrs. Jennie Robinson Yingling, Mrs. M. D. Graham, Mrs. Dora Pankey Glines, Mrs. Anne Friend Roberts, Miss Lucie Sears, Mrs. Hazel Burwell, Mrs. Mae Engel, Mrs. E. A. Davis, Mrs. Barbara Milligan, Miss Bertha Constance, Mrs. J. R. Lentell, Miss Blanche Edwards, Mrs. B. E. Brown.

Many inquiries have come to us in regard to the apparent discontinuance of the Women's Department column in the *Herald*. After consultation with the editors the following plan was deemed advisable. Since all are interested in topics of general interest, the departments were asked to contribute at any time, also being given privilege to use the *Herald* columns for anything the editors and general superintendents thought advisable to give space. Every individual should read carefully every article that appears in the *Herald*.

STUDY COURSES

At present the following question-outline study courses are ready for use:

1. Psychology. The Mind and Its Education, by Betts.
2. Parents' and Teachers' Problems. Child Study and Child Training, by Forbush.
3. Mothercraft. The Mothercraft Manual, by Read.
4. Sociology. Sociology and Modern Social Problems, by Ellwood.
5. A Study of Civics. The New Civics, by Ashley.
6. Mothercraft for Girls, on the same Mothercraft text by Read.
7. Elementary Biology. Plant and Animal Children, by Torelle.
8. Child Nature. A Study of Child Nature, by Harrison.
9. Our Food and the Body.

Beginning soon in the *Herald* will appear the question-outline course in Mothercraft for Girls. The question-outline of each chapter will be accompanied by a lecture intended to amplify the reading in the text.

Requests for all publications should be made to Herald Publishing House, Independence, Missouri.

The matter regarding the financing of the Department of Women has been clearly stated by Bishop Benjamin R. McGuire, copy of which appears here:

"INSTRUCTIONS REGARDING FINANCES

"All will agree that every department of church work should be self-sustaining. To accomplish this a well-defined program must be adopted and followed. In the past the funds necessary to carry on the work of the Department of Sunday School and the Department of Recreation and Expression (the Religio) have come from the profits arising from the sale of the quarterlies. It is hoped that this source of revenue will be sufficient, as this method equalizes the financial load very satisfactorily. The Department of Women have had no such source of income, nor will they have during the present year. We must, therefore, provide the funds either by an assessment upon each local or by calling for a voluntary offering at stated intervals.

"We advise that at the first meeting of each month, of the Department of Women of every local organization, a freewill offering be given. This monthly freewill offering to be not less than one dollar and more if the local feels that it is able financially to make a larger contribution. These funds are to be turned over by the officers of the local Department of Women to the local solicitor of the Bishop's agent. These funds will be forwarded by the Bishop's agent of your district to the Presiding Bishop, who is the treasurer of the Department of Women.

"The invitation to assist financially in the support of this department should be extended to every woman of the local church, because every girl and every woman belongs to the Department of Women.

"Funds to meet local needs may also be met by collections or offerings at other meetings of the local or by such other methods as the local may adopt.

"MONEY MAKING

"Women take great delight in matching their ability with men in 'making money,' and they are especially enthusiastic

in doing so when it is to be contributed to a worthy cause. This disposition to be 'laborers together with God' should be encouraged. Care, however, should be exercised as to the methods pursued.

"God's plan for financing his work is by tithes, offerings, consecration, and surplus, but there are hundreds of ways in which the women can earn, either individually or collectively, the funds by which to make these contributions. The church people should not undertake to finance the church in any other than the God-appointed way above mentioned. For example, the church need not sell aprons to build a church, but any member can do so and their contribution will make an acceptable offering. If two worthy sisters, or a dozen, join in that effort, it is none the less acceptable.

"Wherever talent or desire is seeking an outlet of expression in the interest of the Lord's work the Department of Women encourages giving full vent to those righteous impulses for service.

"Sister Elizabeth Lawhead, eighty-two years old, a member of the Home family at Holden, has made and sold \$72 worth of rag rugs as her contribution to the cause of Christ. This is a concrete example of what willing hearts and hands can do and be made happy in the doing.

"B. R. MCGUIRE, *Presiding Bishop*."

OUR RESPONSIBILITY

To-day humanity itself is at the crossroads. There is a path that will lead to a human race which shall at last reach the "measure of the stature of the fullness of Christ." There is also a path that can lead to nothing less than the suicide of humanity. There is presented to us to-day the choice between a world beautiful, noble, full of life and health, and a world of fear, of hatred, and destruction. The Christian home is really the greatest success that Christian teaching has yet produced.

Women have in their hands the children of the world. The infancy of humanity is yours to train. Humanity itself is in your hands. It is necessary that there be born a generation which shall have a spiritual power equal to the intellectual and material advance that has been made.

If God made the world, the more we know about the world the more we know about God.

We hope in the coming year that many may be able to find themselves.

Sincerely, DORA PANKEY GLINES,

Superintendent Department of Women.

INDEPENDENCE, MISSOURI, September 14, 1923.

COMMITTEE ON VOCATIONAL SCHOOL

To the General Conference; Greetings: On page 3275 of the 1922 General Conference Minutes is shown the action of the conference with reference to the recommendation of the Children's Home trustees concerning a vocational school with separate division for boys and girls which was referred to the Presiding Bishopric with power to act. This recommendation was based on the understanding that the children could not legally be kept in the home after they became sixteen years of age. Definite information received from the State Department at Des Moines has assured us that this idea was based on incorrect information and that the children are wards of the institution and subject to its guardianship until they reach their majority, at twenty-one years of age.

Inasmuch as there are only two or three cases which are subjects of concern in this direction now or in the near future, it is the opinion of the Presiding Bishopric that it would not be wise, under the present financial condition of the church, to invest funds in a vocational school or dormitories. The case which was giving the management of the home the greatest concern a year ago has been satisfactorily disposed of and we have reason to believe that other situations of like character can be handled in a similar manner until the institution develops to that point where it is handling many more children than it has been during the past few years.

BENJAMIN R. MCGUIRE,

JAMES F. KEIR,

I. A. SMITH,

The Presiding Bishopric.

September 20, 1923.

BUSINESS BEGINS IN EARNEST

(Continued from page 20.)

the reciprocal relations existing between Iowa and other States, these certificates granted Graceland graduates are accepted in those States where they desire to teach. Members of this year's class, who received state certificates and desired to teach, were elected in this and other States at salaries ranging from \$900 to \$1,350 annually. Estimating the average salary at \$1,000, which is probably considerably below the actual average, it means that our graduates who enter the teaching profession are receiving \$25,000 annually because of the fact that they held state certificates in this and other States.

In view of the constantly increasing popularity of this department of the college, and the constantly increasing number of our young people preparing to teach, it was thought that the interests of the college and the church would be very greatly injured if the college were discredited by the State Department of Education because of our failure to meet the requirements of the new law.

During the session of the Young People's Convention, which met in the buildings and in a large tent on the campus of the college, it became apparent that if the meetings were to be of the greatest possible good to the church, an assembly hall must be provided to hold the large numbers in attendance. Neither the college nor the town has a building large enough to seat the Young People's Convention which assembled early in June this year.

The needs of Graceland along the lines of meeting the requirements of the new Iowa physical education law became known to some of the friends of Graceland and to many of the young people assembled at the Young People's Convention. These needs, together with the need for a convention hall for the annual meetings of the young people of the church were combined, and on an offer of some of Graceland's friends in the East to subscribe \$7,500 if the citizens of Lamoni would subscribe a like amount, the young people undertook the raising of a like sum to be added to the \$10,000 already available by appropriation some time ago for the purpose.

The prime importance of this matter to the standing of the college and to the welfare of our constantly increasing number of graduates was such as to require that this offer be laid before the general church officials, which was done, there being available for conference in the matter two members of the First Presidency, all three members of the Presiding Bishopric, and several members of the Quorum of Twelve.

It was unanimously agreed that the emergency must be met, and that prompt action was essential. In view of this fact, the entire matter was laid before you, and the offer of Graceland's friends in the East, supplemented by the subscriptions of Lamoni and the young people of the church was accepted.

The church architect immediately prepared the plans for the gymnasium and convention hall so as to enable us to meet the requirements of the law at the earliest date possible.

Building Constructed by Students

In view of our program of expansion in the direction of the larger establishment of our self-help plan, it was determined to construct this building largely by the use of student help, thus making every dollar subscribed serve the treble purpose of giving to Graceland her much-needed gymnasium and to the young people of the church their much needed convention hall, and at the same time giving to worthy students who desire a college education but who do not have the full amount of cash to meet all the expenses, an opportunity to "earn while they learn."

Already the excavation is completed, the footings are in, and the walls in process of construction.

A large number of students have had a part in this work, and as the building progresses, additional students will be able by working a few hours a day, to enter college, who otherwise would have been denied the privilege.

At the breaking of the ground, which occurred as one of the closing exercises of the Young People's Convention, the following, which indicates something of the sentiment of the young people in making this offering to the church and the college, was published in connection with the ceremony:

Another Milestone in Graceland Has Been Passed

"Graceland has now passed her first quarter century milestone, having celebrated the twenty-fifth anniversary of her first graduating class at the commencement exercises in June, 1923.

"In connection with the commencement season this year, Graceland invited her alumni and former students to a general home-coming as preliminary to the Young People's Convention, which followed in a ten-day session. This invitation was accepted by hundreds of Graceland's loyal friends from Maine to California, and one of the finest gatherings in the long career of Graceland has passed into history.

"The Young People's Convention followed, and brought approximately a thousand enthusiastic young men and women from all quarters of the globe to launch the movement which cannot help but have a very large influence in the work of the redemption of Zion, and the development of the plans of the church.

"At this twenty-fifth anniversary the Board of Trustees of the college, in compliance with the general demand throughout the church on the part of Graceland's alumni and friends, announced a program of expansion which will more easily meet the needs of the church than has hitherto been possible. This expansion is in the way of extending Graceland into a four-year standard college which will grant the usual B. A. degree to her graduates.

"Because of the loyal support of the people of Lamoni, the faculty, the student body, the general church officers and the church as a whole, Graceland has in recent years developed into a fully standardized and officially accredited junior college of very high grade, and this next step is taken with the full assurance that the same support from all sources which she has had in the past will continue to make possible her extended program.

"That this faith has not been misplaced is fully shown by the fact that the friends of the college in attendance at the Young People's Convention, recognizing one of Graceland's most crying needs, launched a movement for the construction of a gymnasium and convention hall not only to meet the requirements of Graceland during the college year, but to provide a home for the young people of the church who desire to assemble from time to time to make preparation to have their share in the solution of the great problems of the church.

"The reception given this movement by the young people themselves, representing more than thirty States of the Union and several foreign countries and the community of Lamoni, which has always had very much at heart the development of the church college, was so enthusiastic that the much needed building is assured, and not only will Graceland have a place for her needs in the development of her program of physical education and an assembly hall where her constantly growing student body can meet, but the young people of the church will have a home for their conventions.

"Such loyal and enthusiastic support cannot but be a guarantee of the good that will come from this Young People's Convention. It means that the same enthusiasm for doing things that has characterized this convention will be carried back to the hundreds of branches represented here and untold good will result."

As one of the chief activities of the college during the past year, this has been reported to you in considerable detail with the recommendation that you forward it as part of your annual report to the General Conference with the confident belief that your action, having had the unanimous approval of the members of the First Presidency, the Presiding Bishopric, and the members of the Quorum of Twelve, available at the time for consultation, will meet with like approval of the General Conference.

This motion to consider prevailed.

Bishop B. R. McGuire moved that the action of the Graceland College trustees in providing for a gymnasium be approved. Bishop F. B. Blair seconded the motion.

Elder E. E. Long began the debate upon the motion, speaking in opposition. At the time of adjournment of the session the debate was still in progress.

Reports of this session to be continued.

THE SAINTS' HERALD

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Number 4

Independence, Missouri

October 4, 1923

CONFERENCE DAILY EDITION

TENSE BUSINESS SESSION TO-DAY

Old-Time Conference Debate Held

Graceland Gymnasium Project Attacked and Defended

Building Committee's Action Indorsed

Resolution Attempting to Define Church Policy Introduced

Will Be Special Order of Business Saturday

Extended Debate in Prospect

Near the close of the conference session to-day Apostle J. F. Curtis introduced extensive preambles and resolutions.

Apostle T. W. Williams seconded the resolution which Apostle J. F. Curtis had moved.

Apostle Williams then moved that the resolution be printed and placed in the hands of each ex officio and delegate.

Apostle J. A. Gillen moved that it be referred to the next General Conference.

Apostle T. W. Williams spoke in opposition to delaying the matter.

Apostle J. A. Gillen spoke in favor of deferring.

The previous question was moved.

The chair was asked if this carried with it all the previous motions. The chair ruled it did. Appeal was taken from the decision of the chair and the chair's decision was not sustained.

Previous question was voted down.

Moved as a substitute by A. H. Parsons that this matter be put into print and circulated for study and that on Tuesday next at 2 p. m. it be further considered.

Moved by Apostle J. F. Curtis that the substitute be amended by striking out the word *Tuesday* and inserting *Saturday*.

The amendment carried.

Substitute as amended carried which means that the following resolutions will be the special order of business Saturday, October 6, at 2 p. m.:

The Preamble

Whereas, the law of "common consent" is fundamental in the usages and practices of the church, as contained in the following:

"All things shall be done by common consent in the church."

—Doctrine and Covenants 25: 1.

"... Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrine and Covenants 27: 6.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

Right of Nomination

And whereas, it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership, as explained in the following editorial, entitled "Nominations to office, etc.," by the late president of the church, Joseph Smith:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special. . . .

Common Consent

"The common consent of a branch may be ascertained and secured when nominations to office in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. . . .

"Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people, and by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than upon their membership, by just so much is there a restriction upon the membership of the branch at large, and by so much will there be failure to obtain the common consent.

Branch Rights

"We believe that the right to nominate and to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their direction; which right they may delegate to the missionary in charge, the district presi-

(Continued on page 28.)

INSTITUTE CHORUS RENDERS ORATORIO

"Saint Paul" Is Sung at Stone Church by Eighty-five Trained Voices: Audience Raptly Attentive

The Institute Chorus of the Stone Church, consisting of eighty-five voices, trained and directed by Brother Paul N. Craig, Tuesday and Wednesday nights sang to raptly attentive audiences the oratorio, "Saint Paul."

The rendition was preceded by an invocation offered by Apostle F. Henry Edwards and a brief introduction descriptive of text and composer by Walter W. Smith.

"Felix Mendelssohn-Bartholdy was born in Hamburg, February 3, 1809. At an early age he showed his great love and talent for music, playing his own compositions before he was eleven years of age to circles of admiring friends. In 1827 he listened to a revival of 'Saint Matthew's Passion' which had been written by Bach a generation before. This inspired Mendelssohn to attempt to express the dramatic story of Saint Paul's conversion in music, using scriptural texts. This task he began in 1833 and finished in 1836, thus giving to the world a musical picture of human emotion and experience seldom equaled and which has continued to minister to the uplift of humanity unto this day."

In last night's rendition, Brother Craig successfully played upon his great choral organ, bringing out many tonal contrasts and a wide range of feeling and expression. The joyful praise of the Christians in their opening chorus, "Lord, thou alone art God and thine are the heaven, the earth, the mighty waters," was followed by the stately choral, "To God on high be thanks and praise," whose quiet harmonies diversified, elusive, gave earnest of what angelic pæans of adoration may be.

Soloists

Sister Nelle Atkinson Kelley of Omaha, Nebraska, sang the soprano and alto solos. If "Saint Paul" leaves anything to be desired it is that its composer might have been a bit more chary with his recitatives and more prodigal with his arias. Chief among the latter is the well-known "But the Lord is mindful of his own," which Sister Kelley sang with confidence and assurance only equaled in beauty by the pathos and pleading of her "Jerusalem, Jerusalem, thou that stoneth the prophets!"

Brother Eugene Christy sang the tenor solos, with earnestness and conviction, lending to the clear statements of Stephen before his accusers, the recital of the stoning and death of that martyred disciple, and the later descriptive passages concerning Paul and his conversation on the way to Damascus, the resonant beauty of a well-trained voice and the power and vigor of a sincere delivery.

The authoritative voice of Saul in his outbursts against the Christians, its modulation to humility when he heard the pleading, "Saul, Saul, why persecutest thou me?" and its penitent cry, "O God, have mercy upon me and blot out my transgressions," were consistently presented. Brother Houghton is a Harvard student and has won an enviable place in the Glee Club of that university, being a member of its famous quartet. He sings with ease and facility, his rich baritone having remarkable qualities of blending and harmonizing with other voices, as was delightfully demonstrated in the duettino with Brother Christy when, as Paul and Barnabas, they sang, "Now we are ambassadors in the name of Christ."

Of the heavier numbers, the chorus of the Hebrews, "Stone him to death," was outstanding in its clear-cut and vigorous attacks. One could easily picture the gathering fury of the

mob intent on murder, its outbursts of hate and menace, and its hideous culmination, and after the cruel stoning and Stephen's tender, "Lord, lay not this sin to their charge," the same chorus, in sudden change of mood, sang with infinite pathos and charm the choral, "To thee, O Lord, I yield my spirit, who breakest in love this mortal chain."

The closing chorus, "The nations are now the Lord's and his Christ's" made a fitting climax with its spirited measures ringing with faith and confidence, victory crowning the lives of those who have come up out of great tribulation and have washed their robes in the blood of the Lamb.

Doctor Carl Busch, prominent Kansas City symphony director and composer of note, expressed his enjoyment of the evening's performance, commending the chorus for its successful handling of the difficult intricate passages and the leader for the precision and decision of his directing.

All of the 3,000 who heard the oratorio paid the high tribute of absolute quiet throughout the performances, and in addition responded generously to the opportunity of contributing to the chorus fund.

The oratorio was broadcasted by the radio station K F I X on Wednesday night.

AUDENTIA ANDERSON.

CITIZEN MUST BE SOCIALLY MINDED

M. A. Etzenhouser Tells Large Audience What to Do to Be Saved

"What must the citizen do to be saved?" was the question M. A. Etzenhouser answered at the 11 o'clock hour Wednesday morning.

A citizen, he says, is one who owes allegiance to and is entitled to the protection of a government. The citizen is not a subject. To say one is a subject implies that he has a lord or master to whom he owes personal allegiance; the term *citizen* implies membership by the tie of loyalty to his country or State with a reciprocal right to the enjoyment of the privileges and protection following from these. This right is granted not by the president or governor or mayor or any other official, but by every other citizen.

To be saved, the citizen must be brought to a place of safety, and preserved and kept there. The placards commonly seen on autos now: "Howdy. Half the road is yours," implies generosity, liberality, and that I will see that you have your rights. It implies also that you are not to infringe on any more of the road. The individualist says, "I will get my half." The road hog undertakes to acquire more. The socialist says, "I will see that he gets his half and there will be a half for me. If I see that your rights are secure, I need not concern myself about my share." The citizen carries a great social responsibility and realizes this is the only way the citizen can be saved.

"No man liveth unto himself; no man dieth unto himself." Every person's liberty and happiness depends upon another. If the citizen is to be saved he must substitute social consciousness for individual consciousness. Christ said that he who would save his life shall lose it, but "he who would lose his life for my sake and the gospel's sake shall find it." The citizen to be saved must interest himself actively in all of the social institutions.

Right to Be Well Born

There are two factors and only two factors which make up life—heredity and environment. The greatest right that should be vouchsafed to a citizen is the right to be well born—well born physically, well born mentally.

If the child is born with a physical or mental disadvantage

he cannot do his part as a citizen, and therefore all of the rest are handicapped by just that much. If the citizen is to be saved he must see that every other citizen is well born.

This is one of the most serious problems confronting our citizenship to-day. United States census for the last fourteen years showed a thirty per cent increase in the general population, 100 per cent increase in the insane in institutions. Among the feeble-minded we find various stages: the imbecile, idiot, and moron, the latter class making up that large body we know as moral delinquents, prostitutes, paupers, and criminals.

The United States spends \$150,000,000 annually on its dependents; more than the education in all of the state universities. Every criminal in New York costs an average of \$1,000. At the present rate of increase it will take only three hundred years until every able citizen must spend all his time to support the subnormals. The birth rate among subnormals is said to be from two to six times greater than among normals.

The notorious Kallikak family is an example of what poor heredity will do in a few generations. The trait of feeble-mindedness traced back to one individual has spread to hundreds in six generations, the forms of subnormality evidencing themselves in feeble-mindedness, criminals, prostitutes, etc.

Preserve Good Traits

But good traits are passed on as well as bad ones. These should be preserved and the bad ones stamped out. To this end there are now twelve States in which there are to be found eugenic laws. These laws provide for education, segregation, and sterilization.

Next to the great right to be well born is the right to be born in a good environment. Our modern social movements want better homes, better schools, and better recreational advantages. In the home there must be better marriages and less divorce. Marriage must be considered a sacrament. The child is in the home 70 per cent of the time, therefore the home is a tremendous factor in the environment of the child.

A civic consciousness is being developed so that our communities are better places in which to live. Hygienic conditions are improving under the new social movement and sanitation laws now protect and preserve life as never before.

A citizen must become socially minded in order to be saved. He must think of the other fellow. "Love thy brother," we have been commanded, and this is the essence of salvation for the citizen.

SHORT SPEECHES ARE NOT SO SHORT

Length of Time Occupied by Speakers Varies From 7 to 22 Minutes

Owing to the illness of President Frederick M. Smith and his inability to be present at the afternoon business session Tuesday, President Elbert A. Smith announced that the time might be profitably spent in short speeches by men who are prominent in the affairs of the church. In times past, he said, we had observed this custom on the opening day of the conference, and it might be well to spend the session in this way. He humorously suggested that as the speakers responded we might determine what these men considered as a short speech.

With such suggestion in mind, an interested observer took notes as to time with the following results: Evangelist F. G.

Pitt, 14 minutes; James A. Gillen, President of the Quorum of Twelve, 11 minutes; C. E. Wight, President of Lamoni Stake, 7 minutes; Bishop James F. Keir, representing the Bishopric, 12 minutes; Frederick A. Smith, Presiding Patriarch, 22 minutes.

It was further suggested by President Elbert Smith at the close of the session that possibly we would be able to judge also from these speeches what these men might consider as a long speech.

Each of the talks was greatly enjoyed and the time passed by all too soon. In years past it was customary, Brother Elbert said, to start the conferences with a symposium such as this, and from the interest shown at this meeting, it would seem that the Saints would appreciate a continuation of that plan.

The speeches, either in brief or in full, appear elsewhere in the pages of the Daily Herald.

OUR NEED FOR PRAYER AND HUMILITY

Subject of Prayer Service Carried Out in Meeting: President F. M. Smith Unable to Take Charge

The Tuesday morning prayer meeting held at 9.30 was characterized by a spirit of peace and tranquillity which seemed to pervade the whole of the great tabernacle. Outside were overhanging clouds, but inside was felt the warmth and glow of God's enkindling Spirit.

Softly at first, and then swelling out clearer and stronger, arose the voices of the Saints in such hymns of praise and worship as "Crystal sea," "Holy, holy, Lord God almighty," "Rock of Ages," and "One hour with Jesus."

A feeling of disappointment swept over the assembly when Brother McDowell made the announcement that President Frederick M. Smith, having taken ill in the night, would be unable to be present to preside over the meeting. Prayers were asked in his behalf, and in behalf of others whose names were presented. Bishop F. B. Blair, who assisted in the service, offered the opening prayer which stirred the hearts of many.

The first part of the meeting was entirely devoted to prayer and supplication; during the latter portion the testimonies dwelt largely on the theme of the necessity of prayer and of humility. As we listened to these prayers and testimonies we recognized many familiar voices, voices of some who have been valiant in the service for many years.

"We shall not redeem Zion unless we shall be a praying people," Brother McDowell declared during his opening remarks. "Whatever else we do or fail to do, we shall fail in the outcome except we shall find it in our hearts to seek continually, in public and in private, communication with our God." Education, learning, culture, he said, would avail us nothing without prayer.

These statements were reiterated by Bishop Blair who strongly emphasized the thought that if we had all the learning and education in the world and were devoid of the Spirit of God we could not accomplish the work that he had intrusted to our care. He admonished us to be found often in our secret closets, and that we pray not for power, nor for our own selfish desires, but for humility.

At the close Brother McDowell stated that the spirit of prayer had been present in the meeting and that it had been acceptable.

TENSE BUSINESS SESSION TO-DAY

(Continued from page 25.)

dent, or a committee of their own number, from time to time, as they may choose; but we see no necessity and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."—*Saints' Herald*, July 16, 1892, pp. 154-155.

And, whereas, the principle of "one-man power" invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church:

"It has often been asserted, and with perfect consistency with truth, that *one-man power* was not desirable, nor tolerated in the Church of Christ. . . .

Voice of the People

"The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

". . . To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hands the full power to continue or abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man."—*Saints' Herald*, October 15, 1873, page 650.

The Resolutions

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of "common consent," as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

MINUTES OF WEDNESDAY'S BUSINESS SESSION

(Continued)

Elder E. E. Long spoke in opposition to the motion and read the following from the minutes of the 1922 General Conference Minutes, page 3284:

"Owing to the fact that there is a great deal of dissatisfaction among the ministry and the membership at large contingent upon the matter of dropping so many missionaries from active service, and believing that the greatest and most vital asset and power contributing to the success of the church, and most essential to its present crisis, is increased missionary activity; we therefore

"Resolve, That all proposed projects involving the expenditure of church finances be postponed for another year, and that the missionary arm of the church be immediately returned to appointment and activity to the extent of the financial possibilities of the church; be it further

"Resolved, That we pledge our support to the Twelve in an endeavor to carry out the spirit of Sections 114 and 122: 5 of the Doctrine and Covenants, and that the expenditure of money in any sum not authorized by the General Conference

or indorsed by the Council of Presidency, Presiding Bishops, and the Quorum of Twelve, be strictly prohibited." Elder Long argued that the expenditure of money for the Graceland gymnasium was a violation of this resolution.

Speech by Apostle Garver

Apostle J. F. Garver spoke in favor of the motion, and stated that in 1920 the General Conference voted \$10,000 for this purpose, and left it to the discretion of the First Presidency and Presiding Bishopric as to when and how this should be spent; therefore this was not a violation of the conference resolution of 1922 but a carrying out of the conference resolution of 1920.

Bishop McGuire's Statement

Bishop B. R. McGuire made the following statement:

"I recognize the feeling of the membership of the church upon this question. I voted in the affirmative upon the resolution which was adopted at the last General Conference to limit or curtail our expenditures.

"I also know at this time, although I did not recall a few weeks ago, or a few months ago, a resolution was adopted by the General Conference in 1914 which provides that: 'It is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for the extension of gymnasiums, dormitories, etc., until such work of extension shall have first been presented to the body for its approval.'

"My understanding of the question is that the building of this structure, the eminent necessity for which seems clear from the statement of the Board of Trustees of Graceland College, will not involve the incurring of a debt, but the funds will be raised by donations that were made without any urgent solicitation, but because the individuals desired to make the contribution.

"At the time this matter was under consideration by the Presidency, members of the Twelve, and college trustees at Lamoni, I was in Independence, Missouri. I received a telephone message with respect to the matter, and called attention to the fact that I thought it would be unwise, and protested against any general solicitation. I do not know that any official of this church or any member of this church can compel anyone that desires to make a contribution to refrain from making that contribution, so I did not tell the citizens of Lamoni not to make any contribution to this proposition.

"When the proposal was afterward made to me that the church contribute the \$10,000 that was appropriated in 1920 for this purpose, I, at that time, saw no reason why we could not consistently, in the emergency, apply this \$10,000 to this purpose.

"I quite agree with the sentiment, which I perceive some members of this assembly feel, that when we have made a resolution we should keep the resolution. I do not believe that it makes for moral development for an individual or a church institution to make resolutions and then break them. I think the thing we ought to do is to keep our resolutions when we have made them. However, under all the circumstances, it would be to the best interests of this church to approve that which has been done, with reference to this building, and if in your judgment any of the officers of this body have been guilty of anything for which they should be censured, so far as I am concerned I stand ready to take my disciplining."

F. F. Wipper

Brother F. F. Wipper called attention to the following from the 1922 General Conference Minutes, page 3283:

"Graceland College Gymnasium

"The following was read and it was moved to adopt:

"To-General Conference: Greeting: The following is presented for your action after passing the order by unanimous vote:

"The Order of Bishops recommends that Graceland College be authorized to raise the necessary funds for the erection of gymnasium, estimated to cost \$15,000, by subscription from the alumni and friends of the college.

"Order of Bishops,

"VERNON A. REESE, *Secretary.*

"INDEPENDENCE, MISSOURI, October 16, 1922.

"After discussion a motion to lay the matter on the table prevailed."

Elder Wipper argued that this conference action was practically a rejection by the General Conference of the proposition that Graceland College should be allowed to solicit funds for the building of a gymnasium.

Elder H. W. Savage spoke against indorsing the action of the college trustees.

Elder Lee Quick plead for the return to the "old paths" as he called them, and urged that the church funds be used more extensively in direct missionary work. His talk, while very earnest, as is typical of Brother Quick, was also full of good humor, and he had the audience bubbling over with laughter at several points in his talk. He was strongly against the gymnasium proposition.

Elder Daniel Macgregor was recognized by the chair, and the hour of adjournment having come, he was asked to yield until to-morrow at 2 p. m.

Song No. 29 was sung as a concluding number, and the benediction was pronounced by Apostle Clyde Ellis. Adjournment was taken at 4.15 p. m.

ENDORSE GRACELAND GYMNASIUM REPORT

Thursday, October 4

The fourth conference business session opened to-day with clear skies and a big audience in the tabernacle tent. All members of the leading quorums were present.

President F. M. McDowell called the meeting to order and "Redeemer of Israel" was sung, after which Apostle J. F. Garver offered the opening prayer.

The minutes of Wednesday's session were read and approved.

Elder Daniel Macgregor had the floor at the conclusion of Wednesday's session, and after the reading of the minutes Brother Macgregor was given the floor.

He presented the following, which was moved and seconded as a substitute:

"Resolved, that we recognize the splendid spirit of sacrifice and consecration manifested by the friends of Graceland College in contributing their funds to the advancement of its interests.

"Resolved further, that we disapprove the procedure followed in the raising of money and proceeding to the erection of a gymnasium and assembly hall as in violation of General Conference Resolutions numbered 727, 728, and the resolution adopted October 17, 1922, page 3284, General Conference Minutes.

"Resolved further, that the whole matter relating to the erection of a gymnasium and assembly hall be placed in the hands of the Presiding Bishopric."

Explanation for College Board

Elder J. F. Garver spoke following the motion by Elder

Macgregor. He said he wished to clarify the report of the board of trustees as reported. The board of trustees wish to make the statement that this board will not build if the General Conference disapproves. The board also states that no debt is expected in the building matter. But it must be remembered that if the order comes not to build the gymnasium it will jeopardize Graceland College.

The board had already noted the actions of the previous conferences and found nothing to hinder the action taken on the gymnasium. The board did not intend to take from the church treasury other than the \$10,000 already appropriated.

The board knew that Graceland must have a gymnasium in view of the new laws of Iowa and the new college program. Meeting with President F. M. Smith, the board decided to do nothing until the conference acted further.

Then another plan was presented. Money was promised from other sources: \$7,500 from friends in the East; \$7,500 from men of Lamoni; \$5,000 from young people of the convention; and \$10,000 from private solicitation among friends of the college.

Then in the midst of this proposition, while the convention at Lamoni was in progress, the proposition was reconsidered. It was decided to accept the gift. The matter is now laid before the conference.

The board has asked for the \$10,000 already appropriated. The bishop promised this money. As yet none of it has been touched.

The objection that the board might have delayed, was answered by a brief story. The board might have delayed but two things might have been the result. One was that the psychological opportunity might be lost. Would the same gift be offered again under the same circumstances? Also action at this time made it possible to complete the building practically with student help.

The board is confident the conference will accept the report and not misunderstand the motives of the board.

Opposition Views of J. E. Yates

Elder J. E. Yates next secured the floor following Brother Garver. He believes the board intended to do right but the question is, Has it done so? He opposed the acceptance of the proposition, saying that \$10,000 was to be spent for the building, although the board says the money had not been spent. He also called attention to the statement of the former speaker that the board knew of the sections in the previous conference minutes, but he questioned that these objections had been removed.

The speaker then said that another purpose besides the needs of the gymnasium, was advanced, that of a convention hall, to provide meeting place for future young people's conventions. He challenged the right of any assembly or committee other than the General Conference to take an action of that kind.

The board has intended to do right, but has it done it? The delegates should reprimand the action by their vote, he insisted.

The last conference, so the speaker said, did not intend that money should be expended for any other than specified purposes.

He decried the pleasure-seeking tendency which he claimed to have noted among the young people in his ministerial work in various places.

The speaker said that if we follow the dictates of our own spirits, our work will be of no avail. It must be the Spirit of God that leads us.

(Continued on page 32.)

"SAINT PAUL" SUBJECT OF ORATORIO AND SERMON

Same Theme Used in Oratorio at Stone Church and by C. Ed. Miller at Tabernacle in Sermon: Services Held Simultaneously

"What is salvation?" was the subject of a very live sermon delivered by C. Ed. Miller in the tabernacle tent, Tuesday evening. He answered the question with his text which he took from Romans 1:16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Following the line of his discourse we note that God used Abraham and his family to be depositors of the gospel which they were to spread. The Jews never became a great nation, yet their influence has been marvelously felt throughout the world. Other nations have been known for their art, for their philosophy, for their science, but it was left to the Israelites to deliver the gospel to the world.

Paul, the author of the evening's text, was a product of Israel, Brother Miller said. His influence is extended in song and religion, and those who were listening to the oratorio "Saint Paul," at the Stone Church at this same hour could bear witness. Young people who neglect religion miss everything. With Paul, the educated and learned, youth has no cause to be ashamed of the gospel of Christ.

Brother Miller stated that he had seen in penitentiaries and insane asylums, the product of something wrong, and in many cases the cause lay within themselves, for the inmates had disregarded laws. Some of them had not observed physical laws, some moral laws, and some mental laws. All humanity is the product of law, and we cannot escape law, go where we will. God is law and he is found in the uttermost parts of the earth. "In God we live, move, and have our being" and for him and his law there is no substitute.

Brother Miller brought in here illustrations of the intellectual man and a person of the opposite type, showing how larger men converse of great things. To belong to the higher type of man we must line up with the forces which produce intelligence. "The glory of God is intelligence."

Christ loved righteousness and hated iniquity; a belief in and practice of law produced Christ. Satan tried to interfere with the forces of law and lives under the effect of the interference.

Universe Is Immortal

Our lives, here and now, determine what our future lives will be. Christ and man were with God in the beginning. The whole universe is immortal. Laws and man have neither beginning nor end. It has been said, "Remember thy Creator in the days of thy youth." We, youth and age, should put ourselves in the condition that we can view with serenity our future. We should be concerned about our intellectual future. A wax figure in the show window may be beautiful, but it lacks brains.

Brother Miller quoted from Henry M. Wood that the "greatest discovery of the nineteenth century was the universality of law." In harmony with this, early in the nineteenth century, Joseph Smith made this statement in Doctrine and Covenants 85:9: "All kingdoms have a law given: and there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions."

He spoke of the spectroscope and its power to prove that

the sun and other planets are made up of the same material as this earth, and how the various laws of cohesion, propulsion, and centrifugal forces are undoubtedly in force in those places also.

Man may try to change the everlasting gospel or law, he said, but no one can break any law without it, in return, breaking him. Adam had the perfect law in the beginning. This law cannot be changed and still remain the gospel of Christ. No one can improve a perfect thing, and Christ's gospel is the perfect law of liberty. It is the best God had to give and nothing can be added or taken from it because it is perfect.

"That which is governed by law is preserved by law," and perfected thereby. Men make use of certain chemicals to obtain certain results; the more gospel man uses the better job he produces of himself. A God-made man surpasses a self-made man.

Those who want to improve on their present life should apply God's chemicals, his gospel, and the results are sure.

We sometimes pray for our trials to be removed, we should rather ask that they be sanctified to us, for we have need of them in the perfecting process.

Salvation is liberty to go anywhere in the whole universe that man desires to go. Man will be able to do this when he comes forth in celestial glory. In the beautiful city of that realm will be people whose minds and bodies are perfect and Christ-like. We should at this time be observing all the physical, mental, and moral laws that we may be able to dwell in that city. Then we are saved.

C. Ed. Miller is well known to many of the Saints, having been a missionary for eighteen years. During the last year he has been pastor in Toronto, Canada.

Brother Hoxie had charge of the song service, and Emma Snead favored the audience with another violin solo.

DELEGATES CONTINUE TO REGISTER

On Third Day of Conference List Is not Complete

The delegates still come pouring in and several new ones are registered daily. The list continues from the point where it left off yesterday, but this list does not yet cover all who have registered.

Kapnick, Nellie, Western Michigan.
Karlstrom, Mrs. A. V., Spring River.
Keir, James F., Northern California.
Kelley, E. L., Zion.
Kelley, G. B., Northwestern Kansas.
Kelley, Mrs. J. M., jr., Northwestern Nebraska.
Kettlewell, J. A. W., Chatham.
Koehler, J. A., Far West Stake.
Koehler, H. A., London and Chatham.
Krahl, D. J., Holden Stake.
Kuykendall, G. R., Michigan.

Lambert, George P., Nauvoo.
Lambert, Richard, Zion.
Lane, Joseph W., Little Sioux.
Largent, Bessie, Kansas City Stake.
Leeka, R. B., Fremont.
Lenox, E. J., Northern Wisconsin.
Levitt, Guy P., Utah and Idaho.
Lewis, Z. J., Far West Stake.
Leggett, Helen M., Eastern Colorado.
Lloyd, Mrs. Fern, Kansas City Stake.
Long, E. E., Northeastern Nebraska.
Lowery, C., Southeastern Illinois.
Lowry, Mrs. Dora, Southeastern Illinois.
Lungwitz, Mrs. E. H., Kansas City Stake.

Macgregor, Daniel, Spokane, Alberta, Toronto, and Seattle and British Columbia.
Macgregor, Margaret, Toronto and Alberta.
McConley, Mrs. Fern F., Victoria, Southern New South Wales, Northern New South Wales, and Hawaii.
McConley, M. A., Victoria, Northern New South Wales, Perth and Northwest of Australia; Dunedin, New Zealand; Honolulu, and Honolulu Chinese.
McConaughy, James, Kirtland District.

McCormick, Cordelia, Eastern Colorado.
 McDonald, C. E., Des Moines District.
 McDowell, F. M., Lamoni Stake.
 McDowell, W. A., Northern California, Southern California, and Utah.
 McDowell, Mrs. W. A., Southern California.
 McGuire, B. R., Zion and London.
 McGuire, Mrs. B. R., Zion.
 McGuire, J. H., Northeastern Illinois.
 McKane, F. L., Northeastern Missouri.
 McRoberts, Mary L., Northern California.
 McWethey, F. A., Holden Stake.
 Macrae, W. S., Holden Stake.
 Martin, John F., Kirtland and London.
 May, J. Charles, Eastern Florida, and Mobile.
 May, Roderick, Holden Stake.
 Metcalf, J. W., Southern Indiana.
 Milburn, Frieda, Eastern Iowa.
 Miller, C. Edward, Toronto.
 Mockler, Mrs. Julia F., Northern California.
 Moffet, Louis W., Lamoni Stake.
 Moler, H. E., Clinton District.
 Monroe, Mrs. Ida C., Lamoni Stake.
 Moorman, R. F., Holden Stake.
 Moore, E. D., Zion.
 Moore, Lloyd C., Southeastern Illinois.
 Morant, Jessie, North Platte.
 Mussell, F. T., Southern Nebraska.

Needham, Mrs. R. J., Toronto.
 Neville, T. G., Kirtland.
 Neville, W. C., Youngstown-Sharon.
 Newcomer, Mrs. O. L., Southern New England.
 Newkirk, Mrs. R. E., Kansas City Stake.
 Newton, Thomas, Wheeling.
 Nunley, J. M., Central Texas.

Oslar, William, Alberta.
 Oxendale, Lena E., Kansas City Stake.

Patterson, William, Northern New South Wales, Southern New South Wales, and Victoria.
 Paxton, Mrs. J. Harry, Kansas City Stake.
 Peterson, J. W., Zion and Northwestern Kansas.
 Phelps, Levi, Holden Stake.
 Phillips, E. Stanley, Chatham.
 Prall, Wilbur E., Lamoni Stake.
 Pycock, David, Toronto, Owen Sound.
 Pycock, James, Alberta, Northern Saskatchewan, Southern Saskatchewan, Winnipeg, Toronto, and Owen Sound.

Quick Lee, Spring River, and Clinton.

Rannie, Edward, Southern Indiana.
 Reek, Katie, Western Michigan.
 Reese, Vernon A., Zion.
 Remington, Charles J., Saint Louis District.
 Rich, Rena W., Eastern Colorado.
 Riley, J. T., Spring River and Arkansas.
 Riley, Martha J., Spring River.
 Robertson, E. F., Southern New South Wales.
 Rockwell Floyd, Southern Ohio.
 Rogers, Earl D., Northeastern Illinois.
 Rogers, Mrs. K. H., Eastern Colorado.
 Rogers, Keith H., Eastern Colorado.
 Ross, Clinton, Northeastern Kansas.
 Ross, Isaac M., Holden Stake.
 Rowett, Ernest, Toronto.
 Rudd, May, Pottawattamie.
 Rushton, John W., Southern New South Wales, Zion, Northern Saskatchewan, and Southern New South Wales.
 Russell, R. C., Eastern Michigan, and London.

St. John, G., Owen Sound, and London.
 St. John, Myrtle, Kansas City.
 Salyards, R. S., Far West.
 Salyards, Mrs. R. S., Far West.
 Savage, H. W., Northern California, Southern California.
 Sawley, F. L., Southern Illinois.
 Schmidt, Katherine, Southern Indiana.
 Scott, Flora L., Lamoni Stake.
 Scrivener, Mrs. Charles, Kansas City Stake.
 Sears, Mrs. A. W., Kansas City Stake.
 Shakespeare, Mrs. Emilie, Central Oklahoma.
 Sheehy, John F., Far West.
 Sherman, Elmer, Nauvoo.
 Shields, John, London, Chatham, Owen Sound, and Toronto.
 Short, Ellis, Zion.
 Shower, J. D., Southern Ohio.
 Silvers, A. C., Northern Michigan.
 Simmons, S. H., Far West Stake.
 Smith, Charles J., Nauvoo.
 Smith, Frederick A., Zion, Northern California.
 Smith, Frederick M., Zion.
 Smith, Mrs. Frederick M., Kansas City.
 Smith, Elbert A., Zion.
 Smith, Eunice Winn, Zion.
 Smith, I. A., Zion.
 Smith, Isaac M., Holden Stake.
 Smith, S. S., Central Texas, Southwestern Texas.
 Smith, Vida E., Northern California, Southern California, and Utah.
 Smith, W. A., Owen Sound, Ontario.
 Smith, Walter W., Zion.
 Sparling, Henry, Southeastern Illinois.
 Sparling, Mrs. Henry, Southeastern Illinois.
 Sparling, Mary, Minnesota.
 Sparling, William, Minnesota.
 Spilsbury, Cornelius A., New York.
 Stoft, Arthur E., New York and Philadelphia.
 Stoll, William A., Lamoni Stake.

Stone, A. E., Kirtland, New York and Philadelphia.
 Storey, Jennie, Southern Michigan and Northern Indiana.
 Storey, O. H., Southern Michigan and Northern Indiana.
 Stiegel, Leonard N., Kewanee.

Twombly, Samuel, Northeastern Kansas.
 Tabor, A. E., Eastern Colorado.
 Tabor, Nancy, Eastern Colorado.
 Tanner, J. A., Kansas City Stake.
 Tanner, Mrs. J. A., Kansas City Stake.
 Taylor, David, Lamoni Stake.
 Teeter, J. J., Holden Stake.
 Templeton, Florence P., Eastern Colorado.
 Terry, J. M., Zion.
 Thompson, Orval L., Eastern Maine, and Nova Scotia.
 Thorburn, George W., Western Montana.
 Tiffin, Dalton, Toronto.
 Tiffin, Rose, Toronto.
 Todd, Ella, Spring River.
 Traver, E. L., Southern New England.
 Tucker, John, Kansas City Stake.
 Tucker, Mrs. John, Kansas City Stake.
 Turner, D. J., Little Sioux.

Ullom, L. D., Western Virginia, and Wheeling.
 Umphrey, Katherine, Central Michigan.

Vandel, Mrs. George M., Little Sioux.
 Vanderwood, J. E., Western Oklahoma.

Walburn, Julia, Kansas City Stake.
 Walters, R. T., Clinton District.
 Weaver, R. D., Western Michigan.
 Weaver, Mrs. R. D., Western Michigan.
 White, Alfred, Northern California.
 White, Ammon, Zion.
 White, E. Dewey, Lamoni Stake.
 White, Mrs. J. D., Northern California.
 Wickham, Mrs. J. E., Kansas City Stake.
 Wildermuth, J. E., North Dakota and Minnesota.
 Williams, Mrs. David, Nauvoo.
 Williams, Thomas W., Toronto and Southern California.
 Wilson, C. E., Spring River.
 Wilson Mrs. C. E., Spring River.
 Wight, C. E., Lamoni Stake.
 Williams, D. J., Nauvoo.
 Williams, D. T., Northern England.
 Williams, Thomas S., Southwestern Kansas.
 Winegar, H. E., Eastern Oklahoma.
 Wipper, Frank F., Southern Michigan and Northern Indiana, Southern Indiana.
 Wixom, G. H., Eastern Colorado, Southern California.
 Wixom, Alma E., Southern California.

Yager, J. H., Owen Sound.
 Yarrington, A. J., Lamoni Stake.
 Yates, J. E., Western Colorado.
 Young, Mrs. Adam, Kansas City Stake.
 Zimmermann, Lillian M., New York and Philadelphia.
 Zimmermann, John, jr., New York and Philadelphia.

WONDERFUL CONFERENCE MUSIC RENDERED

General Chorister Albert N. Hoxie Takes Charge of Music

The music of our General Conferences has always been of a high and inspiring order, and this year it promises to be even better than before.

The musical part of all services has been wonderful. Three special leaders have the music in charge, and they cooperate in bringing a tribute of song to the service that is inestimable in value and in the blessing it gives. Brethren Albert N. Hoxie, Paul N. Craig, and James Houghton are a trio indeed, and each gives his best.

Brother Hoxie is a genius at getting the congregation to singing, and even the oldest hymns take on new strength and meaning when he gets 3,000 voices lifted as one in praise and gladness. Brethren Craig and Houghton as directors of choir and chorus and as soloists themselves, give unusual dignity and beauty to the musical part of each service.

Those who observe see a marked trend upward in the quality of our music, both in the special numbers and in the congregational service. Music plays a great part in all group activities, and in our church is an indispensable medium for worship and for the unifying of the Saints which comes when they sing together of the glories of Zion and of the visions that our souls would see accomplished.

TENSE BUSINESS SESSION TO-DAY

(Continued from page 29.)

Elder Macgregor's Objections

Elder Daniel Macgregor next secured the floor. He called attention to previous conference resolutions which said that business such as the building of the gymnasium, should first be brought before the conference. Yet, he said, the business was presented to another body.

As the conference heard yesterday the proposition was sponsored by certain members of the Twelve, Presidency, and Bishopric. He called attention to the fact that on this improvised committee there was one member of the Graceland faculty (President McDowell) and one member of the board (Apostle Garver) and that they were already predisposed to favor Graceland. He summarized his objections under fifteen points.

1. The board, seeing that the \$10,000 should be asked of the conference, forewent the use of this money, having already used many other thousands. But in so doing, the board has incurred a debt of honor upon the church.
2. There is no committee that equals the "musical voice" of a General Conference, he said, Why was the statute ignored?
3. Ignored the law, because he interpreted conference resolution of 1922 as forbidding this building.
4. Because it presumed to set up another organization in place of the General Conference.
5. Because it encourages administration by council rather than by General Conference.
6. Because General Conference is made subordinate to improvised committee.
7. Because it sets up a bad precedent.
8. Because it gives license to other bodies than the General Conference to set up a general program.
9. Because it constitutes rebellion toward General Conference.
10. Because it is disloyal to General Conference.
11. It provokes unfriendly feeling.
12. Hurtful of tithing of the church.
13. Endorses violation of General Conference resolutions.
14. Adds insult to injury.
15. Makes for rebellion rather than for obedience.

L. G. Holloway Favors

Elder L. G. Holloway said he felt compelled to speak on the subject because of developments since the meeting convened. The substitute motion provided for the whole matter pertaining to the gymnasium to be turned over to the bishopric. As the speaker understands it, this would allow the money to be used for any purpose. This would be wrong because individuals who have given money, gave it for a specific purpose. If this substitute motion were adopted we would have to give back \$30,000 in order to save \$10,000.

In referring to the statement of a previous speaker: Shall we break the law of God to keep the law of Iowa? the speaker called attention to the Doctrine and Covenants in which it states that we as a people should keep the law of the land and would thereby have no need to break the law of the Lord.

He concluded by appealing for support of the gymnasium project.

T. W. Williams Explains

Apostle Williams took the floor, saying he was present at the meeting in Lamoni at which the faculty, some of the Twelve, and the First Presidency were present. This body

considered the matter of the gymnasium and took no action. This in no way invaded the General Conference action, for they decided to let it alone.

The speaker talked to the Presiding Bishop by phone, and it was learned that the Bishop was opposed to anything that would cause the tithing to be interfered with.

Then Brother A. N. Hoxie arrived on the grounds and was elated, as were others, over the building project. Ways for raising money were discussed, and Brother Hoxie offered to represent friends in the East and pledged \$7,500 for the gymnasium project.

Plans were laid, but Brother Williams made a public statement that nothing should interfere with the tithing and offering funds. He was for the gymnasium with that reservation.

Graceland belongs to the church and her welfare should not be left to her friends, Brother Williams said. The General Conference would be and is her best friend, outside of God.

To presume that this conference will not support Graceland is a presumption without the right of evidence.

There was an avenue open which should have been resorted to. The joint council should have been called together to consider the matter. God has provided that the joint council can act between General Conferences.

The council could have been called together, and an explanation should be made why this was not done, but do not cloud those who contributed to the matter. Place the responsibility on the men on that committee.

The President of the church made a mistake in not calling the joint council together, the speaker said, and if others think so they should tell him so manfully. Apostle Williams said he felt he himself had made a mistake in not standing out for a joint council action in the matter.

As a conclusion he said that he recognized that Graceland needs this building. That she should have the necessary means to go ahead and train our young.

C. E. Wight Explains As One At Sessions

Elder Cyril E. Wight was the next speaker. He stated that the college board refused to do anything toward initiating the building of a gymnasium. The joint council was not called together because the board absolutely refused to have anything to do with the matter except to accept the money offered from different sources.

Why should the President of the church call the joint council together when the money offered came from outside sources? he asked.

The \$10,000 was not under consideration to the memory of the speaker. But when the Presidency and Bishopric offered the board the \$10,000 already appropriated the board accepted.

The Vote Approves Action Taken

The previous question was called and by motion ordered. The substitute offered by Brother Macgregor was lost. The original motion carried.

CONFERENCE SCHEDULE

Thursday, October 4

- 8.30 A. M. Classes.
- 9.30 A. M. Prayer Service.
- 11.00 A. M. Sermon—John Blackmore.
"What must the world do to be saved?"
- 2.00 P. M. Business Session.
- 7.30 P. M. Song Service.
- 8.00 P. M. Sermon—John Sheehy.

THE SAINTS' HERALD

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Number 5

Independence, Missouri

October 5, 1923

CONFERENCE DAILY EDITION

EX OFFICIO RIGHTS DENIED WOMEN

Action of Last Conference Seating Department Heads Reversed

Spirited Debate and Many Motions

Church Institutions Limited to Budgets

A. M. Chase Approved for High Priest Ordination

Friday's business session opened under favorable circumstances. All members of the leading quorums were present, and the tabernacle tent was filled. The bad weather of the starting days has given way to real Missouri October and many visitors who hesitated about coming in the rain and mud are now flocking to Independence.

The Campus makes a happy place on which to hold a meeting of this kind, weather such as we had at first being barred, and between meetings hundreds of Saints from all parts of the country are seen renewing acquaintance and visiting with evident pleasure.

Some of the younger blood among the Seventy, and some who escaped the late draft also, are seen trying to play volley ball on the Campus courts.

Challenges are thrown from quorum to quorum and the casualties will likely be reported later.

Just prior to the business session to-day the chorister succeeded in getting the assembly to whistling, and no bird ever made so many variations as did these human canaries. At that it was most interesting and everyone enjoys the music part of the service hugely.

President Elbert A. Smith called the meeting to order at 2 p. m. Song number 56, "He leadeth me," was sung, and Patriarch W. A. McDowell offered the opening prayer.

The minutes of yesterday were read and approved.

An additional report was had from the credentials committee, and by motion and vote was adopted.

Seventy Asks Legislation on Representation

The following resolution was presented by the Seventy:

"Independence, Missouri, October 4, 1923.

"To the General Conference: At a meeting of the Seventy in joint council, October 3, 1923, the following action was had:

"Resolved, that the ex officio members of the conference be seated in harmony with the rules of representation adopted by the church until otherwise ordered by the action of this body."

"It was moved further—

"That we submit this our action to the General Conference with our protest against the seating of those in this

conference not authorized by our present law, as was done last year."

"Respectfully submitted,

(Signed) "E. E. LONG, Secretary."

It was moved to refer the document to the committee on representation.

F. F. Wipper Opposes Reference

Elder F. F. Wipper spoke against the motion to refer it to the committee because of existing irregularities as he claimed. The rule at present is as found in Conference Resolution No. 278, from which he read as follows:

"Rules of Representation

"Section 1. That the general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are ex officio members of conference, and entitled to a voice as representatives of the spiritual authorities of the church at large.

"Section 2. That all high priests and elders are, ex officio, entitled to voice and vote in General Conference when present."

The speaker objected to extending an ex officio vote to heads of departments, for example, the head of Orioles. This is an irregularity, he said, and therefore the document should not be referred to the committee but decided here.

D. T. Williams Favors Reference

Apostle D. T. Williams spoke in favor of referring, saying the action of the committee would then be referred back to the conference. The conference could then take whatever action it might choose.

Elder James E. Yates opposed reference. He quoted a statement of the President of the church which recommended the extension of ex officio vote to heads of departments.

Brother Yates objected to granting ex officio votes to department heads on the authority of anyone, but wanted the decision to rest upon the rules already adopted.

Daniel Macgregor arose to oppose referring the document because, he said, the committee may keep it out of the conference so long that no action could be taken by the conference this year. It is not a question of the ability of these women (officers of the Department of Women) to vote but it is a question of law.

Apostle John F. Garver said that these ex officios were seated without protest the first day when the conference voted on the credential report. This makes it advisable to refer to committee.

Elder Frank A. Russell said that last year's conference settled this question on the floor and it was not referred to committee. Why, then, now refer to a committee? The conference has a right to take different action but it is not what

(Continued on page 36.)

BISHOP MAKES PLEDGE BEFORE PEOPLE

Audience Supports J. F. Keir in Resolve to Suppress Unnecessary Wants

Bishop J. F. Keir spoke in representation of the Bishopric at the two o'clock meeting, Tuesday, October 2. In introducing the speaker, President Elbert A. Smith said: "Sunday afternoon many, perhaps most of you, heard from Bishop McGuire. This afternoon I have asked Brother Keir to present such thoughts as he may have touching the work of receiving and disbursing finances."

Brother Keir then addressed the congregation as follows:

Associated with the coming forth of this work there was a record brought to us. It is claimed by Joseph Smith that an angel came to him and delivered the golden plates from which this record was translated. This is either true or it is false. We believe it is true, for God has raised up an army of witnesses who are able to testify as to the divinity of the record. The chief purpose of the record is to bear witness that Jesus is the Christ. Truly this is a worthy purpose, and one that should challenge the attention of all mankind, particularly in this day and age of the world when the only other record that we have upon which to base the claims of Christ is being assailed.

Relates Dream

I was reading this record at one time. I have read it over several times, but at this particular time, with my companion, I was reading that record. We came to that place in the record where it is stated that Lehi found in front of his tent a peculiar instrument. I made the remark to my companion that it was a strange thing that this intricate and delicate instrument should be found away off there, far from civilization, in the wilderness. I passed on and thought little more about the comment I had made, but a few nights later, I had a dream, and in this dream I found that a Mexican gold coin had been placed in my pocket. I wondered how it came to be there. I was made to know that this coin had a spiritual significance, and I was elated over it, and I found myself showing it to a great many of my friends. The dream was so vivid that in the morning I jumped out of bed and went to my trousers to find out whether or not it was actually a fact that that Mexican gold coin was in my pocket. In my dream I heard the voice of God from over my shoulder saying to me these words, and the voice was just as audible to me in that dream as my voice is to you now. The voice of God said to me, "The same power that placed the directors in front of Lehi's tent, placed this coin in your pocket." This testimony is for those who are faithful in keeping the commandments of God, and *paying their tithing*. I wondered at the time why this particular commandment was singled out, and emphasized. This was a great many years ago, before I had anything to do with the work of the Bishopric, but since becoming identified with this department of the Lord's work, I think I understand why God emphasized that particular observance of the law.

At another time, while acting as Bishop's agent, I had it in mind to make a tour of the district. I thought I would write to the branch presidents, and tell them that I was coming to their branch, and that my purpose was to teach the temporal law, so that they might tell the Saints, and they wouldn't invite their friends in. I thought they wouldn't be particularly interested in the financial phases of our law; and so, with this thought in mind, I was proceeding, and again the Lord helped me out. In another dream I saw

myself standing before the Saints teaching the temporal law, and as I looked here and there in the audience, I saw people who were not members of our church, and they sat with their mouths open, drinking in every truth which I was presenting to them, in which I was showing the advantages and the beauty and justice of the law that God had given for the financing of his work.

Teaches Temporal Law

With these experiences, I have been made bold in presenting to the Saints the temporal law, for I verily believe with all my heart that God has a very definite purpose in giving to us that law. It has always seemed to me that no matter what God required of his children, he required it that they might grow and develop into that perfect likeness that he expects of us, under gospel dispensation. I believe that the law of tithing is an ordinance in the household of God. That it is just as much required that we should observe that law as it is that we should be baptized.

You will remember that in Malachi when the people of God were accused of robbing him, the Lord said, You have gone away from mine ordinances, and have not kept them. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

To me it is just as important that we observe the law of tithes and offerings as it is to go down into the waters of regeneration; to partake of the Lord's supper; to indulge or take part in any ordinance that God has set before his church.

I call your attention this afternoon to the statement made by Christ as he sent his apostles out, and commanded them "to teach them to observe all things, whatsoever I have commanded you, and lo I am with you always, even unto the ends of the earth"; so I can see the need of every member of this church becoming actively identified with the financial program of the church, that there may come to them the rich blessings that God has promised to us.

Temporal Law Important

I am sorry to say there are a great many in the church that do not recognize the importance of this law. I taught a Sunday school class of young ladies just a short time ago. I asked them the question, How many of you young ladies are wage earners? About a dozen put up their hands. How many of you are tithepayers? Three out of that dozen put up their hands, as being tithepayers in the kingdom of God, and then I wondered whether or not that same proportion held throughout the church. There rests upon each one of us, as children of God, the responsibility of endeavoring to encourage all to do that which God has required of his children.

The brother spoke this afternoon of this being a work of sacrifice. That's what we may expect. God has said it would be so. He has declared that this is a day of sacrifice, and of the tithing of my people. But Saints! Tithing does not require any sacrifice. Tithing is one tenth of the increase. It is one tenth of that which you have left over after taking care of your necessary living expenses. Sacrifice only comes into operation when we go beyond the law of tithing, and make our freewill offerings. Surplus does not call for sacrifice, for we have been abundantly taken care of before God requires the surplus, but we believe that it is a very wholesome thing for us who are able to pay tithing, to sacrifice for the Lord's work. Jesus said, If any man will come after me let him deny himself and take up his cross and follow me. Self-denial, Saints, has a very definite purpose in the development of character. The man who would be spiritual in this church must learn to deny himself. He must be able

to say to his fleshy nature, Sit down! He must be able to say to his carnal desires, Stand aside! in order that the spiritual man might rise to the stature of Christ.

Practice Self-Denial

So I can see the change that comes to us as a people in practicing self-denial. We are apt to be carried off by the spirit of the times. The spirit of the age is to run riot. I have in my possession a little booklet in which it says "the statistics show that some twelve or fifteen cities, in their municipal affairs, are spending more than their income." The spirit of the age among people is to live beyond their income. We must be frugal in order that we may have, and having that we may have a disposition to do the thing that God has required of us. It is not sufficient to save. We should save. We must also give! We should practice economy. We should practice the repression of unnecessary wants, but that's not enough. Having done that, we must purpose in our hearts that we will observe the law which God has given. Let none in my audience this afternoon be found discouraging anyone in doing anything which God has required of his people. For in the day of judgment you will be held accountable for the things which you have done, whether in your individual life or in the actions which have affected others, and which may have discouraged them, or caused them to neglect to do the things that God has required of them. So let us consider seriously the effect of our attitude upon others. Am I my brother's keeper? Yes, and God will hold us responsible for seeing to it that we encourage all to do the things that God has required.

Pledges Himself

I want to make a pledge this afternoon. I want to pledge myself before God and before this audience, that during the coming year I will seek to repress my unnecessary wants; that I will exercise care in the expenditure of every dollar that comes into my hands; that I will observe the law of God, and be found faithful in paying my tithes and my offerings and encourage others to do likewise. Will you join me in that pledge? If you will, stand. Let's stand. (The larger part of the vast audience arose.) Thank you.

UNITY FOUND IN PRAYER SERVICE

Many Express Desire That This Should Be a Praying Conference

A multitude of earnest faces lifted up in song and testimony is what one sees at the morning prayer services. To give an idea of how large the tent is we can best quote Brother Hoxie, who called out to those in the rear seats, "Folks, you look a mile away." At his daily invitation to the Saints to "move forward," an army of obedient ones are seen to move down the aisles to fill up the front seats as he indicates.

Thus massed in the center, one sees them; the spontaneous youth, the strength of middle age, the wisdom of the older ones. Here one finds the fathers and mothers of the younger men of whom we are proud to-day. Praying fathers and mothers they are, to whom the workers refer with pride. From all walks of life the Saints have come to mingle with each other where they learn to love each other in the togetherness of prayer and testimony as they pray with and for each other.

"This should be a praying conference," is a phrase heard over and over. Therefore much attention is given to the prayer service, and it becomes the theme of the service.

There are in all about six prayers and a dozen testimonies. The request that those who pray, as well as those who testify, stand and face the audience is quite well observed. If there is any criticism to offer, it is that some who participate in prayer speak too low and continue too long. Some cannot be heard as far as twelve feet away, which of course is not edifying to many, and the majority of the bowed audience is forced to find strength in silent prayer. The switching freight trains, which are very close, interfere with the prayer service each morning.

FURTHER LIST OF EX OFFICIOS

The ex officio list published recently contained the names of those who had registered up to 5 p. m. Sunday evening. The list herewith includes those who have enrolled up to Tuesday noon.

Archibald, R., Missouri.

Barmore, James D., Missouri.

Barnhardt, R., Missouri.

Beaty, George, Iowa.

Benson, J. L., Missouri.

Benton, F. E., Iowa.

Blair, F. B., Missouri.

Blair, G. W., Iowa.

Bootman, H. J., Missouri.

Bootman, W. P., Montana.

Boswell, J. J., Missouri.

Brewer, W. J., Missouri.

Briggs, George N., Iowa.

Brolliar, Samuel, Nebraska.

Brown, Robert T., Canada.

Brunkhorst, H. W., Missouri.

Bullard, W. D., Missouri.

Burgess, Robert E., Missouri.

Burt, E. N., Missouri.

Butterworth, E. R., Iowa.

Carmichael, A., Iowa.

Carmichael, Nathaniel, Missouri.

Clark, Samuel J., Canada.

Cook, Rupert B., Missouri.

Constance, Chester E., Missouri.

Cooper, F. M., Illinois.

Corthell, E. E., Missouri.

Curry, L. F. P., Pennsylvania.

Curtis, J. F., Missouri.

Curtis, T. W., Kansas.

Daer, John A., Illinois.

Davies, Ivor, Missouri.

Davis, J. Arthur, Oklahoma.

Davis, William, Michigan.

Deam, W. H., Missouri.

Dickout, Hiram, Ontario.

Dowker, J. A., Missouri.

Eastwood, G. W., Missouri.

Ecclestone, William, Missouri.

Edwards, Blanche, England.

Etzenhouser, Mrs. Ida, Missouri.

Etzenhouser, M. A., Missouri.

Fields, Samuel H., Missouri.

Fisher, M. C., Massachusetts.

Fry, Charles, Missouri.

Gates, George H. A., Rhode Island.

Goold, Hugh W., Missouri.

Green, Charles Kenneth, Missouri.

Grice, William M., Michigan.

Guinand, C. E., Missouri.

Haden, W. E., Missouri.

Hamann, William G., Missouri.

Hand, H. H., Iowa.

Hands, W. O., Missouri.

Hansen, George I., Missouri.

Hanson, Paul M., Missouri.

Harder, Fred Z., Michigan.

Harder, Howard W., Missouri.

Harpe, C. E., Iowa.

Hartshorn, C. B., Missouri.

Hopkins, Carl V., Missouri.

Johnson, Carl G., Texas.

Joy, Daniel F., Rhode Island.

Karlstrom, A. V.

Kearns, John, Missouri.

Knowlton, A. H., Missouri.

Koehler, J. A., Missouri.

Kress, C. A., Minnesota.

Kueffer, G., Oklahoma.

Lambert, Richard J., Missouri.

Lane, Joseph W., Iowa.

Lewis, David, Missouri.

Lewis, J. D., Missouri.

Lewis, Z. J., Missouri.

Lovell, John, Missouri.

Luff, Joseph, Missouri.

McDowell, W. A., California.

McKim, B. L., Missouri.

McWethy, F. A., Missouri.

Macrae, W. S., Missouri.

Mannerling, W. H., Texas.

Martin, A. C., Oregon.

May, J. Charles, Missouri.

Miller, C. Edward, Missouri.

Moffet, Lewis W., Iowa.

Moler, H. E., Missouri.

Muir, H. E. C., Missouri.

Neville, T. J., Ohio.

Neville, W. C., Ohio.

Newton, O. W., Missouri.

Newton, William, Missouri.

Remington, Charles J., Missouri.

Roberts, Mrs. Anne Friend, Missouri.

Rodger, Doctor G. W., Missouri.

Rogers, Earl D., Illinois.

Rowett, Ernest, Ontario.

Rushton, John W., California.

Sandy, Harvey, Missouri.

Sandy, Seth S., Missouri.

Schafer, F. R., Missouri.

Scott, Columbus, Iowa.

Shakespeare, W. E., Oklahoma.

Sheehy, F. M., Missouri.

Sheehy, John F., Missouri.

Shields, John, Canada.

Short, Ellis, jr., Missouri.

Stegfried, Mark H., Missouri.

Simmons, S. H., Missouri.

Simmons, S. W., Oklahoma.

Smith, Arthur, Kansas.

Sparling, William, Minnesota.

Spilsbury, Cornelius A., New York.

Stead, J. D., Iowa.

Stiegel, Leonard W., Illinois.

Stonger, E. E., Missouri.

Storey, O. H., Indiana.

Tanner, J. A., Missouri.

Teel, A. W., California.

Tucker, John, Missouri.

Terry, J. M., Missouri.

Thomas, James A., Iowa.

Thompson, H. B., Missouri.

Trudoff, Wilfred, Iowa.

Traver, E. L., Massachusetts.

Twombly, Samuel, Kansas.

Umphrey, Matthew, Michigan.

Vandel, George M., Iowa.

Walters, R. T., Missouri.

White, A. R., Missouri.

Wild, James, Illinois.

Willets, William, Illinois.

Williams, T. W., California.

Wilson, J. W., Missouri.

Winning, Robert, Missouri.

Yarrington, A. J., Iowa.

Young, Chester, Missouri.

EX OFFICIO RIGHTS DENIED WOMEN

(Continued from page 33.)

has been done. This conference should say now what is its pleasure. If there has been an error, this should be adjusted.

To a question injected, "Were ex officio badges issued heads of the Department of Women last year?" Brother Russell was unable to answer. He however stated that he was willing to seat anyone, if the conference so stated. But he believes the younger men are being schooled to disregard General Conference resolutions.

President F. M. Smith Speaks

"I didn't intend to take part in this debate, but there have been some insinuations made, and made rather recklessly, too, that make it necessary for me to set myself right, if that is possible.

"The integrity of this committee has been attacked. I suppose I am at present chairman of that committee, and I certainly don't want anything coming to us if you haven't got confidence in our integrity, and I would rather you kept it. Furthermore, you have certainly overlooked some long-standing customs in trying to make out that the President of the church has tried to seat delegates, or ex officios, here for the purpose of padding the voting.

"There have been some rather sharp pointed bullets sent in my direction, and if they come back you can say 'ouch!' I have to say it now and then myself. I remember some thirty years ago, when I was a boy, I was asked to take the responsibility of acting as librarian of this church, and I was granted ex officio privileges rightfully, I thought, and I didn't hold the priesthood either. I felt that because I was doing this work in a department of the church it was courtesy for them to grant me an ex officio.

"When I became historian I was also given the same right, and the custom has been universal, when there was a department man or woman who did not hold the priesthood, the courtesy of ex officio rights was granted and rightfully so, that they should have voice and vote on this floor. You have either forgotten or else have deliberately failed to call attention to the fact that only a short time ago the Sunday school, Religio, and the Women's Department became departments—not auxiliaries—and acting strictly in harmony with that well-established custom of extending courtesy, your chairman felt that your well-being was being conserved by giving these people ex officio rights. It is well within your prerogatives to deny it—now—but if you do you will exclude from the floor less than half a dozen people because they are women, and I say Shame! on this conference if they do it."

Apostle J. F. Curtis wished to call attention to the statement of President Smith, which had been previously stated. He said he believed the people knew what his stand was. Now the conference should act.

Previous question on the matter of referring the resolution from the Seventies to the committee on representation was adopted. When the vote was taken, the motion to so refer was lost.

The Issue Discussed at Length

Elder E. E. Long opened the discussion on the main question.

Brother Long said he did not believe in extending ex officio vote for sentiment, but that the decision should be based on the rules as previously adopted by General Conference.

Apostle J. F. Garver arose to ask two questions;

1. Were not these department heads seated by the action of the conference the first day?

2. If they are seated, does a vote at this time unseat them? The chair was of the opinion these women had been seated, and

Secondly, that this action if it prevails now will unseat them at this conference.

Questions and Answers

The decision of the chair was appealed from by T. W. Williams. His reasons were that when the conference accepted the credentials committee report that it included only the report and that report had no reference to the ex officios. Brother Williams thinks the women should not bear the brunt of the argument. The chairman who previously extended ex officio votes should be the one to bear the responsibility.

The question was raised from the floor, By what authority are ex officios seated? Brother F. A. Russell, a member of the credentials committee, answered that the committee issued ex officio badges to all the ministry and to heads of departments on basis of a letter by the President, approving issuing of ex officio badges to executives.

He added that if any changes were to be made, the conference must do it.

Brethren G. T. Griffiths, A. Max Carmichael, Walter W. Smith, G. E. Harrington, L. G. Holloway, E. D. Bailey, F. A. Russell, and D. Macgregor got into the debate and it was some time before the situation could be untangled enough to permit a vote on the appeal.

Effect of Motion Decided by Vote

The decision of the chair was approved by the vote of the conference.

Church Secretary R. S. Salyards moved the following as a substitute for the motions before the conference:

"Resolved, That heads of departments, that is, the single head of each department in church work be seated as ex officio members of General Conference.

"In case of inability of the heads of departments to be present that they be permitted to designate their first assistant to be seated."

A. Max Carmichael Would Amend Substitute

A. Max Carmichael talked on the substitute. He said he noted that the speakers avoided hitting straight at the point. Specifically it is meant the Department of Women. Later the head of Orioles was mentioned. That meant one specific woman. He is in favor of ex officio rights for every woman who is a departmental head and all under conference appointment.

"Shall Women Be Cut Out?"

It all comes down, he said, to the question, Shall the women be cut out? He said that the future of the church depends upon the mothers. As for petticoat government, he is not agreeable to that either, but when it comes to the future of the church, the mothers must be depended upon. The Department of Women must be recognized. At the close of his talk he made the following amendment to the substitute:

Carmichael Would Extend Ex Officio List

"Resolved, to amend to cut out all after the words in case of and include the statement 'and all assistants, general executive members of these departments and unordained women missionaries.'"

Elder Putnam Fears Disregard of Resolutions

Elder Charles F. Putnam opposed the substitute and amendment. He said women have their place, but not the rights of the Melchisedec priesthood.

He feared the tendency was to disregard General Conference resolutions. Let's abide the law, he said, and let the rules determine who is ex officio.

Long Wants to Stay in Right Paths

Elder E. E. Long also opposed the substitute and the amendment. He said the church had departed from the right way and it must get back. But as the conference may decide, the speaker was willing to abide by the decision.

Sixty Days' Notice Insisted On

Elder J. E. Yates spoke in opposition, stating that the rules could not be changed without sixty days' notice.

The chair was asked to rule on whether or not the substitute was in order on account of no sixty days' notice having been given. The chair did not rule on the question.

Still a Question of Legality

Brother Frank F. Wipper stated that the body was in a quandary. The chair refused to make a ruling, yet it was not in harmony with law. He favored ruling down the substitute because, he said, it is not in harmony with the law. Called attention to the article (No. 614) in General Conference Resolutions:

"That the rules and orders of the Book of Rules may be amended at any General Annual Conference; provided that at least sixty days' notice of the effort to amend in manner and form be previously given in the Saints' Herald, the official organ of the church, before the opening day of such session, the same to be inserted, when adopted at the close of chapter 16, page 111, of Book of Rules and to apply to all parts of the book except the articles of incorporation a rule for the amendment of which is found in the articles themselves."

President F. M. Smith rose to ask the following question:

F. M. Smith: "Does the brother hold that what he is reading there in the record of the articles of association has the slightest reference to what is before us now?"

F. F. Wipper: "Yes, sir."

F. M. Smith: "Certainly you are considerably wrong there, because the amendment to the articles of association has absolutely nothing to do with the rules of representation. It is an entirely different matter. It refers to the Articles of Incorporation of the church in the State of Iowa at some time in 1885, if I remember right, and it is quite beside the point to bring it here."

Resolution From Seventy Adopted

Motion to lay the entire matter on the table was lost, 179 for, 274 against.

The previous question was ordered.

The amendment was lost by a vote of 161 for to 269 against.

The substitute was lost by a vote of 175 for, to 269 against.

The original motion was carried by a vote of 278 for, 143 against.

Resolution Requiring Budget Observance

Brother Robert A. Lloyd of Saint Louis presented the following resolution:

"Whereas, the General Conference of 1914 adopted the following resolution that 'It is the sense of this body that no further debt be incurred by the Board of Trustees of Grace-

land College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension shall have first been presented to this body for its approval';

"Therefore, Be it resolved, that the annual expenditures of the several institutions under the fostering care of the church be limited to their respective budget amounts, approved of by the General Conference, and no debts be incurred."

Brother R. A. Lloyd, speaking to this resolution, thought it should be adopted almost unanimously. The conference passed upon the Graceland gymnasium project, to the speaker's satisfaction, but many were dissatisfied. To protect the leaders from excessive criticism, resolutions should be plain, so mistakes cannot be made. The resolution just introduced is designed to clarify the situation, he said. This provides for limiting expenditures to departmental budgets. The resolution would prevent moving out and spending money not provided for, and also protect our officers from criticism afterwards.

Question was asked whether these resolutions provided that the budgets of the various church institutions be brought before the conference each year for approval. The maker of the resolution said he so intended it.

Resolution Adopted With Little Debate

The previous question was moved and by a vote of 270 for, and 96 against was ordered.

The resolution was adopted by vote of the Conference.

Ordination of A. M. Chase as High Priest

The Quorum of High Priests reported favorably upon the question of ordaining Elder A. M. Chase to the office of high priest, which was recommended by the First Presidency.

It was moved to approve of the ordination of Brother Chase.

Elder Chase made the following statement:

"I have not much to say on the question but still want to do my work. If my work lies in that direction, I want to perform it: and for some years past it has seemed to me as though the urge in me has been more especially to minister along that line than in former years. If it is the will of the Master, I want to do my duty."

By vote the conference approved the ordination.

President Elbert A. Smith said that the ordinations of Elder Fulk as one of Presidents of Seventy and Elder Chase to office of high priest would be attended to at the sacrament service Sunday morning.

Final announcements were made and adjournment had at 4.20.

CONFERENCE SCHEDULE

Saturday, October 6

- 8.30 A. M. Classes.
- 9.30 A. M. Prayer Service.
- 11.00 A. M. Sermon—John Zimmermann, jr.
"What shall we do for financial salvation?"
- 2.00 P. M. Business Session.
- 7.30 P. M. Song Service.
- 8.00 P. M. Pageant—"Revelation," Independence Dramatic Club.

"I am not rich, but I know I can make sacrifice."—A Sister.

MISSIONARY WORK MUST BE CONSERVED

Elder C. E. Wight Appeals for Individual Preparation That Zion May Be Redeemed

At the second business meeting of the conference, Tuesday, October 3, a number of short speeches were given, among them being that of Elder C. E. Wight, president of Lamoni Stake.

In introducing the speaker President Elbert A. Smith said: "Another member of the Twelve in years gone by who left a fragrant memory in the minds of those who may have disagreed with him, as well as those who agreed with him—a man whose influence was always splendid and admirable—was Brother John W. Wight. He, too, has a son who has seen fit to respond to the call of service, but in a different line of work; in pastoral work. The commandment to carry the work to all the earth is binding. The command to feed my sheep is also binding, and it is sad that many times our missionaries have sacrificed, toiled, and gone afar, with great labor, to make a convert, and then we have neglected him and let him drift from us until presently he is the subject of an elders' court.

"We need pastors. Real pastors, who love the sheep. Real pastors who know how to take care of the sheep, and pastoral problems are very important. Brother Cyril E. Wight is president of the Lamoni Stake, and has had some experiences facing and meeting this problem. We would like to hear from him."

Brother Wight continued with the following address:

At the time that my father was called home, it was the unanimous approval of the family that his decision to have Brother Elbert preach the funeral sermon be concurred in. There was a comment made in that sermon that I have never forgotten. Brother Elbert, in speaking to us on that occasion, called attention to the fact that my father was a rich man. He said, There are not very many people who have known this, but Brother Wight was a rich man, and he has left great riches to his sons. He said, He has not left wealth or money or property, but he has left a heritage of friends. I believed that statement when Brother Elbert made it. Since that time, I have proved it to be true, for while it is true that I have been assigned to local work I have not been able to tell during the past year whether I was a local man or a missionary, for I have been called into quite a number of branches of the church. I feel that in a way I have been fortunate in having the opportunity of making a little study of local problems, not only in the community where I was practically raised, but also in other branches of the church; so that perhaps I may be able to talk a little bit more understandingly on the problem concerning which I have been called to speak this afternoon.

Makes Suggestions

I want to emphasize very strongly the words given in the introduction a few moments ago. Brother Elbert gave almost word for word some of the thoughts I wished to express—that we should not continue to vitiate the work that has been done by those who have gone out as missionary representatives of this church by failing to follow up with adequate pastoral work, that work which they have so splendidly done; and it seems to me that the missionary would make the demand, should make it, that when he has been called upon to make the sacrifices that have been set forth this afternoon, these sacrifices shall not have been made in vain.

I want, then, this afternoon, to make two suggestions with regard to the carrying on of our pastoral work. In the first place, it is absolutely necessary to see that the splendid work done by the seventies and those others who go out in missionary capacity, shall be conserved. It is a shameful waste for them to spend their time and energy, for them to make sacrifices necessary, in the leaving of their home and loved ones—realizing that when all this has been done and many have been brought into the church, these proselytes are allowed to drift away because of our failure to care for them.

I invite your attention to a second thought this afternoon: If there is one great ideal toward which we, as a people, are working, it is the ideal of Zion, and there are all too many of us who have conceived of Zion as some external process by means of which, people having been brought together, we can be suddenly brought into a higher condition of life. Let me call your attention to the fact, my friends, that if Zion is ever to be really established it can be done only on the basis of full and complete preparation having been made by the individuals who come to this place. So the stakes of Zion have been established, and places around the stakes have been established to help prepare people for Zion.

Organization Necessary

If I understand correctly, the work of the missionary is to go out and teach to the people the fundamental and divine principles of eternal life, and as soon as the missionary has told the people the story of eternal life, he is to turn these people who have come in contact with the church, over to those who have been placed under pastoral responsibility, and then the gigantic responsibility rests upon these men to try to fit and prepare these people, to the end that some day they may be gathered together in a Zion condition. My friends, it cannot be done through any external processes, and here is the place where the pastor works, in the great piece of machinery that has been established of Almighty God. I want to emphasize the thought that was expressed by Brother Pitt. It is necessary that we shall have the machinery. I want to use now a little illustration that I have used on a number of occasions. What is it that makes this flower appeal to us? [Picking up a flower from a bouquet.] There are two things that make a strong appeal. One is its beauty; the other is its fragrance. My friends, are beauty and fragrance physical things? They are not. They are spiritual entities, and yet if I were to crush these flowers in my hand, immediately would their beauty be destroyed, and in a little while the fragrance would be gone. If we want the fragrance and the beauty of these flowers, we must, first of all, have their beautiful symmetry, their perfect organization. But remember this: that the organization is not the end. The end is the development of beauty and fragrance on the part of the flower. This is the end for which it was created, and also, my friends, the creation of the church was to the end that perfect men and women under Christ Jesus might be secured, and I pray God that the day may speedily come when we shall be able to work together to the end that this problem may be really solved.

GLEANED FROM THE PRAYER SERVICE

"The task that we have essayed is the most difficult task that ever confronted a people, because it is a task that the people of all ages have failed to solve. It is the task of solving human living together. No nation has ever solved it."—F. M. McDowell.

WHEN A WEEKLY BECOMES A DAILY

Organization of Staff for Conference Daily Is Unique: Regular Editors and Reporters Used

When a weekly becomes a daily and the machinery of the organization is speeded up seven times its usual rate, every cog in the wheel must stand the increase in pressure in order to function properly. The least hesitation will cause delay, for the mails wait for no one.

The regular editorial staff of the church publications constitutes the staff of the Conference Daily, and at the same time it continues the regular publications. A description of the process involved in publishing a daily, using the machinery of a weekly, will explain an interesting bit of organization.

The editors of each church publication continue as usual to edit their own papers, but they must so arrange their time that their work does not interfere with the demands of the moment, that is, the Conference Daily. That is the problem of each editor, and it certainly is a problem.

Under direction of the managing editor of all publications, the editorial staff meets every morning at 8 o'clock in the editorial rooms and the assignments for the day are made. All meetings occurring that day are "covered" by some representative of the Daily. This assures that the regular conference program is consistently reported.

In addition to these regular assignments, each reporter has a list of special assignments which must be covered. These consist of stories about happenings at the conference that are not listed in the conference program. In this way all news is reported, none of importance escaping unnoticed.

Business Meeting

At 2 o'clock daily the entire staff of reporters, at present consisting of seven, is at the press table directly below and in front of the tabernacle stand, to report the business meeting. The news of the meeting is written on the spot and dispatched by messenger to the printing office, where it is "set" as fast as it arrives.

Each reporter at the table has something special to look for in the order of business. One keeps track of the names of speakers and the order of the day. Another looks for unusual expressions gleaned from speeches, another takes a stenographic report of prayers and speeches. Still another derives the substance of each talk made from the floor and writes a summary. One reporter reads all the material and puts it into story form ready to send to the office. Special stories are assigned to the other reporters while the session is in progress.

The last material must be in the office at 4.30 p. m. if the Daily is out in time to be in the mail that same evening.

The material must go through the regular routine after it reaches the office. It first goes to the copy desk where it is re-read, properly punctuated, and put into Herald style. The heads or titles are also written for the stories. It is then sent to the composing room, where the men at the linotype machines set the "copy," as the material is called. The copy comes out of the linotype machines all set in type. This type is arranged in galleys or columns about twenty-one inches long. The galley is inked, a long paper placed upon it, and a heavy roller rolled over it. A proof comes off. This printed paper, or proof, is then sent to the proof room where it is read and compared with the original copy. The mistakes are marked and it is sent back to the composing room where it is

corrected. This process is continued until all mistakes, or as many as can be found in so short a time, are corrected.

The Make Up

The pages of the paper are then made up. That is, the stories are arranged as they should appear in the paper when it is completed. This takes some time, for the stories must be taken from the galleys and made up in final form. If a space is left at the bottom of a page because the story ends too soon, the space must be exactly filled with some other items. These extra items are called "fillers."

When all the pages of the paper are made up, they are placed together in a steel form and locked in tight. This form is then placed upon the press which turns out the printed sheets. The sheets are then run through a machine which folds them as they finally appear.

These papers are sent to the bindery department where they are bound together. From there they go to the mailing department where they are addressed and sent to the post office.

Numerous small steps have not been mentioned in this process. The description tells only of the general order of organization in a newspaper office.

By 2 o'clock in the afternoon, four of the inside pages must be made up and on the press. This is called the first form. One side of a large sheet is printed at this time. The other side of the sheet is left blank until the second form is placed on the press, and then it is printed.

The second form, consisting of the outside four pages, must be on the press at 5 o'clock. This gives just enough time to complete the edition and have it in the mail at 7 p. m.

Staff Enjoys Work

The life of a weekly staff accelerated seven times is not a bed of roses. The meetings of the conference mean work, not pleasure. Oh! for the life of a reporter! Yet there is a sense of enjoyment in the responsibility of letting the members of the church who cannot be present know of the daily happenings of the conference. But sometimes nothing much happens during the day. Then what goes in the Daily? Well, something goes in, and it is the duty of the staff to see that the material is of current interest and worth while. So sometimes the Daily is better than other days, but that depends upon the business of the conference.

The force in the Publishing House must not be forgotten in the process. It works on as usual, but also at greater speed. Many hours of overtime are also necessary for the force in order that the news of the conference be sent to the world on time. And the great thing about it all is that every sacrifice and extra demand is met cheerfully and with a smiling face.

After knowing how the Daily is published, it will perhaps be more interesting to see the news as it arrives in some distant part of the world. It will be interesting to reflect upon the activities of the staff, and remember at the same time that the organization in itself is unique—for the same staff that is organized for the weeklies and monthlies is at the same time doing the work of the daily.

"I am happier to-day than I have ever been in my life, and my hope grows brighter every day. I would not exchange the hope that I have for all that is to be found in this world in the way of riches. We are the richest people in the world."—G. T. Griffiths.

APOSTLES AND SEVENTIES PLAY BALL

Latter Take Two Games Out of Three: Dignitaries Wage Fierce Battle

"If this had been twenty years ago, they wouldn't show us anything," said John Garver as he tossed his collar and hat in the pile with his coat before the big game of volley ball started at 4.30 o'clock last evening.

"Say, John, do you remember when . . ." began Apostle McConley, who also had become reminiscent of the old football days. But the Seventies were rarin' to go and suggested that the spinning of alibi yarns be postponed till later.

The line-up of the teams follows:

The Apostles	The Seventies
J. F. Curtis	Ed. Curtis
J. F. Garver	H. E. Winegar
F. H. Edwards	C. Clifford
E. J. Gleazer	Arthur Koehler
M. A. McConley	J. H. Yager
D. T. Williams	Keith Rogers

The court was lined all around and in some places three or four deep with conference delegates and visitors who had heard the challenges of the opposing teams announced the day before on the conference floor. They were anxious to see if these mighty word tossers, these orators of the evangelical firing lines could go over the top and beat down the calf-skin bag. It was a mighty battle.

Apostle Curtis's bouncing three feet into the air again and again, like a man with rubber legs, met and returned the ball. Those twenty years and one hundred pounds additional avoirdupois didn't bother him in the least. As he tossed the ball over his head into enemy territory or leaped into the air and smacked it with his dimpled fist, the crowd cheered enthusiastically.

They played three games. It took one game to get the athletic half of the Twelve in good form. Out of courtesy to the golden rule or perhaps just plain ministerial ethics, they let the first game go to the Seventies by a score of 15-1.

But that second game! That was some grand exhibition. Even Winegar, the Seventies' captain, that old Graceland star of the volley game, was tame and powerless to stop those rejuvenated Apostolic potentates. The final score was 15-11 in favor of the Quorum of Twelve team.

A third and deciding game was then played. Those twenty years since they were in regular training began to tell on some of the senior dignitaries. Garver said it was a "little touch of buck ague." President McDowell got in about the middle of the game as Curtis and Garver began to weaken. Final score of 15-1 favored the Seventies. But if time could have been turned backward in its flight about twenty years that score would have been entirely different. Certainly!

MISSIONARIES TEACH THAT GOD IS

Elder J. Charles May Delivers Missionary Sermon to Large Audience

Following a short song service Wednesday evening in the tabernacle, Elder J. Charles May addressed a large congregation at 8 p. m. on the subject of "Spiritual gifts and manifestations."

Delivering what might be considered a missionary sermon, Brother May held the interest of the people by relating his

many interesting experiences as a missionary. As a part of the missionary sermon Brethren John F. Sheehy and H. Arthur Koehler sang a duet, lending the proper atmosphere to the meeting.

In his sermon, the speaker said that the message of this church to the world is that God IS. We believe in the fatherhood of God and the brotherhood of man.

The three books of this church evidence that God is no respecter of persons. The Bible tells of the religious history in the Old World; the Book of Mormon relates God's dealings with men on this continent; and the Doctrine and Covenants brings present revelation to the people of the world. The promises in these books are that God is with his children always if they obey all his commandments.

But the early church went into transgression, thereby breaking the contract between God and man. Not until the latter days was the contract renewed, and did God speak to his people again. Of this event the books bear witness.

A large chart was used by Brother May in his sermon. It was attractively arranged and for missionary work would cause people to stop and investigate. In large initial letters the words *This Gospel* were printed. Each line began with one of these letters and finished by an expression of some gospel essential. It appeared as follows:

Teaching of all Things. Matthew 28:20.

Hearing Ears. John 10:27.

Inspired Ministry. Luke 24:49; Hebrews 5:4.

Signs to Follow Believer. Mark 16:17.

Gifts of the Spirit. 1 Corinthians 12:7-10.

Organization of the Church. 1 Corinthians 12:28; Ephesians 4:11.

Salvation, Power of God unto. Romans 1:16; 1 Thessalonians 1:5.

Principles of the Doctrine of Christ. Hebrews 6:1, 2.

Everlasting. Revelation 14:6.

Law of the Lord is Perfect. Psalms 19:17.

We are not ashamed of the gospel, said Brother May. Although our missionaries have been persecuted, yet they receive great blessings. The crowning sign of the time is "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

Referring to the belief in miracles, the speaker said that the day of miracles is not past. He recited the following original poem relative to the subject:

"Disciples of yore on Canaan's fair shore

Were fed on manna divine;

God's table was spread as we often have read

With the spiritual gifts numbering nine.

But behold in this day popular ministers say

To poor, hungering souls in despair,

Take the Bible and read, and upon its word feed.

Help yourself on that great bill of fare."

God's dealings of the past no longer need be looked upon as a bill of fare. He speaks to-day as he did of old. We are not ashamed of the gospel we teach. And although many times persecuted, yet we also receive many blessings.

In concluding he emphasized that everyone in the church is a missionary. He urged that all feel a desire to sacrifice and consecrate until the gospel is preached to all nations.

THE SAINTS' HERALD

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Independence, Missouri

October 6, 1923

CONFERENCE DAILY EDITION

"COMMON CONSENT" UNDER DISCUSSION

All Speakers Profess Belief in the Principle

Varying Interpretations Given

Substitute to Thursday's Resolution Now Before Conference

Apostles Taking Two Views

Saturday's business session was taken up with a cold, damp atmosphere settling down over Independence. Overcoats were very much in evidence and they were none too warm as this reporter can testify.

There was a large attendance, and all members of the leading quorums were present.

President F. M. McDowell called the meeting to order at 2 p. m.

Apostle D. T. Williams offered the opening prayer.

The minutes of the previous session were read and approved.

The special order of business as set Thursday was to be considered at this hour and President F. M. McDowell presented the order of the day.

These were the resolutions introduced Thursday:

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of "common consent," as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged.

The following substitute was offered by Apostles J. A. Gillen and M. A. McConley:

"Inasmuch as the question has arisen in the church over the meaning and application of the law of common consent; and

"Inasmuch as the Church of Christ is a theocratic democracy, in which the will of God is executed by divinely appointed ministers, with the consent of the members; therefore, be it

"Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth

in the Doctrine and Covenants, the Book of Mormon and the Holy Scriptures; and be it further

"Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

"Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences, and business meetings, general and local."

Apostle McConley Supports Substitute

Apostle M. A. McConley took the floor in defense of the resolution. He stated that we were all here because we were greatly interested in the affairs of this conference. He came from a foreign mission, open-minded, and with love in his heart, stated the speaker. He believes the law of common consent should be upheld. Because a former resolution clouded the situation, the new resolution attempts to clear up the matter.

Brother McConley reiterated his belief in the divinity of this gospel. The officers of this church are important in their capacity. Nothing should be done which would interfere with the function of them.

God has always helped the speaker, Brother McConley testified, in his efforts whenever help was sought. God will still help if we give him a chance.

Because a member of the Melchisedec priesthood may be a branch president, his advice or right of nomination should not be abridged, neither does his nomination detract from the inherent right of the people to nominate.

This clears up the matter, the speaker believed, and that this substitute resolution should be supported by the conference.

Apostle J. Frank Curtis Defends the Original Resolution

Apostle J. Frank Curtis arose to defend the original resolution. He said he hoped the matter would be settled now, that the condition of affairs demanded it.

The speaker believed the tendency in the past has been to depart from the three standard books on the matter of common consent.

In support of his statement he read the following document which the First Presidency submitted last winter to the conference in Zion:

The Proposed Legislation for Zion

"To the Conference in Zion; Greeting: In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear then for

(Continued on page 44.)

ELDER SPEAKS ON SALVATION OF PEOPLE

John Sheehy Lends Solution to Problem

Speaking on the general theme of the conference sermons, Elder John Sheehy contributed his thoughts to the solving of the problem, the salvation of souls. His address follows:

I wish to read from the fourteenth chapter of Saint John a few verses:

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

The choir bade us good-by, and we sang "Abide with me" while they were going. Very appropriate. I think, however, that it would be appropriate to-night, after listening to sermons on how and what the sinner must do, and the moral man must do, and the citizen must do to be saved, it might be well for us to consider to-night how we can contribute to the salvation of people, and what part we have in the salvation of souls.

Life Shall Be Religious

When Jesus Christ said to his followers, "Ye are the light of the world," I believe that he meant just that, and he would have us to understand that he meant exactly what he said. And when we sense that surely, then we sense, to a degree at least, our responsibility in the great program of God in the redemption of man. It means that our life shall be a religious life, and, in fact, it can be nothing else.

But some people's idea or definition of religion, manifested at least by things that they do, is so far from the definition as given by Jesus Christ, that it needs be that we all become religious in his way.

I remember hearing about a colored man who became religious, and who stood up in a prayer meeting and bore his testimony something like this:

"You all know that I have been a sinner; you all know that I have lied, that I have stolen chickens; I have slashed a few people with my razor; I have used the name of the Lord in vain; that I have been in jail many times; but I thank the good Lord there's one thing I ain't never done. I ain't never lost my religion."

If we shall arise in our places as lights unto the world, I wonder about our religious attitude. And I wonder if we are thinking in the terms of the religion that Christ brought to the world.

Must Live With Christ

To be a light we must have something. To be a light we must know something, and it is fundamental that every individual should know his God, his Christ, his religion. To know his religion he must live it. To know his Christ he must live with him. To know his God he must commune with him.

I am very glad for this, that my church gives to me the individual right to know God, the individual right to know all there is to know about the religion that it presents to me. When the Redeemer came to earth he would have his hearers understand that he came not to do his own will, not to present his own plan; but to submit to us the divine will of God, and in presenting it he gave us the blessed invitation to take what he did present to us and that God had promised us the individual right to know whether it was of God or man. And we must not lose the thought of the individualism that is prominent in the message of Christ. And I say that when we are talking of groups we must not forget that the group depends upon its individual membership, and when we are talking in terms of Zion we must not forget that Zion's redemption depends upon the individual. No time, so far as God or Christ are concerned, has been granted to man to work out the salvation of some one else at the sacrifice of his own salvation, and we must not forget, too, that in working out our own salvation we are contributing to the salvation of the world; and when we fail in accomplishing the thing for self, we fail to be a prominent factor in the great program of God.

"Doubting Thomases"

Would you be surprised at me if I should say that I would to God we had a great many characters in the church whom many individuals have termed "doubting Thomases"? Whether you are surprised or not, I pray that we may have just such characters; for I am not very well pleased with the appellation that has been handed down to Thomas undisputed and which unthinking people have accepted.

In the early Christian church he stood up for himself and accepted the challenge of Christ to know whether his church was divine, whether his message was divine, whether or not he was indeed the Son of God. He was called Doubting Thomas. It is not a question of doubt; he did not believe what Peter and John had to say about the resurrection of Jesus Christ. And I doubt very much whether you or I would know, or whether you or I, if we had been there, would have acted otherwise.

Mary Magdalene brought the news to Peter, James, and John and the rest of the apostles that the Lord had risen. She had been to the grave, and he was not there. The stone had been rolled away, the tomb was empty, and she herself had seen the Lord. Peter, James, and John were not satisfied with the story of Mary, and they hastened to the tomb. But no one has been saying a word about doubting James, or doubting Peter, or doubting John, and when they tell the news to Thomas he says, "I will not believe it until——"

Why, Thomas knew that his Christ or that Jesus had been crucified. He knew that nails had been driven in his hands and in his feet. He knew about the wound in his side. He knew about that, and if this Jesus that you are talking about being resurrected from the grave is that same Jesus that hung on the cross, then the prints of those nails will be there, and until I have the evidence of it I will not believe."

The time came at last when to the company of the apostles Jesus appeared, and he came into this room where Thomas was now present. Was there any rebuke administered to Thomas by Jesus Christ? Rather, he said, "Come, Thomas, reach forth thy hand. Behold the wound in my side."

Thomas went forth, beheld the wounds of Christ, and cried from his very soul, "My Lord and my God."

If that right had been denied him, then the promise of the Christ that comes down the ages would have been contra-

dicted, "He that doeth the will of the Father shall know of the doctrine." And the right to know is the gospel that I want to preach in this age, the individual right to know that it is the church of God, the individual right to know the message of heaven. And then, no matter what happens, upon your own feet you can stand with the testimony of God in your soul that you know, and the powers of earth and hell combined cannot remove you from such a foundation as that.

But I ask you in this distressing time in the history of men and the church, if such an individual testimony is not absolutely fundamental to your religious existence. But behold, some one objects and says, "Hold on. Did not Jesus say to Thomas, 'Because thou hast seen me, thou hast believed; but more blessed are they that have not seen, yet have believed?'"

Blessed Hope

If that were true, I would give up. If that were true, I would surrender now. But there seems to be a blessed hope, a new idea of God thrown into the religious arena by Christ, for no such statement fell from his lips. If we have the testimony of men, and of men who believe on their word, and of other men, it is well; but forget not that while the testimony of men is good, the witness of God is greater. But the fact of this claim remains, that Jesus said to Thomas, "Blessed are they that have not seen, and yet have believed." But never, never in the message of the Christ shall it ever be found, "more blessed" are they that believe. Never shall it be more blessed to remain without knowledge, for there lies the danger of the salvation of the individual, the salvation of the group, and the salvation of the world. But at the same time when this blessed testimony, this knowledge is experienced, that comes into your life, and you can stand up and face the world and say, "I know," when it does come to you, is it not true that the responsibility of knowing also comes to you? And then the great demand of the ages, the demand of all your fellow men, is that you shall live what you know. Then the better your concept of God is, and the more that your concept of God is, the better you can live and the nearer you come to God, the better can you represent him and declare him in your daily life. And you do want to know this, and I believe you are in perfect harmony with me, in this, that if there shall be brought about the salvation of the moral man, the salvation of the sinner, the salvation of the citizen, a great deal depends upon the individual members of the church in all the world, wherever the sinner, the citizen, and the moral man shall be found.

Are we contributing to this redemption, or are we hindering this or that individual from having the religious experience that shall bring him face to face with God? Is our life a life that reflects? Is our life a life that illumines the pathway of individuals and points them to God? Does your life count for Jesus? While conceding your individual right and the individualism of the great message of Christ, it always remains that we have responsibilities because of our social relationship with all mankind.

Garden of Gethsemane

Now I would call your attention to the reading of the lesson to-night. Philip said unto Christ, "Show us the Father." I wonder if Jesus had any real disappointing moments in his ministry or in his ministerial life. I wonder how many times he felt disappointed. If he had any at all, was it when he was in the Garden of Gethsemane? Would it be the few hours that he hung on the cross? Would it be

the time that he wept over Jerusalem? Would it be the time when standing by the tomb of Lazarus, the tears falling from his eyes when he considered the sorrow and the pang and the sting of death? I just wonder if it is not possible that the most disappointing experience that Jesus Christ ever had in his life was when Philip confronted him with this request: "Show us the Father." Ah, that would have been the time; surely it was the time. And I am satisfied that with amazement Jesus looked at those disciples, and likely standing very erect, and throwing his shoulders back, he looked straight into Philip's eyes and said: "What! What! Have I failed? Is it possible that I have lived with you so long, and you have not known me? Has my ministry in your life been a failure?" "Have I been so long with you, and you have not seen the Father?"

Just stop and think about it for a moment or two. And then he says to Philip, and to the rest of those disciples, "Why, when you have seen me, you have seen the Father."

Jesus Christ came and lived among men, and in doing so he became a revelation of God to man. He was God in the flesh. He represented, he manifested God in everything that he did. Now he thinks and says to himself, "Oh, now have I failed? Have I failed in expressing God? Have they only seen in me Jesus, the son of Joseph and Mary?" Have you not seen in him God? Did he fail to give this divine expression of God to the world? "When you have seen me you have seen the Father."

Divine Expression

True to-day we accept it as being true that Jesus was the true, living expression of God; and if there is anything that the world wants it is divinity. If there is anything the sinner wants or the citizen wants or the moral man wants, it is the divine expression of your Christ revealed in your life, and if this divine expression of God and Christ is not manifested in our lives, then there is not much hope for the sinner, the moral man or any other man.

The saddest day of your life should be when your neighbor comes to you and from the very depth of his soul would say, "Show me the Christ." And then you say, as a light unto the world, as the official light of God: "What! You surprise me, and you disappoint me. Is it possible that I have lived in your community so long, is it possible that I have lived with you and have taught you and have taught and done so many things in common with you, and yet you ask me to show you the Christ? How is it possible? For your answer can only be, "When you have seen me, you have seen my Christ." No greater expression can be given by you than the true expression of the divine within you manifested in the things that you do. The world is calling for this true expression of Jesus Christ in the life of his followers. There is the individual responsibility to exemplify, to reflect, to express Jesus Christ in our lives, and in failing to do it, we fail to function as a member of the great body of Christ.

Then may my word to-night to you be, may the message that I present to you be a call to duty, to responsibility, and better than that, a call to the great privilege that is yours to live for Christ; to arise in your community that the individual seeking and longing for salvation may see in you Jesus Christ revealed, and may we become the revelation of Christ to the world, the true expression of the divine.

"Not only in the homes of the Saints, not only in our own homes, but all humanity is thirsting for the practical application of the principles of the gospel."—R. J. Wildey.

"COMMON CONSENT" UNDER DISCUSSION

(Continued from page 41.)

action by the conference, and we suggest the adoption of the following rules of procedure:

"(1) The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

"(2) The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations, the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

"(3) In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers."

Substitute Proposed at Independence

He then read the following which was offered as a substitute at the conference in Zion.

"Resolved, That the Saints in Zion in conference assembly shall, at the annual meeting in January, elect the heads of departments of Zion. The right of nomination lies primarily with the body because of membership, and not with any individual or part of the body by virtue of office, but we hereby extend the heads of the general departments of the church and pastor in Zion, in consultation with the First Presidency, the privilege of also submitting, by their joint action, nominations for these offices.

"Local departments in Zion shall continue to hold meetings to elect local department officers, and to act upon questions of local department concern. Rules and regulations for the conduct of such meetings shall be determined by the local departments, as has been their privilege heretofore."

He challenged anyone to say that this substitute prevented the presiding officers from functioning in their rightful place.

Rights Abrogated

Brother Curtis said that in connection with the above citation, the President of the church said that if the nomination by the Presidency and stake president were not accepted by the people, that the nomination would be referred to the Presidency and the stake president again. The people would not be consulted, said the speaker.

If the proposition had passed the local conference, the Presidency would appoint the head of the departments of the stakes and they in turn would nominate local officers. The people would not have had any say in the matter.

An amendment to the substitute was later offered at the conference in Zion and supported by the presidency:

Amendment Offered in Zion

"Resolved to amend the substitute by striking out all after the word 'Resolved' and inserting the following:

"The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of the departments in Zion, subject to the ratification by the conference in Zion.

"The department heads in Zion shall then after consultation with the pastor in Zion and the First Presidency and after due consultation with the pastor of each congregation involved, nominate the heads of departments in the various congregations, subject to ratification by the conference."

Here the Presidency attempted to take exclusive right of nomination, the speaker asserted. The people must be protected. The rights of common consent must prevail, he said.

After careful consideration by the local conference in Zion the speaker said he was glad to note the substitute was adopted. Both motions supported by the Presidency were defeated.

Resolutions Indicate Views of Administration

Why were these resolutions introduced by the Presidency? asked Brother Curtis. It was not alone in Zion that the attempt was made to obtain control of the nominations, but in the Kansas City Stake the same authority was sought. Brother Curtis read the following from the Herald for December 6, 1922.

Kansas City Stake Recommendation

"Therefore, we the Stake Presidency, recommend that our procedure in the Kansas City Stake will be as follows: That the stake presidency appoint the superintendent of Sunday school for the stake, subject to the approval of the head of the department of Sunday school and the stake conference; also the field worker for the stake for the Religio, subject to the approval of the head of the department and stake conference; also the organizer of the Department of Women in the stake subject to the approval of the head of the department and stake conference. Also the chorister of the stake subject to the approval of the head of the Department of Music and stake conference. With the stake presidency, these appointments will constitute a coordinating committee in the stake.

"We also recommend that the pastors of the various churches nominate the superintendent of the school, Religio, and the representative of the Department of Women and the chorister, subject to the approval of the stake coordinating committee and the stake conference, and in turn these local appointees will form a coordinating committee in each of the churches for the conducting of the local work, and they will appoint all the associate officers of the departments, subject to the approval of the stake coordinating committee."

Not a New Tendency

Here is no opportunity for common consent. The effort to abridge the rights of common consent was attempted in Zion and in Kansas City, Brother Curtis said.

In 1892 an effort was made once before to deprive the people of their right. The speaker called attention to the event by referring to SAINTS' HERALD, as cited in the preambles to the resolution printed yesterday.

He also cited two sections in Doctrine and Covenants, section 25, par. 1, and sec. 27: 4.

"1. Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen."

"4. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and Satan deceived him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for

all things must be done in order and by common consent in the church, by the prayer of faith."

Here he called attention to Book of Mormon, Mosiah 13: 35, 36.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

The responsibility of this church should not rest upon the shoulders of any man or group of men, but upon the people. The people will be held responsible for their actions.

He then read an editorial entitled:

"Nominations to office," by late President Joseph Smith, HERALD of July 16, 1892, pages 454, 455.

Parts of this editorial were quoted in the preamble to the resolution introduced Thursday by Brother Curtis.

People Must Have and Use Rights

If the people refused to accept the nomination of the Presidency, (as might be the case) then the people would be without an officer. They could not elect their own officers, said the speaker.

The three standard books of the church do not allow for such actions as have been attempted recently, said Brother Curtis. He appealed for the conference to support the resolution that was first introduced. In former years many went contrary to the laws of the church, and the result was disastrous.

Views of Joseph Smith

Missionaries in charge and district presidents should have no exclusive right to nominate according to the late Joseph Smith, said the speaker. The people have been given the right of nomination, and it must be protected.

Calling attention to an editorial in SAINTS' HERALD, 1873, p. 650, (quoted from in the preambles to the resolution published yesterday) written by Joseph Smith, he stated that the responsibility rested with the people and not upon one man.

The resolution as offered is in harmony with the laws of this church, stated Brother Curtis. This resolution will correct recent attempts to abridge the right of the people, if it passes.

The church has always stood for the right of the people to nominate; why then should a change be made now? After ninety years of taking care of themselves, have the people now become incapable of choice and decision? The speaker believes the people are just as capable as ever. He desires returning to the "old paths."

Joseph Smith, the Seer's Views

Reading from testimonies in the Temple Lot suit, the speaker said that Joseph the Seer never attempted to take the rights of the people away. The Utah Church did, after leaving in 1844.

From another editorial in the SAINTS' HERALD (Dec. 25, 1895, page 821, verse 42) which was probably written by Joseph Smith, the speaker read that personal influence might lead astray the majority, but the law provides for protecting the minority. Truth will prevail.

Another editorial, (SAINTS' HERALD, volume 42, page 179) by the late Joseph Smith, stated that when an act of the President is disapproved by the people, they should veto the act. And if he persists in going against the will of the

people, he should resign and allow the people to elect another.

Plea for "Faith of Our Fathers"

W. W. Blair in the Temple Lot Suit, page 144, stated that the people of Utah are deprived of the right of nomination but that in the Reorganized Church it is different. And, the speaker added, this should be the action to-day. Sustain the original motion, and be true to the "faith of our fathers."

Apostle D. T. Williams Supports Substitute

Apostle D. T. Williams got the floor though it was a close decision as some dozen others were clamoring for recognition at the same moment. He said:

Some things are nice and some are not quite so nice but that is the way with General Conferences. We must have the bitter in order to enjoy the sweet.

Brother D. T. Williams believes in the right of common consent as much as anyone, he affirmed.

Much has been said about nominations. They have followed a custom for years and probably never will be changed.

Rights of Priesthood Ought to Be Respected

Have the priesthood any more authority than the people? Take away the priesthood and the membership can never save the world. Now the Government of the United States rests upon the right of common consent, yet the President has the right of nomination. The people elect a representative and that representative is given certain rights, among them the right of nomination.

The President of the church should be able to use his divine authority in nomination.

Presidents of Seventy Nominate

The other day the Seven Presidents of Seventy presented a name in nomination and the conference accepted. Did the people question this right of nomination? Yet the right of common consent prevailed.

The substitute resolution protects the rights of common consent, and does not cloud the issue.

Not Headed for Autocracy

It has been the opinion of many that the church is headed for autocracy because the president of a branch is given the right to nominate. He is only exercising the right that any eight-year-old member possesses. All the substitute provides for is to extend an equal courtesy to officers.

Degrees of Centralization

We talk about centralization of power. It is a matter of degree. There is centralization of power in every officer to some degree. The only question, for the conference to decide, is to what degree shall there be centralization. Without it there could be no government.

So long as we have the right to refuse to sustain the President of the church, we have the right of common consent.

Recognize Our Theocracy

The speaker would not vote to put autocratic power in the hands of the President of the church, because no man is good enough for such a privilege.

But if we are going to have a democracy we must also not forget that God has provided for a theocracy.

At this point President F. M. McDowell asked Brother Williams to yield that adjournment might be taken promptly at 4 p. m. Apostle Williams yielded the floor and will be heard again Monday. Song, "This God is the God we adore" was sung and dismissal prayer by J. A. Tanner.

L. D. S. BAND GIVES CONCERT

Interesting Song Service Led by Albert N. Hoxie Preceded Regular Program

The Latter Day Saint Band rendered an appreciative concert to a large crowd at the tabernacle tent Friday night. The assembled crowd was intensely interested in participating together in singing folk songs with Brother Hoxie when the band made their appearance from the rear. So very concentrated were the people on their songfest, having lost all track of time, that they almost resented the interruption of applause which began in the rear of the tent until they turned to discover that the band was filing down the aisle.

Roy Turner is the leader of this band in Zion, and he with about thirty others put in many faithful hours of sacrifice and practice that others may enjoy such treats as they were privileged to hear Friday evening.

Brother Hoxie said that a Latter Day Saint Band had been one of his dreams which he was to see fulfilled and he expected to enjoy the evening. This band is nothing new to the Saints of Independence. Like many other good things enjoyed here though, they become so common that we need some one to come from a distance, now and then, to remind us of the value of what we here enjoy.

Pleasing Program

The program consisted of three marches, two serenades, an intermezzo, and an overture played by the entire band. These selections were interspersed by special numbers: a trombone quartet by Messrs. Allen, Guinand, Nedervelt, and Davis; a sousaphone solo by Philip F. Turner, jr.; and an alto trio by Miss Ruby Snow, Mr. Alma Kearns, and Mr. Clifford Norman.

Following the first selection, Brother Walter W. Smith gave a short talk, using for his text Doctrine and Covenants 119: 6, in which the Saints are advised to cultivate the gift of music and of song with further instruction in the use of instruments of string, reed, and brass. Brother Smith said that wherever the Saints were found in worship, you could find special attention being given to song and music.

So for one and one half hours the audience remembered the gladness of their youth and delighted with vibrant pleasure in that which was offered for their entertainment. The three cheers given at the approach of the band, would have sounded weak indeed if the crowd had been given a chance to express themselves in cheering at the end.

CONFERENCE WEDDING CELEBRATED

Miss Bessie Danner, of Arko, Missouri, was married Wednesday night, October 3, to Mr. Henry Hansen of Conception, Missouri, at the home of Mr. and Mrs. Oscar Okerlind, Independence.

Mr. Hansen is a prominent young man in his community and Mrs. Bessie Hansen has for some years been a teacher, well known to many.

The ceremony was performed by Elder O. W. Okerlind, the wedding march from "Lohengrin" being played by Miss Mary Okerlind.

Present at the wedding were Mr. and Mrs. Jacob Hansen of Independence, Missouri; Messrs. Alec and Harry Jensen of Conception, Missouri; Mr. and Mrs. Peter T. Anderson

of Council Bluffs, Iowa; and Mr. and Mrs. Okerlind and daughters.

Mr. and Mrs. Hansen will be at home on their farm west of Conception, Missouri.

DELEGATES REGISTERED SINCE LAST REPORT

Agee, Robert L., Kansas City Stake.
Auld, Reno H., Eastern Colorado.

Barracough, Elise M., Saint Louis District.
Barracough, George F., Saint Louis District.
Biggerstaff, Mrs. Charles, Spring River District.
Blair, F. B., Kansas City Stake.
Budd, Roy S., Eastern Oklahoma and Western Oklahoma.
Butler, D. E., Pottawattamie District.
Carmichael, J. B., Northern California.
Clark, C. G., Little Sioux District.
Colbert, Leroy, Northern Wisconsin.
Condit, Mary C., Southern Idaho.
Cooper, F. M., Northeastern Illinois.
Cooper, Mrs. F. M., Northeastern Illinois.
Crum, Carl F., Seattle and British Columbia.
Constance, Archie, Far West Stake.
Curtis, J. F., Southern Indiana, Zion, Owen Sound, Toronto, and London.

Dillee, Alma K., Zion.
Dillon, Ed., Central Oklahoma.
Dillon, Mrs. Ed., Central Oklahoma.
Dortch, D. R., Kentucky and Tennessee.
Downey, Edward, Lamoni, Iowa.

Edwards, Blanche, Midland District, England.
Engel, Mrs. Mary, Eastern Michigan.
Evans, Mrs. F. A., Kansas City Stake.
Evans, Elmer C., Southern Michigan and Northern Indiana.
Evans, Louise, Southern Michigan and Northern Indiana.

Gardner, J. A., Zion.
Griffith, Bernice, Kansas City Stake.
Gross, Lorena, Kansas City Stake.
Gunsolley, Maude, Kansas City Stake.

Hands, Mrs. W. O., Kansas City Stake.
Hanson, Paul M., Victoria, Zion, Southern New South Wales, Northern New South Wales, Southern Michigan and Northern Indiana.
Hanson, Sadie, Southern New South Wales.
Harpe, C. E., Southwestern Kansas.
Hartshorn, C. B., Zion.
Hawkins, Eliza, Kansas City Stake.
Hoffman, Jewel, Kentucky and Tennessee.
Hudson, W., Southern Missouri.

Johnson, Nels P., Pottawattamie.
Johnson, Grace E., Northeastern Illinois.

Kelley, James M., jr., Northeastern Nebraska.

Lloyd, R. A., Saint Louis.
Lloyd, Myrtle, Saint Louis.
Love, William, Northeastern Missouri.

Nafus, Mrs. Carolyn, Clinton District.

Patras, Mrs. Thomas, Central Nebraska.
Patras, Thomas, Central Nebraska.
Purcell, Mrs. E. B., Little Sioux.
Purcell, E. B., Little Sioux.
Rutledge, M. E., Central Nebraska.

Sackfield, George, Kewanee District.
Scott, W. W., Far West Stake.
Scarecliffe, Mrs. Henry B., Mobile District.
Scarecliffe, Henry B., Mobile District.
Sheppard, Virgil E., Spring River District.
Snider, Coleman, Far West Stake.
Starkey, Estle, Southern Missouri.

Volz, Ruth, Saint Louis.

CONFERENCE SCHEDULE

Monday, October 8

- 8.30 A. M. Classes.
- 9.30 A. M. Prayer Service.
- 11.00 A. M. Sermon—A. Max Carmichael.
"How can we save the religious life of the child?"
- 2.00 P. M. Business Session.
- 7.30 P. M. Song Service.
- 8.00 P. M. Sermon—Clyde F. Ellis.

ELDER TELLS SAINTS TO "GO FORWARD"

Philadelphia Pastor Speaks on Theme, "What Must the Saint Do to Be Saved?"

The speaker who had been chosen to discourse on the sixth theme of the series of gospel sermons was Elder Arthur E. Stoff, president of First Philadelphia Branch last year. He spoke Friday morning at the eleven o'clock hour on the theme: "What must the Saint do to be saved?"

The first thing to which he called attention was the definition of the term "saved." This he interpreted to mean eternal life or celestial glory, that is, meaning eternal life starting right now, not waiting necessarily for the hereafter.

He said the question called for some very plain and definite statements, and he would attempt to answer it in just two words, "Go forward."

Condition of Church

Elder Stoff likened the condition of the church at the present time to the children of Israel when they made their exodus from Egypt and reached the borders of the Red Sea, where they were confronted by the sea, and behind them Pharaoh's great army. At this time the command came from God, through Moses, the leader, to "Go forward." He said that while there was no Red Sea before us, there was a sea just as deadly, and might prove just as disastrous—the sea of division, of distrust, and of disloyalty. The principle involved in the stewardship idea, he said, was our rod of safety.

One of the ways in which he said we could "go forward," is by paying our tithing. Tithing, he said, was not a gift; it was only our honest debt, and all honest people pay their debts. It was one of the essential things we could do as individuals, and it was one thing we must do if we would be saved. It was one of the ways which would help to eliminate selfishness.

Another thing we as individuals can do, is to give, give our offerings to our local branches and elsewhere when needed, and the consecration of our lives and our talents and our possessions to the work of God.

We must be loyal to the covenant we have made with God. This covenant, the speaker stated, was the most sacred of all covenants possible for man to make. Other covenants he makes are between man and man, but the covenant of baptism is made between man and his God.

Faith was another requisite mentioned, and we must not only have faith in God, but it is also necessary that we have faith in our fellow men. Our salvation, in a degree, he said, depends upon each other. Faith in God will enable us to have faith in our fellow men.

Salvation of the Soul

If we join this church that we might be saved, the speaker said, we would be making a mistake. We do not join this church to save ourselves. We join this church in order that we may *work* out our soul's salvation. This church only brings us an opportunity to work. And work is necessary, and as a natural consequence because of our work we are saved.

He spoke of the everyday duties of local priests, of elders, of Sunday-school teachers, and the necessity of their performing these duties as an essential part of the labor to be done, suggesting practical things which might be done by individuals in their branches, in which they could be "workers together with God." We need volunteers, he said, willing workers to perform these things.

Questions Asked

Near the conclusion of his effort Elder Stoff asked a few personal, pertinent questions of his audience:

"Has God ever helped you?"

"Has he ever extended his mercy toward you?"

"Have you ever received blessings that you were not worthy of?"

"Has he ever asked you to do something that was out of harmony with reason?"

"Has he ever extorted from you things that were too hard to do?"

"Has he been slow to hear and answer your prayers?"

"Has he ever forgotten you?"

Offers Practical Suggestion

If he has been slow to answer your prayers, the fault has been yours, the speaker stated. God has been good to us. Can we not see that he has, and can we not feel individually to bless our privilege and our duty to be good to him?

He enumerated again some of the things necessary for us to do—to pay our tithing, to offer ourselves as a living sacrifice before God, to have faith in God and in the ultimate triumph of his work, to hold fast to the rod of iron, to move on and occupy as we should occupy, and ultimately we should be saved in the kingdom of God.

LEADER EXPRESSES BEAUTIFUL SENTIMENT

President E. A. Smith Tells People That Prayer Is Our Refuge

In the prayer meeting Wednesday morning, President E. A. Smith addressed the following words to the congregation:

"We feel this morning the beautiful spirit of reverence and devotion with us, and we should go forth in that spirit. It has been said that this ought to be a praying conference. Last Sunday in the Stone Church at the prayer service every speaker dwelt on the necessity for prayer, and the President of the church then closed by admonishing us that this should be a conference of prayer. Let us then carry the spirit of prayer with us.

"We have many troubles as church people. Whether we are members of quorums or not, we are all very anxiously concerned and troubled. We are troubled when we feel that perhaps human weakness may jeopardize the welfare of the church; but we rejoice when we feel that God on high will come to our rescue.

"The soul that on Jesus still leans for repose,
I will not, I cannot, desert to its foes."

"Prayer is our stronghold, our refuge, our safety, and I believe, also, that the man ultimately will stand, who transforms his character into the likeness of the character of Christ; and the man who carries out in his department Christian principles, eventually prevails. There is nothing in the world that helps us to do that more than the prayer service.

"If we could carry the spirit of this meeting into every business session, and every individual deport himself thus we would soon come to the unity of the faith. But it is only when we lose that spirit and forget that spirit, and cease to deport ourselves in a Christlike way, that we come into conflict with each other and strife and confusion ensue. May God help us to properly carry ourselves in this conference."

TELLS HOW TO SAVE THE WORLD

"What must the world do to be saved?" was the question John Blackmore was to answer on Wednesday morning at eleven o'clock. He took for his texts: "I am the way, the truth, and the life: no man cometh unto the Father, but by me," and "Where there is no vision, the people perish."

The world is a complexity of complex groups, said Brother Blackmore, and each of the complex groups is made up of intricate groupings with different interests and standards. These complexities are continually changing. The world is not what it was a hundred years ago; ten years hence it will be different from what it is to-day. The same trees may exist, but even they will be changed; and humanity will have found new ways to express itself. All this complexity, all this changing is baffling. It is taxing the great minds who to-day are trying to solve the problem.

Brother Blackmore defined the term "saved" as a deliverance from spiritual death, or as a state of being in harmony with God. The world to be saved must be in harmony with God's will.

Basis of Trouble

Behind the world's differences are international jealousies, distrusts, and rivalries. These three evils are the basis of all the national troubles. They are a dangerous combination, yet they have always existed. If the world is any worse to-day because of them, it is because the evils are backed up with greater intellectual power than has ever existed.

Back of the national life of America, England, and all other nations is the group jealousy, distrust, and rivalry. In these units is the further complication of individual jealousy, distrust, and rivalry. The cause of these rival units is the different interests and standards, first of the nation, then of the groups, and lastly of the individuals. These causes, he said, like the evils, have always existed. A few hundred years back different standards were found among the lords and peasants of England. At an earlier date they were seen in Rome under the names of patricians and peasants.

Reasons for Differences

He named three reasons for these differences: environment, ignorance, and heredity. A country surrounded by water has not the same problems to meet as the people in the desert. Difference in educational developments raise and lower the standards of groups. Many are born into levels of life from which they cannot escape. Even in free America it is the exceptional child who, born in the slums, rises above it.

So the great social problem is, after all, a community problem. Every approach to the problem comes up through the channels of the community. And the communities are made up of individuals.

"Back to Christ," has been a trite saying the last few years. "The world for Christ" means every individual for Christ, beginning with yourself first. To teach this to the world, it must begin first with the child, then the home, then the adult; but by all means stress the child first. To save the next generation the children of to-day must be instructed in social consciousness. Social consciousness must take the place of individualism. Nations must be taught to live, not on the basis of narrow nationalism, but the world as a brotherhood of men and God as their Father.

Favors World Brotherhood

This teaching should be in the educational institutions of the world. Under present conditions America studies history

from an American viewpoint; England and France each from their own viewpoint. The National Educational Association, which met in San Francisco last July, favored that world brotherhood be placed in the textbooks of the schools in every nation. Ministers alone cannot bring the message to the world. It must be heard in the universities, colleges, grade schools, churches, Sunday schools, homes, and playgrounds, all the world coordinating in the one great activity.

"Ignorance of good is evil," Brother Blackmore said, "and the source of all other evils." It is impossible to legislate good; the world must educate it. Christianity is the love of God in the heart of the individual; and social forms, which would redeem the world, must be based on individual reformation.

MEETING HELD BY DEPARTMENT OF WOMEN

A meeting called by Mrs. Dora Glines, general superintendent of the Department of Women, for 4.30 p. m. Thursday, was attended by a hundred people interested in this phase of church work. Of this number, about a dozen men were in evidence, who proved by a number of timely questions that they were in close touch with the developments of the work of the Department of Women.

Sister Glines in a brief address placed the organization at the disposal of those who desire counsel or assistance in solving problems.

Sister Anne Roberts, general superintendent of Cradle Roll department, sketched that work briefly, and called attention to the Golden Now, a monthly magazine for mothers of small children, as well as three pamphlets obtainable for the asking from the Children's Bureau, Washington, District of Columbia, viz, Pre-Natal Care, Infant Care, and Child Care.

Sister Blanche Edwards spoke feelingly of the work of the Young Women's Bureau of which she is general supervisor. She feels that the vitality and enthusiasm of youth should be directed intelligently into channels of service for the church. She said she never expected to give up the study of books, for she would expect, if such a time should come, it would mean the beginning of decay for her. But she intends to study girls more—that she may be in a position to better help them when their great needs arise.

A problems meeting was called for 4.30 Saturday. There were present seven general officers, eleven district superintendents, six local leaders, one Temple Builder leader, and three Oriole monitors.

GRACELAND WITHIN BUDGET

(Statement by Bishop A. Carmichael at the conference Friday afternoon after the passing of the resolution requiring each department and church institution to live strictly within the budget allowed by the conference each year.)

That last resolution gave this body a wrong complex on this matter. We find this Board of Trustees working under that very plan for many years, and if I am not mistaken, have always come within their budget. The past year we were some \$4,500 less than our budget that was allowed us. I want to make this explanation, that we have been working under the budget system all along, and have always had a balance left at the end of the year. We never have exceeded our budget. I would just like to say one thing, as chairman of the Board of Trustees of Graceland College, if some one would offer me his check for \$100,000 I would not be permitted to take it and spend it for the college, under that resolution. I could not spend any more than the budget; but it is too late, now.

THE SAINTS' HERALD

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Number 7

Independence, Missouri

October 8, 1923

CONFERENCE DAILY EDITION

"COMMON CONSENT" STILL DEBATED

Williams Versus Williams To-day

Two Business Sessions Daily Announced

Substitute Still Before Conference

The second week of conference opened in the business session Monday afternoon with a very large assembly gathered in the tabernacle tent and everyone intensely interested in the questions under discussion.

Yesterday was a memorable day with a very large attendance at all services. There seems an earnest desire on the part of each official and delegate to settle the problems before the church and to settle them once and for all, if that were possible. But for the Sunday all unite in worship and devotion in a quiet spirit.

The various quorums meet each morning and the discussions held in the quorum meetings tend to clear the atmosphere and crystallize opinion so that a decision can be gotten earlier on the conference floor.

On Monday the weather had cleared up and the day was beautiful. The sides of the tent had been taken off and the warm October sun made for cheerfulness again even though the intense earnestness of the debate indicated deep concern in the hearts of many.

All members of the leading quorums were present. President F. M. McDowell called the meeting to order at 2 p. m. and prayer was offered by Elder Orman Salisbury. Minutes of previous session were read and approved.

Apostle D. T. Williams Resumes Argument for Substitute

At the conclusion of Saturday's business session Apostle D. T. Williams had the floor and adjournment was taken with the understanding that he should have the floor again Monday. The general question under discussion is that of "common consent," its definition and scope in our church work.

The original resolution were brought in by Apostle J. F. Curtis. A substitute was offered by Apostle M. A. McConley Saturday afternoon, and these are now being discussed.

Chairman McDowell Likes Spirit of Debate

The chairman at the outset said:

"From all sides there comes an expression of appreciation of the attitudes of the speakers on Saturday. I speak the sentiments of the entire audience when I say that we fully appreciate the manner in which these men presented their arguments and sincerely trust that this spirit may continue throughout our discussion. If it does we will have no fear but that the right will triumph."

A Decision Needed Now

Apostle D. T. Williams believes that when the decision

is finally had it will be for the good of the church. All have a common starting ground, for all believe in "common consent." There is only a difference in agreeing on the method through which common consent can be made manifest.

Brother Williams believes that the people should rule but thinks they can rule through their representative as well as in the mass.

While the late revered President Joseph Smith had been quoted and the quotations used by a previous speaker to argue against the substitute, Brother Williams read the same editorials to indorse the position set forth in the substitute.

We are not asking that any one man or set of men have the sole right to nominate, he said. Simply asking that the officers of the church have the right to nominate concurrently with the people. Brother Williams believes there are some rights inherent in the priesthood and he says the substitute seeks only to preserve these rights.

Some Rights to Nominate Inherent in Priesthood

The rights to nominate to priesthood are inherent in priesthood, and if you take that away, the priesthood itself will soon be destroyed.

He quoted Doctrine and Covenants 122: 8 as follows:

"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."

Apostle Williams said there are other nomination rights than those inherent in membership. He said that if you claim that all nomination rights are inherent in the membership the above quoted section means not what it states.

Seventies Nominate

He called attention to the fact that the seventy nominate to certain positions and that it only takes the vote of the people to make the election complete and legal.

The original resolution does not cover all the ground, he insists. It does not make the matter clear enough. If priesthood does not have some inherent rights of nomination, then priesthood has no meaning.

Pure Democracy Impossible

He said that the principle of delegated authority is the basis of our government. That a pure democracy where every man has his full say is impossible, owing to our numbers. Necessity forces a system of representation, and when the right is given another to act in one's stead, then common consent is had in the acts of the representative.

(Continued on page 52.)

SPEAKS ON PROMOTION OF RELIGIOUS LIFE

General Sunday School Superintendent Sees Need for Larger Emphasis on Social Scheme

The address in the Tabernacle at 9.30 a. m. Sunday was by A. Max Carmichael, general Sunday school superintendent, on the subject of the promotion of religious life.

The task of the ministry, he said, is the promotion of religious life in the people. By this we mean to inculcate within them the essentials of Christianity such as brotherly love, kindness, prayer. For this same reason the family exists and the Sunday-school teacher has her place.

That we, as a people, may have a full self-realization in Zion, we need a larger emphasis upon our social scheme; we need a change of emphasis in our sermons and class discussions; we need to increase our effort that the democracy of God may find place on earth. Parents, pastors, Sunday school workers should be putting every ounce of energy upon teaching the democracy of God on earth.

We are, more or less, tied to the morals of the people about us. Only by a great effort will we be able to bring ourselves above our neighbors. Even granted one generation has succeeded in rising above, the next generation will have a tendency to drift back to the average of those who surround them.

The gathering is intended to give us an opportunity to raise ourselves above the average. The gathering is not going to solve the problem, for isolating ourselves is apt to give us an intolerant attitude. Intolerant, thought Brother Carmichael, was one of the main reasons why the people were driven from Jackson County before. As Latter Day Saints, he said, we must get in contact with our neighbors; we must have a world-wide religion. Either extreme, gathering or diffusion, is dangerous to our goal. It is only by continuous vigilance that we shall be able to lift ourselves to a higher plane. Yet we must have this vigilance, we must do the rising, for the world asks of us, "What have you that we have not?"

A glance at our present methods of religious promotion will be beneficial to us. The ideal method would, of course, be one student to one tutor. This is a costly method, so we early learned to economize with one teacher to a group of students. There are many variations of this grouping from the family with the most personal touch to scout groups, Sunday schools, churches, etc.

With these we use the rhetorical method under which we list sermons, stories, dramatizations, pictures, prayer, songs, and statuary. We use also the ritual methods, the blessing of little children, the administration to the sick, baptism, ordinations, sacrament, prayer service, and many others. The danger of these ritual forms is that they become stereotyped and formal, thus losing their stimulating power, and we come to think of the method as being an end in itself rather than the means to an end.

In God's democracy, every individual will give the fullest expression of his talents, consistent with the rights of others, and he will do this of his own free will. God will not be there to issue edicts. We will of our own accord observe to do the right thing, then will we have common consent and see eye to eye.

The child's first actions come from instinct, and his actions are soon accompanied by thought. Religion comes by action. We can increase our religion by thinking about the act, asking ourselves if that was the best act we could have performed in that place. The most intense religious moments have been when people are thinking. Christ was intensely

religious because he dared to stand out and look at the Pharisees and criticize their methods. Martin Luther had the courage to look at the supposed religious acts of his time. Joseph Smith was brave enough to assist in bringing forth the Book of Mormon which struck at infant damnation and other teachings of the religious world of his day.

In our Sunday schools we do not start with the act and teach the child to think. We start with the story and try to make an application to life. Sometimes the application drawn is a thing the child never experienced; or, if he has the story, is six months away from the act.

Our goal is to so guide the child that when he has reached the adult life, he can live in harmony with perfect society. The child should be brought to this point gradually. First the mother deals with him, using autocratic government. He soon learns that a cry gets him what he wants.

There comes a time when we cease autocratic government. His adulthood must be governed from within, not from without. Men in jail are there because they could not of themselves make the moral choice. Our job is to build in the child a power which will help him choose rightly. We would not give the child of five years old the power to choose for himself between a dish of strawberries and a dish of strychnine. In such a case you use autocratic methods. Yet the same child at fifteen years of age should be able to make his choice between the church and the brothel house. He must be able to walk past it and never look that way.

The theory is easy to talk about; the practice is harder. Within the child must first be built up knowledge, which is essential in the right choice. It is truth that makes us free. And after knowledge, must come correct attitudes.

If you hold over the child always your right to dictate, he never will be able to do without you. If you succeed in getting him to make his own choice, it must be begun with simple things in which he first exercises his right of choice. If, however, when you have tried him out and he fails in the simple things to make the correct choice, about the third time he chooses wrong it is necessary to back down and begin again with autocratic methods until you have built up within him the knowledge and attitudes he should acquire. On the other hand, there is a type of parents which says to the child, "Do as you please, only keep out of my way." The better parent builds up the knowledge and attitudes of the child.

The pastor or Sunday-school teacher should seek to carry out these same principles with their respective groups. They try to educate the people so they can make the correct choice.

Ritualism was instituted in the church to promote religion. The sacrament, baptism, blessing of children, and administration for the sick are not an end in themselves, but a means to an end. In the administration of the sick, five per cent of the blessing received is physical, the other ninety-five per cent is spiritual. The blessing of little children is the best time in the world to get hold of the young parents to promote their religion. "I used to feel," said Brother Carmichael, "away with ritualism. I see now that ritualism has its place."

So taking these things as an end instead of a means to an end, we establish rules, and attempt to live by rules instead of principle.

To the very young child we say, "Don't put paper on the floor." To the older person we say, "Keep clean." It would do no good to talk cleanliness to the child until he has the knowledge of how to keep clean.

Religion is expressed in acts. The man who can debate in a conference discussion and guard his tongue has learned a religious principle which is of more value to him than the ability to conquer a city.

Recently a visit to a certain community caused the pastor to apologize because the congregation was so small. He had sent his congregation to another church to hear what a lecturer had to say about the Book of Mormon. That pastor did right. Our people will be saved through their own thinking. So will our youth. We must let them learn the other side that they may be converted of their own brains even as the convert we make among the outsiders.

EX OFFICIO LIST CONTINUED

Barraclough, George F., Missouri.
Bishop, R. L., Missouri.
Budd, Roy S., Missouri.
Butler, D. E., Iowa.
Carmichael, J. B., California.
Clow, William, Missouri.
Colbert, Leroy, Wisconsin.
Cole, J. G.
Curtis, Joseph, Missouri.
Daniel, G. Scott, Missouri.
Dillee, Alma K., Missouri.
Dillon, Ed.
Downey, Emery.
Fassnacht, John, Missouri.
Fender, E. E., Independence.
Flint, B. C., Wisconsin.
Gore, J. N., Missouri.
Gould, Leon A., Minnesota.
Hancock, G. W., Michigan.
Hield, N. E., Wisconsin.
Jellings, C. D., Kansas.
Jensen, Alec, Missouri.
Johnson, G. W., Iowa.
Johnson, Nels P., Iowa.

Kyser, Charles, Kansas.
Mann, R. O., Missouri.
Mills, Arthur H., Missouri.
Morgan, Evan B., Iowa.
Odell, W. R., Missouri.
Purcell, E. B., Iowa.
Robinson, H. H., Missouri.
Rogers, V. F., Missouri.
Rowe, F. A., Missouri.
Sackfield, George.
Scott, W. W.
Sherman, P. A., Missouri.
Smith, E. J., Missouri.
Smith, J. W., Missouri.
Snider, Coleman, Missouri.
Soderstein, Charles M., Nebraska.
Thomas, E. A., Missouri.
Traxler, Moroni, Iowa.
White, David C., Iowa.
White, E. Dewey, Iowa.
Willey, C. E., Iowa.
Wolf, L. B., Iowa.

Mitchell, W. P., Missouri.
Newland, Z. L., Missouri.
Nunamaker, W. H., Oklahoma.
Nunamaker, Mrs. W. H., Oklahoma.
Olson, Carroll Lloyd, Minnesota.
Olson, Mrs. Margaret, Illinois.
Potts, George, New York.
Remington, Roy, Missouri.
Rich, Frederick W., Colorado.
River, O. M., Kansas.
Robertson, Mrs. Silas C., Michigan.
Robertson, Silas C., Michigan.
Robinson, Gracia, Oklahoma.
Robinson, Harry A., Oklahoma.
Robinson, J. A., Oklahoma.
Robinson, Mrs. J. A., Oklahoma.
Robinson, Virginia, Oklahoma.
Sackfield, Della, Illinois.
Sawlon, John S., Missouri.
Scott, Grace, Michigan.
Sedoris, O. E., Missouri.
Sedoris, Mrs. Tessie, Missouri.
Sheppard, Mrs. Virgil E., Missouri.
Silver, Mrs. A. C., Missouri.
Short, Mrs. Julia R., California.
Smith, Mrs. Mary A., Arizona.
Smith, Mrs. Nettie, Iowa.
Struebing, Edna, Missouri.
Struebing, Missouri.
Studley, Ruth M., Massachusetts.
St. John, Fred, Illinois.
Summerfield, G. A., Missouri.
Taylor, Mrs. J. W., Arizona.
Taylor, J. W., Arizona.
Thorp, Mrs. George, Missouri.
Tordoff, California.
Traver, M. Audrey, Massachusetts.
Underwood, Mrs. Mabel, Illinois.
Wandless, Mrs. J. T., Illinois.
Weedmark, Alice, Kansas.
Williams, Mrs. J. T., Iowa.
Wilson, Mrs. B. B., Kansas.
Wilson, Mrs. Ernest, Ohio.
Winship, R. H., Pennsylvania.
Wintermeyer, Mrs. A. H., Missouri.
Wolf, Mrs. Zora, Iowa.
Wolfe, W. E., Colorado.
Wolfe, Sadie, Colorado.
Wood, Stella, Missouri.
Woolsey, Iowa.
Yarrington, Mrs. A. J., Iowa.

REGISTER OF CONFERENCE VISITORS

We expect to find at the conference the ex officios and delegates, but there are many others who visit the assembly who are neither. Some of these are relatives and friends accompany those who have vote. Others come alone and from long distances to learn what this gathering is like. Some who register attend for one day only, others remain the entire time. Here is a list of registered visitors for the first week:

Atkins, C. B., Illinois.
Atkins, Laura B., Illinois.
Bennett, Mrs. Bessie, Michigan.
Bing, J. E.
Bishop, Hattie Mae, Missouri.
Bishop, Lily, Ohio.
Black, Mrs. E. J., Oklahoma.
Braman, Ella L., Colorado.
Bunch, Mrs. W. L., Missouri.
Burton, Mrs. Emma B., Illinois.
Carlile, Caleb, Iowa.
Carr, Mrs. James B., Kansas.
Clifford, Mrs. C. M., Iowa.
Cotterell, Mrs. T. H., Missouri.
Cotterell, Frank H., Missouri.
Cox, Mrs. S. P., Washington.
Cox, Iris Jane, Washington.
Crandee, Mrs. M. S., Missouri.
Creel, Mrs. B. F., Missouri.
Creviston, W. P., Texas.
Dahl, Henrietta.
Dowers, Mrs. A. A., Kansas.
Downey, Mrs. Ed., Iowa.
Dyer, Mrs. Alden M., Missouri.
Egel, Mrs. E. C., Missouri.
Elvin, Wesley, Minnesota.
Feldhahn, Mrs. F., Iowa.
Fish, Mrs. Robert, Iowa.
Ford, W. H., Iowa.
Fuque, Miss Opal, Illinois.
Fry, Marvin K., Iowa.
Fry, Mrs. Marvin K., Iowa.
Furness, Esther, Missouri.
Gaulter, Mrs. L. B., Iowa.
Gaulter, L. E., Iowa.

Gilbert, Mrs. J. W., Oklahoma.
Greene, Mrs. Ed. H., Missouri.
Gress, Mrs. W. A., Kansas.
Griffin, D. R., Iowa.
Griffin, Mrs. D. R., Iowa.
Hamlin, Raymond W., Colorado.
Hardy, Glenn A., Michigan.
Harder, Mrs. Mary, Michigan.
Harvey, Mrs. F. C., Kansas.
Head, Madge, Missouri.
Head, Mrs. M. H., Kansas.
Hedlume, John L., Iowa.
Hill, Merle G., Iowa.
Hobart, Carl, Missouri.
Jensen, Harry, Missouri.
Jones, L. C., Illinois.
Jones, Mrs. L. C., Illinois.
Joyce, Mabel, Missouri.
Joyce, Mrs. Mayme, Missouri.
Jones, Fields, Iowa.
Jones, Miss Satt, Iowa.
Johnson, Mrs. G. W., Missouri.
Jocquart, R. R.
Kueffer, Iola, Oklahoma.
Kunz, Helen G., Kansas.
Lane, C. R., Iowa.
Lervis, Mrs. Z. J., Missouri.
Lindberg, John, Illinois.
Lloyd, Mrs. E. W., Missouri.
Long, Mrs. E. E., Iowa.
Love, Mrs. William, Missouri.
Lowry, M. F., Illinois.
Maloney, Mrs. R. M., Oklahoma.
Martin, Mrs. J. F., Ohio.
Maur, Eli, Missouri.

CLASS GIVEN PRACTICAL DEMONSTRATION

Home Nursing Course Lists Many Interesting Subjects

The class in home nursing and demonstration work, with Miss Gertrude Copeland as instructor and Miss Faye Franklin as her assistant, meets in the southwest room of the second floor of the Institute at 8.30 a. m., daily. Yes, it is the room where the patient is in bed. She is a very good patient and lies exceptionally still, the bed covers remaining in such perfect order.

A visit to the class is very interesting, and one comes away with many practical helps which can be put into everyday living. Those who are privileged to attend each session surely should derive much good and be better enabled to be of service to themselves and others.

In the middle of the room is a high hospital bed, raised enough so that the nurses, waiting upon the patient, need not stoop. The patient is a figure of life size upon whom the nurses, who assist Miss Copeland, demonstrate. The room is more than filled each morning.

Among the interesting and useful topics which have been and will be discussed are: How to turn the mattress with the patient in bed; how to wash the hair of a patient in bed; bathing in bed; diseases of childhood; emergency and first aid; prenatal care; post partum, or care of mother and young infant; draping patients for examinations; local applications of poultices, plasters, etc.

Miss Copeland is superintendent of the Independence Sanitarium. She speaks with simplicity, explaining her professional terms so that it is easy for the inexperienced to grasp what she means. To see the work demonstrated, actually done before the vision, makes the lessons very effective.

CONFERENCE SCHEDULE

Tuesday, October 9

8.30 A. M. Classes.
9.30 A. M. Prayer Service.
11.00 A. M. Sermon—A. Max Carmichael.
"How shall the home and family be saved?"
2.00 P. M. Business Session.
7.30 P. M. Song Service.
8.00 P. M. Sermon—M. A. McConley.

"COMMON CONSENT" STILL DEBATED

(Continued from page 49.)

Brother Williams said that when the Kansas City Stake voted to allow their presiding officers to do the nominating that it was given with their common consent. He could see no autocracy in that. He cited the system in our government where a representative speaks for a million people. Why not cry at that as being autocracy questioned Brother Williams.

He introduced the following editorial from the pen of Joseph Smith which appeared in the Herald of December 25, 1895:

"The government of the church is of a twofold character, and may be said to be a theocratic democracy. [That's just what the substitute says it is.] Power of direction and decision originates and rests with God primarily. [He didn't put it there with the people.] Any commandment or rule given of God must be obeyed. [We all recognize that, my brethren; recognize it well.] In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by any method that may be agreed upon or obtained among the church or churches. The common consent is supposed to be in the expressed will of the majority when so obtained. All may not be present when the question is upon which common consent is desired, but all having an opportunity to be made acquainted with the subject matter upon which such consent is desired or agreed in the consent of the majority of those present when the expression is taken."

I want to get to the last paragraph. We pass two paragraphs:

"There may be serious faults in the method of securing common consent." [Joseph Smith himself says that as far as the method was concerned there may have been serious faults in it then.]

"And the way suggested in paragraph three might secure a greater oneness. We have seen it suggested in specific cases but never as a rule before; and it is possibly worthy of thought. In the meantime we shall be under the necessity to accept the situation and do the best we can to assimilate the various elements there are in the body until the degree of unity desired is effected. This will come in time, but it is likely there will for a long while be 'many men of many minds.'"

He warned that when the cry of democracy is raised, to remember that in the governmental democracy there is also the principle of representation.

Summing up Brother William's thought that the substitute recognized both the theocracy and democracy of our faith while the original resolution recognized only the democracy and shut God out.

Apostle T. W. Williams Secures Floor

At the close of Apostle D. T. William's talk there were fully 20 men seeking the floor, but Apostle T. W. Williams got the decision.

On taking the floor he said: "This seems to be a Williams Day." Some one else added and "Welsh Day."

He professed willingness to accord honest motive to all who take part in this debate and that he hoped only to deal with principle.

Brother Williams said this question is vital, fundamental, and age old. That it underlies all our church policy and procedure.

Substitute Destructive

He attempted to analyze the purpose of the substitute and said that it could only be from one of three purposes.

1. Either to make the original clearer by stating it better.
2. Or to add something to the original.
3. Or destroy the effect of the original.

Brother Williams says that if the substitute carries it kills the very purpose and meaning of the original. As to the question of its clearness, Apostle Williams says it is in the words of the late President Joseph Smith and that it states the belief of that man's life work and policy, that of preventing any one-man power.

The speaker said that the honor and integrity of the late prophet has been challenged when his words are construed as being a clouding of church issues. He called attention to Joseph Smith's early leadership when as a young man he came to the church which under the leadership of one man, Brigham Young, had been wrecked and all but destroyed.

Brother Williams said that the late President was always a champion of democracy as against the centralization of power.

Utah's Slogan Was Centralization

The slogan of Utah was not polygamy but the centralization of power, he insisted, reviewing the statement he imputed to a former speaker that we must have centralization of power.

Referring to the preamble statements in the resolution, he said the criticism that they were too long was not well founded; they were all vital.

He insisted that no one could deny that the right of nomination is inherent in the membership. The only time this was ever denied was in the action of the Decatur District which brought forth the declarations of Joseph Smith in favor of democracy as set forth in the preambles:

"The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation of self-exaltation and aggrandizement would surround him too constantly for his welfare and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule."

He emphasized that even the power of one man to *guide* the church would lead to wrong, as Joseph Smith stated.

Brother Williams said that the original motion defined common consent, and that the substitute does not. He said that some have said that the last paragraph of the original motion has a personal application. He urged that nothing be read into the resolution that was not there. However if the shoe were to pinch, let it be put on.

He then took up an analysis of the substitute. He took it up paragraph by paragraph. He said that in the first paragraph

"Inasmuch as the question has arisen in the church over the meaning and application of the law of common consent; the movers admitted the need of discussion, but that it does not define the term. Then regarding—

"Inasmuch as the Church of Christ is a theocratic democracy, in which the will of God is executed by divinely appointed ministers, with the consent of the members"; he proposed to discuss the term *theocratic democracy*.

He said that the whole church in all its branches is a theocratic democracy, not the executive alone but the legislative

and judicial as well. He said, Why not make it include all—not to confine to one arm alone? The right to execute the will of God is not in the ministry alone but in all. The prophet may receive the word of God, but not until the people accept does it become law. The substitute lodges a right with the executive that belongs to the body of Christ which combines both members and ministry.

Apostle Williams then read the following from the substitute:

The Substitute

“Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

“Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences, and business meetings, general and local.”

He called attention to the fact that the substitute does not lodge nominative right in the priesthood but in presidency. If the preceding argument is to hold, then why not lodge it in the priesthood instead of specifically stating that it is to be lodged with “presiding” officers?

He thinks the substitute is against the history and precedents of the church, against the late president’s warning, and against our own rules.

He said that there had been a disposition to change our church procedure and he did not impugn wrong motives to those who would change. He thought they were frank and honest in their purpose.

History of Joseph Smith

He read from the history of Joseph Smith the prophet as follows:

“By the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ to be the first elder of this church.”

“Having opened the meeting by solemn prayer to our heavenly Father he proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote.”

In the very beginning of the church, Brother Williams said, God insisted that the will of the people be made known.

Usurpation of power brought the downfall of the original church, said Brother Williams. The priesthood and the people must each have a part.

At Joseph Smith’s ordination he pledged himself “to promulgate no doctrine that shall not be approved by you or the code of good morals,” following which Brother Williams said:

“I affirm that no quorum in this church, not even the Presidency, nor the Twelve, have the right to go before a stake conference and promulgate a doctrine that is not written in the constitution of our church.”

President F. M. Smith Voted In

When Frederick M. Smith was chosen president, nominations for president were in order. This is not denied the people. Because an effort was being made to change this right

the resolution was introduced. Brother Williams read from General Conference Minutes in support of his statement.

President F. M. Smith was made president by nomination from the floor and vote of the conference, following, of course, the revelation calling him.

This church was placed in an environment made by God. It was nurtured in the lap of liberty and democracy. Can we stand for any kind of monarchy, either in church or state? There never can be too much democracy in the church.

A church which is not self-governed, that does not intelligently approach every problem and give its consent thereto is not a free church.

Policies of Christ to Prevail

It is heresy for a body to be dominated from the head. The President cannot make a policy for the church of Jesus Christ and allegiance must be to Christ’s will and not to any man’s. It isn’t a question of any man’s policy or quorum’s policy, but of God’s policy.

Brother Williams referred to a conference he had with President Smith and found that he was out of accord with President Smith and that he must be true to his own conscience.

President Smith arose at this point and made the following statement:

President Smith: “It is unfair for a speaker on the floor to represent any other man who is here, and especially when the qualifying statements are not accompanying the quotation. I protest against it, so far as I am concerned. I will represent myself to the conference, and I protest against anybody attempting to represent me, especially when it was conversation.”

Brother Williams replied: “The brother intimated that I was proposing to give a conversation and not give the attendant statement. He did not give me the chance to make the statement. How did he know? I had intended to give it fully as it occurred according to my memory. I cannot say what I wanted. I yield to the chair and yield further in that I say that there was no intention of impugning the motive of my brother on the platform, but I say this, and I have a right to say it, that there are two factions in this church, holding divergent views; one who believe honestly, courageously that the history of this church from 1860 to 1915 was the legitimate reflections of the teachings of God as found in the Book of Mormon and Doctrine and Covenants and Bible. Some of us believe that; and some of us believe that since that time there has been a constant, a very manifest tendency away from that condition towards the centralization of power. As evidence of it we cited the condition that obtained in Zion last summer as manifested in the fact that the right to carry on this church is gradually going from the General Conference to committees, to quorums, until lots of things are done in quorums and committees that the general church knows nothing about, and we are now on the second week of this General Conference, and not one line from the President of this church as to what they have done the past year. This conference was entitled to that report. Many things have been done in the last two years that have never been reported to the General Conference which should have been reported.”

Some Make Light of Democracy

There is a disposition from some quarters to make light of “democracy,” “common consent.” How can you have the

(Continued on page 56.)

PRESIDENT SMITH DELIVERS MESSAGE

Vast Congregation Listens to Admonitions of Leader as He Outlines Course of Church

Gathering over one hour before the services began, hundreds of people patiently waited to hear from the President of the church the message he had for them. Over four thousand people jammed the tabernacle and stood outside, endeavoring to catch a word from the speaker, President Frederick M. Smith, as he addressed the congregation Sunday night, October 7.

Introducing the President, Brother F. M. McDowell said that from one to whom much is given much is expected, but at all times is the Spirit of God necessary. He asked for the prayers and attention of the vast audience to the message of the speaker.

President Smith came forward and in a few brief words, stated that he had a message for his people but that it would not be long. He stated that he need not support his remarks by argument for he believed his audience was sufficiently versed in logic and in the gospel to do that for him.

Launching directly into his subject he asked, "What must Zion do to be saved?" It seems, he said, that the authors of the program were fearful lest Zion might not be saved, so they changed the reading of the subject to, "What must we do to save Zion?" Nevertheless, the President said, Zion will be redeemed, for Christ will come again and we must have a place to receive him.

What Zion Is

Zion is a land, characterized as a place where the people of God can find safety. But it is also a people, characterized by purity of heart. It is a people that has reached the acme of culture. Zion is also a condition in which the relation of man to man and group to group shall constitute a social order recognized by God.

This, said the speaker, distinguishes Zion from all other societies, this people from all other peoples.

No social reform will ever succeed that leaves out God, reiterated President Smith. Let us emphasize the social side of our program but not forget God.

For Zion to be saved it must be freed from all unfavorable forces, and such influences are not confined to extraneous powers. This people must heed the warning when it is called to their attention that forces are within our midst that are making for disintegration. We must recognize not only these forces, but also those which are necessary to release in order to overcome the unfavorable forces.

For Zion to be saved, it must be free from all maladjustments. These exist in the world to-day and are all around us. God has called upon this people to be instrumental in correcting these maladjustments.

Zion will be the product of religion made dynamic.

"Too long has it considered the task of the church to get the heart right and there leave it," said the President. "What good is it to get the kingdom of God in the heart unless there issues from the individual as well as from the group of which he is a part something that will make the kingdom of God a dynamic, living force in society? This means, if it means anything, that if Zion is to be saved we must first of all have an infusion of spirituality, and by spirituality I mean that state of society, that state of the individual that will recognize God in everything. Not only that will see God in the stars and in the planets and in the great systems of the universe, not only that will see God in the rocks of the earth, but that will see God looking out of the eyes of every man and

every woman whom we meet. For on such a foundation only can Zion be established."

Unless there be a spiritual foundation, the superstructure cannot be spiritual. From the ground up, every story must become more perfect. Religion must be upon a moral and an emotional basis.

Zion will be the cumulative product of the missionary work in the past. We would be enjoying a larger fruitage of the product if we had conserved it to a greater degree. Every member of the church must be a direct convert, or a child of a convert or a child of a child of a convert. That is why Zion is cumulative.

There are two ways in which the church loses, said President Smith. It may lose by death and by disaffection. Until these are offset by conversion and natural increase, the church goes behind. But we must do more. We must have an increase.

The surest and safest force is the natural increase, and up to the present, this has not been conserved.

Methods Differ

The methods of the firing line are not those of the recruiting station. The methods of converting the adult must necessarily be different than those of conserving our natural increase. Yet there are those who would tie our hands in our conservation work.

Missionary activities must be different from education in Zion. But God directs us in both lines.

"After conversion, what then, is the task?" asked the speaker. "Let us presume for a moment that we have throughout the world at large a missionary force which stands at the topnotch of efficiency, in which each man has been trained to the last limit—and by training I do not mean (and let us bear in mind this) I do not mean by training that a man has to be crammed in a theological seminary, I do not mean that a man should cram in a college or high school, but I do mean by having been permitted either in the field or outside of the field to have gone through that process of development that will bring about the topnotch of condition so that his uttermost talents will have been developed. Let us say then we have a missionary force which has developed to the topnotch of condition and they are bringing to us converts by the thousands, are we ready to receive them? Our task is only begun when we have brought people into this church, when we have pointed their faces towards Zion.

"The next question will be not only how can I get there and how can I live when I get there, but how can I help others to get there? We cannot drop them there, and furthermore when those converts have been assimilated, when they have been thoroughly taught the doctrine of the church and inducted into the kingdom by being inoculated, if you please, with the principles of the gospel, there still stands before us the task committed to us by Paul when he said, 'Let us go on to perfection.' And it becomes the duty of the church to carry those people unto perfection, and only an organization will do that. And where you have organization that is functioning to the good of the people, where you have an organization that is attempting to carry the people on to such a goal as that, you must have men trusted with power, but divinely so. And because there is power granted in organization and because there is centralization of power by your authority and by your vote, it is distinctly un-Christian to accuse those men of desiring to use that power maliciously."

We must not only be able to recognize the road over which we have come but be able to carry on one stage further. That

cannot be carried on by preaching the gospel to the heathen all the time, either. It would be fallacious to put all our efforts in the missionary arm.

Balance of Authority

"It seems to me that there must be a balance of authority," the speaker continued. "There must be a disposition to recognize that we need experts in all lines, and it will not be for one line of experts to say that theirs is the most important thing in the church. Let me tell you something: I expect to see that as we develop more and more these lines of experts, experts in missionary work, experts in child development, experts in industry, experts in farming, and all that, it will become more and more difficult for the organization to control those various experts so that there shall be a steady forward movement in the church; but somewhere, somehow, there must lie in this organization, if Zion is to be redeemed, that power representing the authority of God as well as of the people that shall hold these various departments in perfect working order. Call that what you please, I care not, but it must be done if Zion is going to be saved. It is but to say in another form that unless we upon whom the responsibility of the care and nurture of the church has been laid by divine mandate can keep pace with the processes of proselytizing, then it means that there will be brought into our midst those accretions and additions which will not be perfectly assimilated."

Go through the records of our church and see our branches now that are torn apart because assimilation of converts has not been done, urged President Smith. Somebody must do that work. The specialist on the frontier must be satisfied to let other experts help.

To the highest degree possible in Zion we must have in operation those forces that safeguard and insure the development of our youth.

The children of each generation must reach a higher state of development than those of the preceding generation if the church is progressing. We must be interested in every activity of youth and adult. We ought not to have to plead for the means to protect Zion and her youth, if this people see the problem as it is. We have to depend upon the priesthood and our teachers and an able corps of men and women. Every man and woman that comes to Zion is a potential teacher and a teacher in fact. Only as workers together with God can Zion be saved. President Smith continued:

"Never from the moment or the hour that I assumed the responsibility of the priesthood in this church, never from the moment that I accepted the responsible position of counselor to the President, and to a far less extent since I assumed the onerous task of leading this people, have I failed to recognize that human wisdom is insignificant and that human knowledge will not suffice, and that no man, I care not who he is, in this church can discharge his responsibility, I care not how small that responsibility is so far as his church office is concerned, unless he recognizes God as his partner in his task; and recognizing that it would simply be preposterous for me to say anything else than that I have striven to merit the association of God's Spirit to help me in that task. And in saying that I do not boast, because I know that every conscientious Latter Day Saint in the world is doing the same thing.

"There has been a little passage of scripture, part of which has been quoted so often within the last few months that it has become almost a slogan of this conference and I wish to repeat that slogan, but I wish to amplify it. We have said that unless we are humble and full of love we cannot do this

work; but, brethren, to be humble and full of love is simply to be in a condition, not to do anything. And a second part of that quotation has in almost every instance been left out, 'having faith, and hope, and charity.' For what is being humble and full of love unless it is vitalized by faith, faith that looks to God as the partner in and as the director of our activities, who shows us the goal and who gives us the spirit that illuminates it; who shows us our task and gives us the courage and strength to accomplish it? And what is faith unless it also have its handmaiden 'hope'? hope that steps in where knowledge leaves off and helps to see beyond the veil that marks the limit of our finite eyes, hope that gives us the assurance of things not seen? And charity, which is the fruitage of the Spirit of God. We cannot be humble and full of love and be saved in Zion, unless we have vitalized that condition by also having faith, hope, and charity."

To be humble and full of love is but a start. With our eyes fixed on God and with the goal in sight, although the whole road may not be known, let us work together, not fight one with another.

Zion is to be redeemed. This people must accomplish it. The foundation is spirituality. For one hundred years that building has been going on. The last one hundred years has been a failure if that foundation is not laid.

Are we now building upon that foundation?

We must become such that the world will say, "Verily let us not go up against Zion for her armies are terrible in the might of the Lord."

SUNDAY IS GREAT DAY FOR CONFERENCE

Sunday was a big day at conference with thousands of people to enjoy it. The weather was October's own bright blue. A. Max Carmichael gave an address at 9.30 a. m. on the promotion of religious life in the child. At this same hour Sunday school was held in all the churches in Zion, so there was an absence of children and youth in the crowd.

At 11 o'clock sacrament was administered to three thousand adults and children in the tent and about two hundred outside. At the same hour sacrament was administered to about one thousand young people at the Stone Church where President F. M. McDowell was in charge. It required the assistance of seventy-eight priests at the tabernacle tent and twenty others at the Stone Church.

On the pulpit platform sat the high priests and general church officials. On the lower platform, directly in front of the pulpit, were seated in four rows the priests who were to pass the emblems. President F. M. Smith had charge of the meeting and President Elbert A. Smith offered both the prayers and blessing the emblems.

The method of procedure in the administering of the sacrament to so many was as follows: Eight priests took care of the details at the tables. First the emblems were served to four men from among the many on the lower platform. These four men in turn passed the emblems to the rest of the priests.

When all were served the seventy men rose in body and passed to the tables where they were provided with their service for the people. The priests next passed down the aisles, each knowing what portion of the crowd he was to serve, and remained standing in place until all were in readiness. At a given signal they began the serving and when they had finished paused again until the next signal was given. Then they passed in unison down the aisles to the rear of the tent. On the outside they were met by priests from the tables who relieved them of their plates or trays. The priests then returned down the middle aisle, marching two and two, to

the lower platform. Individual cups were used for the wine, and the whole sacrament required but a short time considering the number who were served.

After the sacrament rituals had been observed five men were called to the platform to be ordained: A. M. Chase to the office of High Priest; R. V. Hopkins as President of the High Priest Quorum; R. L. Fulk as one of the seven presidents of Seventies; and William Patterson and P. T. Anderson to the office of Seventies. F. G. Pitt offered the ordination prayer and the men were blessed under the hands of Elbert A. Smith, J. A. Gillen, Paul Hanson, and J. F. Curtis.

There was a baptismal service held at the Stone Church at 1 o'clock.

President Elbert A. Smith addressed a multitude at 3 o'clock on the subject, "What shall we do to save the church?" The conference choir rendered the music for this service.

The crowds lingered and scarcely a car left the Campus following the afternoon service. The cafeteria was kept busy up to the time for the evening meeting.

The huge tent was practically filled at 7 o'clock, and half an hour later when the song service began not a seat was to be had, and many stood on the outside. Hundreds sought every crack and crevice in the tent to see the speaker and catch a word of the message delivered by President F. M. Smith at 8 o'clock.

The choir rendered two beautiful anthems in the course of the evening. A vocal solo and congregational singing occupied the remainder of the musical program.

President Smith made a stirring appeal to move forward and unite our forces that the great purpose of this church might be fulfilled.

Following dismissal, the choir sang another anthem as a farewell to James R. Houghton who left for Boston to-day, after a successful summer's work in Zion as director of the Conference Choir.

The day passed and all were confident in the thought that Sunday was one of the grand days of the Conference. Trials of other meetings were thrown aside and all rejoiced together on that day.

"And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away."

The great fallacy of the melting pot has been that we thought if we could only get people here and surround them with the proper environment they would become intellectual, cultured, and moral, according to our standard. We have spent more effort to keep the race stupid than to make it intelligent, and now we are dissipating what intelligence we have.—G. P. Cutten, President of Colgate University.

A woman without religion is a flower without perfume. A blending of ancient reserve with modern independence would give us the ideal woman. The great institution of marriage will never be undermined. Both men and women are happiest when happily married.—Dowager Queen Margherita of Italy.

"COMMON CONSENT" STILL DEBATED

(Continued from page 53.)

right kind of a church when most of the problems rest with a small group of people? We are fighting over the reformation the same as they did in Luther's time, said Brother Williams.

Some say this church should be organized like an army. From head officer down, it is duty to obey and ask no questions. But Brother Williams said he has no superior officer in such a sense in the church. To be a superior or a subordinate is not the way of Christ, who said, "Ye are my friends and brethren."

Until this church stops talking about loyalty to officers and talks more about loyalty to Christ, we are on the wrong track.

The speaker said, "I would rather die than to yield" if free speech is to be stopped. He believes he has a right to speak out his thoughts. Recalling the history of the achievement of the church under Joseph Smith, he praised the progress. It is not a man that is stopping progress. It is a principle we are standing for.

The voice of the people is the final word in everything except where otherwise provided for in law. Joseph Smith administered over this church not by his power over them but by his power with them.

What is the condition in the church? The church is in a rising revolt, against fads and innovations. How are you going to stop it? The only way in which we can right things is to get back to the basic things of this church. Do away with our innovations and get back to fundamentals.

The time of adjournment having come, Brother Williams was asked to yield the floor until to-morrow's session.

The chair announced that the business session would be at 10 a. m., and two sessions would be held each day in an effort to expedite the business of the conference.

Adjournment was taken at 4.15.

SOUTH SEA ISLAND CLUB ORGANIZED

The South Sea Island Club was organized Friday night, October 5, by seventeen charter members. These consisted of three native South Sea Islanders, and the remaining number were returned missionaries.

The purpose of the club is to assist the Island mission and returned missionaries. The native language will also be kept alive in Zion.

Brother Hubert Case was elected president, and Brother Clyde Ellis, just returned from the islands, was made vice president. Other officers are Brother J. Charles May, secretary and treasurer, and Emma Burton and William Newton honorary presidents.

Another meeting will be held sometime during the present week.

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—Woodrow Wilson.

THE SAINTS' HERALD

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Number 8

Independence, Missouri

October 9, 1923

CONFERENCE DAILY EDITION

DECISION HAD ON "COMMON CONSENT"

Amended Substitute Adopted

People Weary of Long Debate

Subsequent Motions Quickly Laid on the Table

Late in the session to-day the following amended substitute to the matter before the conference was adopted by the vote of a large majority of the ex officios and delegates.

"Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

"Resolved, that this conference affirms the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

"Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices."

The makers of the original resolution had insisted on stating first that the people had the right of nomination. President Elbert Smith and Apostle Garver agreed to having the resolution stated that way, and as a result an amendment was presented and the amended substitute was adopted.

General Conference began with a session at 10 a. m. to-day. There will likely be two sessions daily until the close of conference. Few of the delegates came prepared to stay longer than two weeks, and no matter how intense the interest in the debate, home cares call the people away, and it is difficult to keep them beyond the second Sunday.

The weather continued fair, and there were a large number present. President Elbert A. Smith opened the session at 10 a. m., and "Nearer, my God, to thee" was sung, after which Apostle Clyde F. Ellis offered the opening prayer.

President F. M. Smith was not present at the morning session.

T. W. Williams Continues in Favor of Original Motion

Referring to an editorial in the *Herald* of December 25, 1895, as read in his speech yesterday, Apostle T. W. Williams resumed his speech interrupted by adjournment yesterday.

He felt that the full statement, when read in the setting Joseph Smith intended, was a clear argument for the original rather than the substitute.

The statement on a theocratic democracy by Joseph Smith

was correct—that in the substitute out of harmony with the law.

"It has been insinuated by some that it is desired to force the resignation of some officer. I want to say here unequivocally that so far as I am concerned, God placed certain men by his revelation in position in this church, and by that appointment I, by my vote, with you, sustained them in that position, and so long as they retain that position by the will of God, and the people, I am pledged unreservedly to respect that call and respect the will of the people; for a disrespect upon the part of any man to any officer in this church, who is called of God, and voted into office by the people, is a disrespect to the people themselves, and I disavow any such intimation whatever."

He read further:

Quoting Joseph Smith

"An officer who seeks to exact more recognition than his office warrants will, in a short time, be likely to receive less. Every organization, whether general, district, or branch, is greater in its entirety than in any one of its parts and possesses the right to reverse or annul, at will, any procedure instituted by its parts without its consent.

"Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be effected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged, it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action."—*Saints' Herald*, v. 42, p. 179.

But Joseph Smith suggested in an excellent way that we have a right to hold in review the public acts of any man. We demand that right—it is what we are doing to-day.

Centralization of power is sought. But notice, there should be not centralization but a dissemination of power—that is the difference in the definition.

All authority has its roots deep in membership. The President is a member, and as a member he must exercise some of his power and authority, he insisted.

The substitute leaves the active power in the priesthood, and the passive power in the membership—which is a chief objection against it.

No Superiors and No Subordinates

The power of all is greater than that of any of its parts. I recognize the rights of all officers and quorums, but no

(Continued on page 60.)

PAGEANT "REVELATION" PRESENTED

White Masque Dramatic Club Produces Wonderful Effects With Gorgeous Costumes and Lights

Revelation passed before the eyes of four thousand spectators Saturday night, October 6, at 8 o'clock.

Under the auspices of the "White Masque," formerly known as the Independence Dramatic Club, a beautiful pageant entitled, "Revelation," written by Mr. and Mrs. S. A. Burgess, was presented in all the gorgeousness of costumes and lights. The theme as set forth in the synopsis of the pageant appearing on the programs, was revelation in history, from the time of Adam to the present day, when Joseph Smith received the restored gospel from the hands of an angel. The synopsis states that world-wide tradition, age-old lore, and the Holy Scriptures of the Christian faith all continually and consistently present the story of a God who has spoken in every age to those who were willing to hear his voice. Particularly in the ancient traditions and sacred records of India, Egypt, Chaldea, Babylon, Persia, and ancient America is found the confirmation of this story of a primeval revelation from God to man at a time when man talked the language of God and of the angels. From this first great revelation came all the religions of the world. The Bible is replete with passages which proclaim a pristine revelation of the gospel of Christ.

Purpose of Pageant

The purpose of the pageant was to vivify in the hearts of the people this truth of the revelation of God to every age. From the beginning down to the present time God has spoken to man and directed him on his way.

This theme represents the rock upon which this church is built, revelation.

In the first scene Adam and Eve are seen gathering stubble outside the gates of the Garden of Eden. Having transgressed the law, they must work by the sweat of the brow, henceforth shut out from the garden by these gates guarded by a fiery sword. The beautiful setting was impressive, with the fiery sword, electrically represented, swinging back and forth before the gates. The part of Adam was taken by Kenneth Fligg, and Eve by Vera Adams.

During the scene, the voice of God spoke to Adam. A shaft of light fell upon the characters while the Voice, spoken by George Anway from behind the curtains, said, "I am God."

Scene two showed a meadow near the city of Zion. An angel appeared to Enoch and showed him in vision the sufferings of the world, led by the Devil. Across the back of the stage passed the misery of the world depicted by characters in pantomime, while Enoch watch the vision. Ronald Carmichael characterized Enoch and Pearl Gardner the angel.

An inclosed garden in Chaldea was the setting for scene three. Abraham was seen addressing a crowd of men, trying to teach them the way. One by one the crowd left, bowing at the feet of an idol as they went out. Abraham was left alone, when the power of God rested upon him. The divine light, falling upon the idol, caused it to rock, and too much for the thing of stone, it fell to the ground and was broken to pieces. Mr. F. A. Russell represented Abraham.

Near Mount Sinai, in an open space, scene four opened upon the daughters of Israel in a song and phantasy. Thunderings from the mount caused the people to shrink with fear until Moses appeared and calmed the crowd. James L.

Gray played the part of Moses, John A. Gardner that of Aaron, and Marcine Smith the part of Miriam.

Best Scene Presented

In scene five the pageant reached its biggest and best presentation. The council chamber of Ahaz, King of Judah, was arrayed with colorful costumes, with many fantastically garbed couriers, dusky maidens about the foot of the throne and the guards of the king. Isaiah appeared and told the king to fear not, that Judah and her armies would be protected from the enemy. Isaiah, characterized by Kenneth Fligg, also prophesied at this time the coming of Christ. Other leading characters in this scene were Doctor Frank Criley as Ahaz; Theodore Ellidge, captain; Kenneth Morford, messenger; Francis Faunce, as Isaiah's son; and Cedric Siegfried as the page.

At the end of the scene a chorus off stage sang the "Hallelujah chorus," closing the effect with great impressiveness.

The annunciation in scene six was a quietly beautiful affair. The angel, taken by Alice Burgess, told Mary, played by Nina Smith, that Mary would be the mother of Christ.

Scene seven was a Roman road near the city of Damascus where an ancient well occupied the center of the stage. People came and went, women carrying jugs and baskets, wealthy Hebrews who threw coins to the street beggars, all were there. Saul, accompanied by his priests, appeared on the scene and were heard berating the teachings of Jesus. Saul was struck blind by a light from heaven and fell to the ground while the voice of God spoke to him.

The Climax

The final and eighth scene was the chamber of Joseph Smith. Young Joseph entered with his mother to whom he related a spiritual experience. After his mother left the room a vision appeared, and the Angel Moroni spoke to Joseph, telling him of the coming forth of the Book of Mormon. Following Moroni's address to Joseph, he stepped forward, and facing the audience, plead with the people, repeating the admonition:

"Oh, my people, saith the Spirit,
Hear the word of God to-day;
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show."

The second verse was taken up in song behind the scenes, sung by George Anway.

The epilogue, written by Mrs. Viola Short in verse, was given by George Anway, closing the pageant.

The part of Joseph Smith was carried by Wallace Smith, grandson of the first prophet of the church. Lucy, the mother of Joseph, was taken by Mrs. Bertha Burgess, while Moroni was characterized by Maurice Filson.

The congregation arose and sang, "We thank thee, O God, for a prophet," assisted by the entire cast ensemble upon the stage.

President Frederick M. Smith, grandson of Joseph the Martyr, and God's prophet on earth to-day pronounced the benediction.

Divine Theme

The finale brought revelation down to the present day, even to the minute of closing. The wonderful vision of the pag-

ant, the divineness of the theme, and the splendid execution by the cast and directors, gave to the great audience a novelty in production and a deepness of spirit heretofore never attempted on such a scale.

Great credit is due the producers of the pageant. Mrs. Zella Harder was manager; Gladys Newton, director; Nina Smith, assistant director; costumes and properties executed by Louise Newton; music director, Paul N. Craig; lights, Vance Eastwood; carpenter, Francis Holm; business manager, John Gardner.

The musical scores were arranged by Mr. Craig, lending the proper atmosphere to each scene and its time. The chant given by the daughters of Israel in scene four was written by Mr. Craig.

Antiques used in the performance were from the curiosity shop in Kansas City and kindly loaned for the pageant.

The work of the extras in mobs and others in mass scenes was splendid. Without this fine support the pageant could never have been presented.

A PROBLEMS MEETING

District and Branch Presidents Discuss Plans and Methods

The district and branch presidents are holding daily sessions at 7 p. m., during the second week of conference. These sessions were to have begun on Saturday, but the first speaker, O. Salisbury, was detained en route and did not reach Independence in time. There were fifty-seven present at the first session, and they were addressed by A. Max Carmichael on the subject, "The Sunday school, Religio, and Women's Department in a branch."

Elder Carmichael declared that there was no place in our organic law for these various departments. They had been developed because of the failure of our pastors in their attempt to develop the religious lives of their flocks to do this kind of work. These departments are trying to accomplish and fill the demand for this work.

After a very interesting discussion of this question in which Brother Carmichael stressed the different forms of instruction available for the pastor, through which he may work for the advancement of his flock toward the goal of "A perfect man in Christ," and urging that the need of every age in this flock be met in this attempted instruction, the meeting was thrown open for questions. In these questions many problems were brought up, and an attempt was made to find some solution for them.

At seven o'clock Tuesday evening C. Ed. Miller will address the conference of pastors and district presidents on "The missionary spirit in local work." The discussion will be on "How shall we enthuse branches with the missionary spirit? Plans and methods."

Other subjects and speakers are as follows:

Wednesday: "Developing local workers," John F. Garver. Discussion: "Everybody a job."

Thursday: "Correspondence reports," H. H. Hand. Discussion: "Regular conferences with branch pastors; quorum work in stakes and districts."

Friday: "A pastor's duty towards the young people," F. M. McDowell. "Class division, cliques, clans, etc."

All whose work lies along these lines should be present.

START EARLY IN CHILD TRAINING

Superintendent Urges Early Religious Training and a Religious Interpretation of Events in the Life of the Child

A. Max Carmichael, general Sunday school superintendent, continued the series on "Salvation," Monday morning at 11 o'clock, by speaking on the subject, "How can we save the religious life of the child?"

This he said was a most timely question. The youth has problems to meet which we did not have. As the world brings to him richer experiences than we had, it also brings greater problems. The question of recreation looms up before him and is apt to assume an undue proportion of his time. But recreation is but one phase; he hears various sides of great moral questions discussed, he is given a greater knowledge of the sex question. There is an inclination with some to keep him ignorant, but to keep the youth ignorant is to keep him from thinking, and that is not what we want.

The problem of the morning discourse, said Brother Carmichael, was to talk on *growing life*, and he based many of his remarks on the address of yesterday morning. He recalled the fact that the mother must direct the child's infant days with autocratic government, and also of the necessity of her *gradually* relinquishing to his own self-government. He emphasized again the necessity of building up within the child correct knowledges and attitudes.

The time of thinking and doing should come simultaneously. This he said is the problem which confronts the sermon preached to a mixed congregation of children, youth, and adults. None of these three groups are doing or thinking along the same line.

We have a tendency too, he said, to start at the wrong end of our teaching. We should start with the life of the child to-day. The whole of his life should be interpreted religiously, not just the hour when he is at Sunday school. There is an inclination with some to look upon religion as a Bible story told to a child. Every act of the child should be his religion.

The child in school meets many new experiences, which need a re-interpretation to him religiously. He paused here to draw an illustration of the girl in high school whose textbooks assumed evolution. He gave this as one of the many phases of experiences which need to be interpreted again for the child. An illustration drawn at this point was that even the simple act of the child such as helping mother shell peas could be a religious act by explaining to the child his helpfulness to mother, helping prepare the food for father, and the father of the household in turn expressing in his prayer thankfulness that the child was helpful. Thus by everyday acts can the child understand true religion.

No child wants to confess his problems to a Sunday-school teacher at 9.30 on Sunday morning that the teacher may have something to talk about. Yet the Sunday-school teacher should have the child's confidence and so should the mothers. Some mothers have failed in the confidences of their children because they have not kept abreast with the changes so that they can appreciate the child's viewpoint. Some other mothers have forgotten their youth.

In order for the parents, the teachers, the priests to know the problems of the children or those with whom they labor there must first be confidence between them. Confidence be-

(Continued on page 62.)

DECISION HAD ON "COMMON CONSENT"

(Continued from page 57.)

superiors and subordinates. We are all "workers together with God," he said.

The charges the Lord has given various men and quorums have always been as leaders for Christ.

Reverting to authority in the church the speaker read from page 527 in the Temple Lot Suit where even a revelation is not law until it is accepted by the church. It must be in agreement with other law else it is not law.

Priesthood May Nominate as Members

Referring to a statement that an eight-year-old child had more rights under the resolution proposed, than one of the priesthood, the speaker insisted that the one in charge—in fact any one of the priesthood still maintained all rights of voice and vote, hence were not handicapped in the least. He said the statements quoted from Joseph Smith were plain on that point.

Disclaiming the having made the assertion that there was autocracy, the speaker said he believed there was a tendency toward centralization that is dangerous.

If we are to blame for talking democracy in these meetings, let the blame rest on us for being schooled to democracy as a people. Our church government is not a government by opposition—by party—where each new regime turns out all the officers it can of the former regime. We have a form of organization superior for church government to that, and the comparison should not be made in that way. Our organization is God made and embraces every good principle of our National Government.

Officers Amenable to Conference

"Every officer of the church is amenable to the General Conference," said Brother Williams. "His work is subject to survey. A comparison has been made between President of United States and church. It is not parallel.

Further, "There is no element of monarchy in the kingdom of God," said Apostle Williams.

The "provision of the substitute," said Brother Williams, "is to divorce the right of nomination largely from membership, making it passive in membership, and active in presidency, as we said yesterday if they will make it active in membership allowing that to extend into the priesthood and presidency, they have come a long way.

Presidency inures in every man. An elder can preside over this conference if the people were to so choose.

Be sure to note that a nomination is not the equivalent to a call to the priesthood, the speaker insisted. Even from the president of the church, a nomination is presumed to be his own judgment, and a call to the priesthood the will of God.

When a nomination is made it may be from any or several. When God calls to the priesthood it is according to his wisdom for the good of the people and the man.

Various nominations and appointments made by Twelve, Seventies, and Bishops were cited as being in harmony with the law.

It will be urged, he said, that in the days of Joseph Smith there were appointments of presidents of branches and districts but it should be noted that they were exceptions rather than the rule.

Decatur District Action Cited

He referred to the action of the Decatur District of usurpation of power, which brought the statements by Joseph Smith

as found in the preambles of the resolution before the conference.

Four years later God spoke and approved the statements in these preambles, as quoted in section 122: 1, says Brother Williams.

Brother Williams said this gave God's indorsement to Joseph Smith's position.

Please note, he said, it is not the one nominating but the one nominated that is to be elected. At the beginning of the church a young girl under the Spirit of God played an important part in the history of this church, and through her God made his will known.

God spoke to a fifteen-year-old boy when he spoke to the lad who founded this church.

Should Observe Late President's Counsel

Note, said the speaker, that some were disposed not to act in accordance with the statements of Joseph Smith. I insist that the President of the church has a right to make such statements and we ought to observe them when they are not an invasion of what has gone on before.

Apostles are to leave the organized church entirely alone, unless sent by the Presidency under present conditions, insisted the speaker. The law allows the right, but present restrictions prevent, said Brother Williams. He stated that learning the tendency in the use of the document setting forth forms 1 to 5 promulgating plans for department work, he had asked that his name be withdrawn as a signer thereof. He had recently returned from Europe and did not know the situation when he affixed his signature thereto. He had made a mistake and thus publicly sought to correct it.

Apostle Williams Sums Up

In summing up his argument, Apostle Williams said he was against the substitute because it gave rights to men who should not have them. It does not affirm the right of nomination as inherent in membership.

It divides the church into a priestly clan of ministers as separate from the membership.

It makes participation on the part of the membership as passive.

It provides for external administrative authority, where a man without their consent can administer the government of the people.

It makes the word *consent* mean mere assent.

It allows power of execution to pass more into the hands of presiding officials, with less and less need for participation by the people and consequently less progress.

More and more we would pass from government of the people under the delusion that there should be more and more power in the hands of a few.

He summarized his views on the original:

Reasons Favoring Original Motion

It is clear, cogent, and definite; covers the matter in hand; has divine sanction; is against one-man power; is in harmony with the three standard books; gives a clear definition of common consent; defines how far centralization of power can go.

Vote for the original resolution, he plead, and retain the rightful equilibrium between priesthood and membership. He eloquently plead for that loyalty which is reciprocal and patterned after the loyalty of Christ. He would do all in his power before God to bring the priesthood to the high plane where harmony can prevail, but refused to assent that any man can have the final and authoritative word which will hamper and hinder the progress of the church.

President E. A. Smith Speaks for Substitute

President Elbert A. Smith next took the floor. He said that when the decision is finally had we should all give adherence to it, that would be common consent.

He told the following story:

The badinage of controversy having subsided, we discover a few old, familiar landmarks still remaining, and among them the original question—the question before the house.

An old farmer, with his son, was working in his field one day, and stumbled over a stump. He said, "I wish that stump was in h——," and his son said, "Why, dad, you ought not to wish that. You might stumble over it again some time."

"I think we ought to remove the stumps, but not tear up the landscape too much. We ought probably to remove this stump of question of nominations. We may stumble over it again; not in the place mentioned, because of course we are all going to heaven, and won't they have a great time when we get there? I think I shall sit back and raise points of order and that will be glory enough for me. . . ."

Right of People to Nominate

"On this question before us I take this stand:

"I believe in the right of the people always to nominate for elective offices.

Taking this stand, he said:

"I believe in the right, however, of presiding and administrative officers to make nomination, that the benefit of their advice, their judgment and their inspiration may be had by the congregations over which they preside."

He thought the substitute affirms rights of both people and God—he is not particular just which is stated first. That he could vote for the original resolution stripped of its extraneous matter.

All can unite on the substitute, he stated, even though he did not claim perfection for it, but that it more clearly expresses the right position than does the original.

The speaker objected to the fact that the original resolution said nothing about our theocracy.

He referred to Brother Williams denouncing popery and monarchy. He said that was well, but that Brother Williams should not have left some other things unsaid.

Extreme Views Lead to Anarchy

He expressed opposition to extreme centralization but warned against a too extreme view on the other side which could easily lead to anarchy.

The speaker referring to Apostle Williams's statement that he yielded to no superior, noted that even Jesus Christ exercised power and authority and that in the early organization of the church, power had to be employed and authority exercised. He said that we must have some centralization of power, of course always keeping such power in leash.

President Elbert emphasized the thought that if one man claimed the right to function without recognizing any superior officer that another could claim the right and soon complete demoralization would ensue.

He said that there must be a directing, supervising authority vested somewhere. President Elbert called attention to the following recommendations made by Apostle T. W. Williams which were made to the General Conference in 1920:

Williams's Recommendations Cited

"When my brother was made head of the Religio Department, he came to the first conference afterward with this recommendation: his first move was a move to take away the

elective offices of his associates and give him power to appoint them. His second was, the right of nomination to heads of departments in local churches and districts to be given to local pastors and district presidents. That was his recommendation to the General Conference of 1920. Taking from the right of membership and placing with pastors and presidents of districts and branches, and following that conference he sent out notices, or arranged to have the elective offices of district president discontinued, and the holding of district conventions by elective officers discontinued, and he himself appointed field workers in every district; not nominated, but appointed them."

Brother Williams arose at this point to inject the thought that the Presidency were responsible for his having indorsed this letter.

President Elbert Replies

He chided Brother Williams for acting as an executive in one way and debating to another purpose.

Referring to the friendship he had for Brother Williams and for all his brethren he said:

"I invite him to come to my house any time and watch me eat blueberry pie; more than that, I invite him to come and eat it with me, and I wish to God the day would come when my wife could set the table with fifteen plates, three for the members of the Presidency, and twelve for the Twelve Apostles, where they could sit down there in peace. I would to God the time would come when I could add seventy plates, and plates for all the high priests also; but Jesus Christ has set a table, and he says, Come and eat, all of you, and forget your malice and hatred, and that is the communion table."

Refers to Law

President Elbert referred to the fact that the law provides as follows in regard to placing high priests over branches and districts:

"I think that is in harmony with the position of Joseph Smith who has been quoted often, whose character, whose record, is beyond praise, and oh, may his Spirit come down upon this congregation, that we may be like him. I say I think this position is in harmony with his position, because he had addressed, himself, a recommendation, to the conference of 1894 in which he made this recommendation, that localities where branches, or any considerable number of members existed, the organization of them into districts or conferences and the placing of high priests over them was ordered and provided for."

What About Independence Action?

Question was interjected that if the substitute carried, what about the action of the Independence Conference? Answering, Brother Elbert said he rather thought the General Conference was larger than Independence or any branch.

Referred to fact that for years the church had been sending men to preside over many city branches and districts: So there was no innovation in the idea of the executive officers suggesting men for positions of presiding authority in branch or district. Said that the Presidency had repeatedly advised the members of the Twelve to act anywhere in an emergency and to report to the Presidency afterward; but where no emergency existed to confer and get cooperation.

President Smith again stated he wanted both God and the people recognized and thought that when the resolution from the presidency was brought before the Independence Conference that there was nothing to prevent the people bringing in concurrent nominations, hence no invasion of the right of "Common Consent."

(Continued on page 64.)

START EARLY IN CHILD TRAINING

(Continued from page 59.)

gets confidence. The parents, teachers, leaders should take the first steps in confidences.

The next point is working, or playing together, participating together in a point of common interest. The five-year-old child should not be assigned a task to herself; it is the togetherness with mother, where they are confidential, that produces the tie.

The religious teacher or the parent should participate first in that which the child wants to do, then lead the child on into more worth-while activities.

People cannot be talked into salvation; they grow into it. It is our purpose to find the ways to assist and direct this growth. We have various ways of doing it. We talk to the child, sermonize, give experiences of our own, use biographies of others who met the like problem, and use Biblical illustrations.

We should find our stories to fit the present moral problem of the child. Create the stories if you have none in mind that fit. Christ created his stories from incidents direct in the lives of his listeners. He did not recall old Bible stories to overcome their failing morals. The quarterly, he said in this connection, is not an end. It is a means to an end. They are written primarily for the teacher who has nothing else to talk about.

HOW WE MAY SAVE THE CHURCH

President E. A. Smith Urges Christian Living Every Day of the Year

At three o'clock on Sunday afternoon President Elbert A. Smith addressed an audience that filled the great tabernacle to its capacity.

"What shall we do to save the church?" was the theme of the discourse which he presented at this time, beginning it with the reading of a portion of scripture from the 4th chapter of Ephesians, Inspired Version:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The speaker stated at the beginning that while he considered conference discussion important, and legislation valuable, when wisely taken, he did not believe these played the major role in the salvation of the church or the world. The things which will save this church, he said, will be three hundred and sixty-five days annually (including the two weeks of conference) of Christian living, of determined effort to learn how to live together, how to work together, and of determined effort to grow into the likeness of Jesus Christ.

Church Bought at Great Price

The church means a great deal to us, he declared. The church was bought with a great price—"the church of God which he has purchased with his own blood." And not only did Jesus give his blood for the church; but many of his disciples in the early days gave up their lives for the sake of the church. They purchased it with their own blood. And our fathers in this later dispensation also purchased the church

with their blood. They were shot to death; they were cut down and hacked to pieces with corn knives, and buried in the well of Hawn's Mill; they were murdered at Carthage; they were driven and scattered. And so we can see that with a great price they purchased the church—even with their own blood.

The speaker said he felt that the church meant just as much to us to-day as it did to our fathers, and said that if by laying down his life unity and peace and forward progress of the church could be secured, he would be willing and glad to do it. He knew, too, that many others felt just as he did and would be glad to do it.

But we cannot do it that way, he said. We cannot save the church by lying down in death. We can save it only by standing up and living for it, and doing whatever God wants us to do. We may be willing to die for it, but Jesus commanded us to live for it.

Church Must Function to Live

Can the church be lost? he asked. The church is to save others. Can the church be lost? The purpose of the church is to save men, and if it lapses into the condition where it cannot save men, it will itself be lost, not being worthy of salvation, even as salt that has lost its power to save. How, then, shall we save the church? Any institution is saved so long as it functions as it is intended to function; but the institution or organization that ceases to function the way it is intended to function soon dies.

Illustrative of this thought, the speaker called the attention of his audience to the fact that when the heart ceases to beat, the lungs to breathe, the brain to think, the body dies. Likewise when the church ceases to fulfill the functions that it was intended to fulfill, we may conclude that it will die.

First Work of the Church Is Missionary

What are the functions of the church? First of all, the speaker stated, the work of the church was missionary; not that that was necessarily the most important, but it is first; for we must win somebody to the banner of Christ.

Jesus' first work was missionary. Illustrative of this, the attention of the audience was drawn to the instance of Christ's starting out alone in the beginning of his work, preaching "the gospel of the kingdom" in all Galilee, of his call to the fishermen by the Sea of Galilee, thus first accumulating to himself a body of believers, and his command to them was, "Go ye into all the world and preach the gospel to every creature."

We must, therefore, have men who are willing to go into the world and preach the gospel. And to the end that they may go we must have a body of tithepayers, a body of men earning money so they can go. And if Paul could say, Woe is me if I preach not the gospel, so we may say to the man of business and labor, Woe be to him if he pays not his just dues so that men may go and preach. Do not hide behind others—Paul did not.

The Pastoral Work

The second work of the church, President Smith stated, is pastoral. Not second in importance, but second in the matter of progression; because having accumulated a body of believers the next step is that they be cared for and fed. In this connection he called attention to the fact that Jesus next instructed his disciples to "Feed my sheep," "Feed my lambs," and that he was just as much interested in this part of the work as he was in the missionary work. Having won them

to the work and baptized them, it was now just as important that they be cared for and fed.

Thus we have great need of pastors—pastors who are wise, consecrated, loving men, men who are ready to give their lives for the flock, men who think more of the sheep than of themselves, men who are willing to leave their homes and go out into the night to administer to those who are sick, to give comfort to those who are sad, and to bind up their wounds.

Our Work Is Zionie

The third great work of the church, President Smith said, is Zionie—to take these converts, these sheep, these people from all over the world, and melt them into a society, a social order, a brotherhood of man, call it what you will, but a society living together and working together, and one living together in harmony with the gospel law, and all growing into the stature of Jesus Christ.

These three things, the speaker declared, though not emphasizing one more than the other, are all essential if the church is to be saved. If the church is to be saved, we must maintain its missionary spirit. If the church is to be saved, it must perform pastoral work. If the church is to be saved, it must care for its Zionie work. These three things we must do, and in our Zionie development bring into all our lives the gospel of Jesus Christ.

Must Maintain Our Inheritance

The speaker then stated that the question for each of us to answer is, not what shall the Presidency do to save the church, not what shall the Twelve do, not what shall the Seventies do, but what shall *we* do? What shall you do, what shall I do, what shall we all together do? And leading up to his answer to this question he said first that we must maintain all the equipment that God gave the church as a spiritual inheritance to do its work, and to see also that it does not become a dead form, but that it does what it is intended to do. "That which you already have, hold fast till I come," Jesus commanded. All that he has given us as a church we should hold fast until he comes.

What has he given us to work with?

In the first place, the speaker stated, he gave us an organization. This was the first thing needed, and God gave us an organization which included apostles, prophets, evangelists, pastors, teachers, etc., giving us also a form of doctrine—"My doctrine is not mine, but his that sent me." Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

God gave us also certain divine ordinances and ceremonies such as the ordinance of baptism, the Lord's supper, and the marriage covenant, and in giving us all these things he gave us also one more thing. This other great gift, the speaker made clear, was the Holy Spirit, and as when God made man he completed his body, but until he breathed into him there was no life, likewise when Jesus organized the church he gave it his doctrine, etc., and then said, Wait at Jerusalem until the Spirit comes from on high.

If the Spirit ever leaves this church, he declared, it is lost. But God is not far off, he assured us, but is ready to meet us.

We Must Respond to Divine Living

We must maintain our standards, he asserted. We have no need to alter our organization. We must not cease to preach our doctrines, and we must be endowed with power from on high; but we must see that all these things do their work in

the church, and first of all, that they do their work in us. We do not need to watch our brother and see that it does its work in him. We should turn our vision upon ourselves. The first step is to "save yourselves from this untoward generation," and then you can properly save your brother.

What is salvation? the speaker asked. Is it simply getting into heaven and keeping out of hell? Is that our idea of salvation? No one can get into heaven until he grows into it—at least not into the celestial glory until he grows into the perfect stature of man in Christ Jesus.

We cannot, the speaker said, be saved by some formula. People of old tried to find some formula by which they could change brass into gold. It could not be done. We cannot find any formula that will save us, only as it helps us work out that growth until we come to the stature of men in Christ Jesus. Neither baptism nor the Lord's supper will save a man who does not respond to divine living and grow up unto Christ. We should see that they do the thing that they are intended to do. Far too many people think they will be saved because they joined the church that has apostles and prophets. There are too many people who think they will be saved because they believe in faith, repentance, and baptism. We are to grow in grace and in a knowledge of the truth.

"Grow in grace and in a knowledge of the truth." What a rich opportunity to develop spiritually! What a wonderful opportunity to develop intellectually!

The speaker stated further in this connection that he thought growth was the one great distinctive feature that proves this gospel to be true. Our religion is not something to be put on, but something that grows from within, making a man bigger. Jesus interpreted the principle as one of life and growth. Illustrative of this thought, he called attention to the parables of Jesus—likening the kingdom of heaven to the leaven hidden in the meal, the growth of the mustard seed to the blade of corn.

Salvation of Others

The speaker referred to the time when the hermit was considered the ideal religious character, when people thought that you could only live the gospel of Jesus Christ when you went away and buried yourself in the forest or desert, or in the cell. It was thought that that was a complete surrender to God. It was not a surrender to God. It was a surrender to the Devil in the sense that it was a retreat from the battlefield of life. It was a confession that they did not believe the gospel of Christ equal to the strain of everyday living. The speaker also made the observation in this regard that the Apostle Paul seemed to think that the religion of Christ was not equal to the strain of matrimony. But if it was not equal to the strain of living in the home, the association of parents and children, of brothers and sisters, of husband and wife, of neighbor and neighbor, it was not worth any man's time to go and bury himself in the desert or in the cell. There is nothing in it, he asserted, if it is not equal to the strain of all the affairs of life.

And so I say, he stated conclusively, there's a great truth in the statement in the Doctrine and Covenants, that all are called to labor together—the ministry and the men of business—all are called to labor together with God.

The speaker said that sometimes he was burdened, and sometimes discouraged; but that deep down in his soul he felt serene because he had faith in God, faith in his brethren, faith in the truth, and that if we would only all cultivate the spirit of toleration we will feel our way eventually to a unity under the direction of the Holy Spirit. He had dedicated his life, and asked how many of the audience would dedicate theirs that they might grow up in all things like unto Jesus Christ.

DECISION HAD ON "COMMON CONSENT"

(Continued from page 61.)

No Invasion of "Common Consent"

President Elbert A. Smith said that when the people vetoed the Presidency at the Independence Conference the Presidency accepted the decision. Why then bring it here? Who is now challenging the people's decision there?

Believes we should learn to live and work together. Thinks President should get so close to the people that they will seek his counsel and advice.

Apostle Garver for Substitute

If there were anybody left on earth or elsewhere who has not been referred to affectionately in these speeches I would be willing, in the proper way, to lavish my affection on them, says Brother Garver in starting his talk.

"No matter what the decision of this conference, I will endeavor to respect your vote in all my private and public work throughout the year."

Referring to concentration of power as assented to in part by a speaker favoring the original motion, he felt that if any man or men had been seeking to concentrate power we should bring that issue before this conference, face up, and discuss it.

He cited his record in public as being anxious always to strike at any attempts at undue concentration of power. He claimed to believe with all the other brethren in common consent, differing only in the method for securing it.

At the opening of the afternoon session President Elbert A. Smith announced that at the conclusion of Brother Garver's talk he would present an amendment that had been handed in—one of three or four of identical intent.

Objection was raised from the floor to President Elbert A. Smith presiding over the business session owing to the fact that he had participated in the debate. President Elbert read the following from the Book of Rules:

Paragraph 11: "The president has the right to speak first to any questions of order, and may speak to any question, but should rarely do so. He may put routine matters to vote without the formality of a motion if no member objects. He should vote only by ballot, or by roll call, or when his vote should alter the results. He may state his reasons for his decision on a point of order, without leaving the chair; but must call some member to the chair when speaking to any question. Such appointment cannot extend beyond adjournment."

That ruling would seem to apply only to the session when the speech was made, said President Elbert, but since he was not particularly desirous of presiding he would yield the chair to President McDowell, which he did at this time.

Apostle Garver Continues for Substitute

Apostle John F. Garver continued with his remarks. He referred to his morning's address on concentration of power, saying he had always been and always would be against concentration of power in the extent that it robs the people of their rights.

Had Always Insisted on People's Rights

He cited his fifteen years of experience and service in Lamoni where he had always been alert to guard the interests of the people and many times he had objected to appointments where common consent was not sought. But when common consent ruled, he yielded to its decision, he said.

The law of common consent is fundamental in our church but the method of its obtaining is nowhere to be found stated in any of the three books of the church.

The speaker then said he would prove in the very words of Joseph Smith, that nowhere in the books is the method by which we insure common consent, laid down.

A Challenge Accepted

No apostle has a right to nominate, was stated this morning said Brother Garver. "I challenge any such instructions having come from the presidency," he said.

At this point Apostle Paul M. Hanson arose and asked Brother Garver if he wished this challenge accepted at this time. Brother Garver said "Yes," and the chair announced that Brother Garver would still have the floor at the conclusion of Brother Hanson's statement.

Brother Hanson read as follows from a form letter dated December 29, 1922, addressed by the First Presidency to branch and district presidents. It reads:

"The action of last General Conference, in adopting the document presented on October 2 has set at rest a long-mooted question, and has placed the task of caring for the branches upon the local ministry under the direction of the Presidency, the provision which relieves the missionaries from local care is wise, and its strict observance will result in better missionary work being done."

He then read from a letter addressed to a member of the Twelve, December 28, 1922, as follows:

"The Twelve as the leading missionary authority, must be exemplars, and as they move out in a consistent effort to comply unreservedly with the requirements of the new conditions, we feel full confident that they will see in numerous ways the evidences of the wisdom of the instruction to leave to the local arm the care of the branches and districts, and carry the missionary work into new places or among new peoples or groups."

Garver Says He Waits for Proof

Brother Garver continued, saying he still waited for the answer to the challenge. That certainly the letters just read failed to answer.

He believed, during the past year, that the letters heretofore sent out did not prevent him from adjusting difficulties in branches or making nominations if need be. He believed that while the work of the Twelve is chiefly missionary, it may also function in other channels. The speaker said he had made adjustments and nominated where it was advisable. If any rebuke is coming to him for such an action, Brother Garver asked that the Presidency administer that rebuke then.

Brother Garver attempted at this time to quote Brother Williams in statements that Brother Williams made this morning. Brother Williams objected, and the chair ruled that since the chair yesterday ruled that no man can be quoted if objection of the one quoted is made, that he should not quote Brother Williams.

Appeal was taken from the decision of the chair and was extensively debated.

Volley of Points of Order Raised

A point of order was raised that a point of order must be seconded and since this was not done that the discussion was not in order.

A point of order was raised that the point of order was not raised until after debate had taken place.

The chair called for a vote on his ruling, and by vote the conference failed to support the ruling of the chair and Brother Garver was permitted to continue his speech.

As Brother Garver remembered the statement of Brother Williams, he had stated that beginning back in 1915, there seemed to have been a gathering of power in the hands of certain officers. Our trouble seemed to begin about that year. Did the speaker discover the tendency at that time?

(Continued in next issue.)

THE SAINTS' HERALD

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Number 9

Independence, Missouri

October 10, 1923

CONFERENCE DAILY EDITION

BISHOPS PROPOSE BUILDING AUDITORIUM

Day of Many Motions

Debate Held to Twenty Minutes

New Business Closes To-morrow

Propose to Build Auditorium

At the afternoon's business session the Order of Bishops brought the following recommendations before the Conference. This was ordered put on the calendar as the special order of business for 2 p. m. to-morrow, Thursday.

The following report came before the conference from the Order of Bishops:

"October 10, 1923.

"The Order of Bishops is unanimously agreed that the time has come for the erection of an auditorium large enough to care for our needs. We therefore recommend that

"This conference authorize the First Presidency, Quorum of Twelve, and Order of Bishops, to each select one of their quorum to act in conjunction with the church architect, to select the site and have plans and specifications prepared, the cost to be kept well within the limits of the available funds subscribed for the purpose.

"We further recommend that the Presiding Bishopric be authorized to immediately proceed with the erection of said building in accordance with the plans and specifications as approved by said committee, with the view to having the building ready for the use of the next General Conference.

"We further recommend that any part of the auditorium fund now or hereafter collected, not expended for the construction of said auditorium be held in reserve and invested in convertible, interest-bearing securities, the earnings from which shall be used for the operation, upkeep, improvement, or enlargement of said building.

"ORDER OF BISHOPS,

"Per VERNON A. REESE, *Secretary.*"

SUMMARY TO-DAY'S CONFERENCE

Committee Appointed to Revise General Conference Resolutions

Members of Board of Children's Home Elected
Herald Advertising Referred to Board of Publication
Better Sunday Observance Enjoined

Resolution Condemning Forms 1 to 5 Was Tabled
Question of Giving Department Heads Ex Officio Rights Was Referred to Committee

Aaronic Priesthood not to Be Given Ex Officio Rights

YESTERDAY'S BUSINESS SESSION (Continued)

Views of Religio President Quoted

But note that five years later, in 1920, the previous speaker had recommended that the right of certain nominations be taken from the people and given to certain officers. Brother Garver quoted from an article that appeared in *Autumn Leaves* of June, 1922, by Brother Williams as follows:

"The convention is epoch making. The action of the convention is the most far-reaching of any yet taken.

"The possibilities before the departments are wonderful. It is for the young people of the church to keep in step with the forward movement which is gripping the church in every department."

Brother Garver recalled the statement made on the floor yesterday saying that the late Joseph Smith in 1860 pledged himself that he would promulgate no doctrine not in harmony with the will of the people nor contrary to good morals.

Joseph Smith Wrote to Avoid Furore

But this was not made by Joseph Smith regarding such a matter as is now before this conference, said Brother Garver, for this has no reference to doctrine or morals. This is a question of obtaining common consent, and the editorial certainly had no connection with the pledge.

Referring to other articles in the *Herald* by Joseph Smith, regarding nominating privileges, Brother Garver said that Joseph Smith's editorials were written to avoid any furore in the church, not to save it after having gotten into a furore.

Continuing, Brother Garver said:

"At the Decatur District Conference on the fourth day of June, 1892, in conference assembled, passed the following resolution; published for the first time on the 2d day of July, and Joseph's editorial was published on the 16th day of July:

"Resolved, that all presidents of branches shall be nominated by the president of the conference or district or missionary in charge, and in harmony with section 120, paragraph 1, and if more than four nominations are made or names presented, each name shall be voted on by ballot, the highest number to preside."

Joseph Smith objected to certain nominations because an effort was being made to lodge the right of nomination entirely in the hands of a few.

Brother Garver read further from the editorial by Joseph Smith, parts of which have been extensively used by various speakers in the debate:

"By two articles in this issue and this editorial the attention of the Saints will be called to the action of the Decatur District conference in regard to nomination of branch presidents by the missionary in charge and president of districts, and similar nominations of branch officers by branch president.

"The action referred to seemingly restricting the nomination of the officers named."

He emphasized the fact that in the Decatur action the action "seemingly restricted the nominations of the officers named," while under the substitute no such restriction can be found.

President Joseph Smith wrote this editorial for the purpose of preventing heated debate, and promiscuous quoting of law.

No Fundamental Law on Nominations

There is no fundamental law on this point of nominations, said Brother Garver, citing further in the editorial just quoted. Further it is stated in the editorial that the method is a matter of procedure, not of law.

It was further stated that no law could be cited except it be done by implication and forced construction. It had been the custom for nominations to come from the floor, and that the action of the Decatur District was an innovation, but not against law.

Joseph Smith said that he believed the right of nomination should remain with the people but that the power of nomination could be delegated.

In conclusion of the editorial, Joseph Smith wrote as follows:

"The members of Decatur District have a right to make a rule of the kind named, *if they see fit so to do.*

"But a rule so at variance with long standing custom need not to have been adopted until such publication of the resolution had been had in the district as would have secured the notice of all, necessary to obtain the intelligent consent of all."

On the constitutional law of the church, the Decatur District had the right to pass such a resolution as it did, so to-day such a rule can be passed, said Brother Garver, and no fundamental be ignored or denied.

Joseph Smith was right, said the speaker, because the right of nomination should not be denied the people. Nor does the substitute propose to do any such thing.

The morning speaker said that—if they would reverse the order of the last two clauses of the substitute—he would agree. Brother Garver then said that his side was ready to agree to such a change of order even as President Elbert A. Smith had offered to do this morning. He said further:

"We agree that the right to nominate rests with the people. We believe furthermore the same right to nominate rests with the administrative officers. Our brethren have said if we would reverse the order in our substitute, and name the people first, they would agree. This we now do. We agree to a reversal of the order. We are glad to do so."

Brother F. M. McDowell then read one of the three amendments to the substitute which had been placed upon the desk.

The amendment to the substitute was moved and seconded. The entire record now reads as follows, leaving out the preambles to the original motion and substitute:

The Three Propositions

The original resolution:

"Therefore, be it

"Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of 'common consent,' as set forth above; and further,

"We reaffirm that the right of nomination is inherent in membership in the church, and further

"We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and the deliberate will of the body may be invaded or abridged."

The substitute reads:

"Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

"Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

"Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences, and business meetings, general and local."

The amendment reads:

"We desire to move an amendment to the substitute by striking out all after 'further' at the end of the third paragraph and adding:

"Resolved, that this conference affirms the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

"Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices."

(Signed by F. Henry Edwards and L. G. Holloway.)

Bishop Koehler Speaks

Bishop J. August Koehler took the floor and began by saying that he had yet to discover the first inclination of the First Presidency to dictate the policies of the bishopric of a stake, his own experience having covered that field.

The speaker wished to know what constituted one-man power. This charge of one-man power began back as far as Moses. It arose in the time of the first Joseph Smith. It is the same situation to-day. At the time of the first Joseph Smith, the Lord gave admonitions to follow their leader. The speaker then read from Doctrine and Covenants (section 122: paragraphs 1 and 3) showing that the situation arose again in the time of the late Joseph Smith.

Vote Taken and Amended Substitute Prevailed

At that point the speaker was interrupted from the floor, and the questioner proposed taking the vote at that time. Bishop Koehler said he had no objection to taking the vote, and so moved the previous question.

By vote the previous question was ordered, and the vote was called on the entire question.

The amendment carried by an overwhelming vote.

The substitute as amended carried.

New Motion Quickly Tabled

Apostle John W. Rushton made the following motion:

"Resolved that this General Conference expresses disapproval of the centralization of power by any administrative officer or officers and maintains the right of full expression of the will of the people."

Motion to lay this on the table was made and by vote carried.

Resolution on Forms Tabled

The following resolution was offered by Elder James E. Yates:

"Whereas, certain departmental procedure known as forms one to five which were introduced throughout the church during the conference year have proven to be a very disturbing matter in many sections of the church, and a fruitful source of trouble and misunderstanding and even disunion in places, and

"Whereas, an effort has been made to install these various and now very notorious forms throughout the church without presentation to the conference to get the consent of the conference, and

"Whereas, these forms are not only radical innovations, but certain provisions dangerous to the best interests of the church, as well as positive invasions of the law of common consent, and

"Whereas, said forms, with their multiplicity of manager heads, subordinate heads, and supervisors, are arranged in such a manner as to prevent the people from making choice in nominating persons for offices in the church and in all departmental work, and

"Whereas, we believe that such a system as these forms introduce is not compatible with the true gospel liberty nor conducive to the promotion of the best spiritual fellowship, and

"Whereas, said forms, both in the manner of their presentation and in their content are out of agreement with the law, therefore,

"Be it resolved, That the whole of said system be by this conference abolished, and that all general superintendents of recognized church departments shall be selected by the people in General Conference assembly without restrictions as to who may nominate."

Moved to lay on the table. Motion prevailed with no debate on the resolution.

Adjournment was taken at 4 p. m.

Wednesday, October 10

The Wednesday morning business session opened in a calm after the stormy sessions of the last few days. The table for the first time since Thursday was clear and the conference was ready to take up new business.

All members of the leading quorums were present, and President Elbert A. Smith was in the chair.

The opening prayer was by Elder G. E. Harrington.

Minutes of Tuesday were read and approved.

The chair recognized Elder J. R. Lambert who had asked to speak to a question of personal privilege.

J. R. Lambert Expresses Views

Brother Lambert said he had desired to speak before, but had had no opportunity in view of the circumstances. He expressed appreciation of the opportunity offered him by the Presidency to speak.

He desired to explain why he had changed his attitude on the Decatur District resolutions. He had been quoted during the conference debates of the past few days, on his attitude toward the action in the Decatur District. He accepted entire responsibility for his change in attitude. He said that the mistake made at the time of the action by the Decatur District, was that the membership was deprived of right of nominations, although the motive was to better existing conditions.

We must draw a distinction between the principle and the exercise of that principle. So a principle may be right yet it may be abused in practice.

Our constitution is divine and when the Lord did not specify in the matter of nominations, it should be left with the people. The speaker believes that officers have the right to nominate to priesthood authority and also to advise the people—but the people must not be deprived of their right to nominate.

After the conclusion of Brother Lambert's talk, President Elbert A. Smith said:

Statement by Elbert A. Smith

"The speech of Brother Lambert reminds us that in years past we have had our troubles, but it shows that wise men change. They may modify, and if we all are willing to modify we may sometimes get together. As I said Sunday in my sermon, I believe in God; I believe in this people; I believe in the truth, and in the power of the Spirit to guide into truth; and if we are patient, we sometime will work out of our troubles and to a common understanding."

Chair stated there were several resolutions that had been handed in, and if there were no objections he would present them. That there were some petitions for change of boundaries in certain districts.

Committee on District Boundaries

The following motion was made and seconded:

"Moved that we take up these matters [of boundary petitions] and that the church secretary and the statistician constitute a committee to report back to this conference."

"Moved to add name of O. W. Newton to this committee."

On Limiting Speeches

An incidental motion was made that during the remainder of the conference the speeches be limited to twenty minutes.

A motion was made to lay on the table. By a vote of 120 for to 273 against the conference decided not to lay the question on the table.

Moved to amend by striking out twenty minutes and inserting thirty minutes. Previous question was moved and voted.

Amendment lost by vote of 175 for and 242 against.

Motion to limit to twenty minutes carried by a large majority.

Motion to refer question of boundaries to a committee was carried.

Time Limit on New Business

Moved that the time limit for introduction of new business be 2 o'clock, Wednesday, October 10.

Moved to amend by changing the time to Friday, October 12, at 2 p. m.

Moved as a substitute that the time limit of new business be set at Thursday, October 11, at 2 p. m.

On question the chair stated that any business now before quorums would not be considered as new business but would be considered as routine business.

Elder Long objected to the ruling on the basis that there was no rule to justify it and that it had not been done before in the history of General Conference.

President F. M. Smith arose to say:

F. M. Smith's Statement

"I certainly will have to take issue with the last speaker, because I have distinct recollection that ruling has repeatedly been used, for we have been unfortunate enough to have to make that ruling, and our ruling has always been that matters growing out of routine quorum work are not considered new business. But that would certainly not be license for any quorum to inject something entirely new under that head.

"We have repeatedly made the statement that quorums having under consideration anything that may come under new business, can protect their interests by putting notice on the table. That's all the protection they need, and that's been done in the past."

The previous question was ordered.

The substitute carried and the time limit will therefore be Thursday, at 2 p. m.

The following resolution was read:

Committee on Conference Resolutions Reports

"To the General Conference: The committee appointed by the General Conference of 1922 to complete the compilation of General Conference Resolutions to date, recommend that the purpose of the published compilation of Conference Resolutions shall be guidance in conference and branch legislation and administration, and that therefore:

General Conference Resolutions having relation to local or temporary conditions shall be eliminated.

"Resolutions having become obsolete through the passage of time, changed practice, or fresh legislation shall be eliminated.

"Reaffirmations of resolutions shall be cited with each such resolution.

"The definition of district boundaries shall no longer be part of the General Conference Resolutions, but shall be issued as an appendix thereto.

"Articles of incorporation and association, rules of representation, etc., shall be inserted as appendices.

"The committee requests their release and the appointment of a further committee having in view the compilation of the resolutions in harmony with these recommendations.

"In order to bring the present book up to date on the old basis the resolutions cited on the attached sheets should be included.

"Respectfully submitted,

"F. M. McDOWELL,

"R. S. SALYARDS,

"E. E. LONG,

"F. HENRY EDWARDS,

"WALTER W. SMITH,

"Committee."

The report was received and spread upon the minutes subject to action.

Moved to adopt the report, including the recommendations.

[The changes are the resolutions which have been adopted since 1915 by the General Conferences, and compiled by the church secretary, R. S. Salyards.]

Elder F. F. Wipper objected to placing discretionary power in the hands of the committee.

Apostle J. F. Garver said he was willing to accept anything that the committee, as named, could agree upon.

Elder Walter W. Smith spoke to the question.

Secretary Salyards made a statement that he thought the report of the committee in its final form should be brought before the conference before action is had.

Elder E. E. Long called attention to obsolete rules now in our conference resolutions and thought it should be revised.

Previous question was called.

Report of Committee Adopted

The motion to accept report and recommendations was carried.

Moved that the committee consisting of Floyd M. McDow-

ell, R. S. Salyards, E. E. Long, F. Henry Edwards, Walter W. Smith, be reelected.

The motion prevailed.

A. Carmichael Reelected

The following was read as coming from the Order of Bishops:

"October 4, 1923.

"With reference to the nominations to fill vacancies in the Children's Home Board which was referred back to the Order of Bishops by the conference, the Order hereby submits the name of Bishop Albert Carmichael to succeed himself for a term of three years.

"It is understood that the Women's Department will submit to the conference nominations to fill the vacancies created by the expiration of the three-year term of Martha Young and by the resignation of Doctor G. Leonard Harrington whose term expires in 1924.

"ORDER OF BISHOPS,

"Per VERNON A. REESE, *Secretary.*"

By vote the conference approved of the appointment of Bishop A. Carmichael as a member of the board.

Board for Children's Home

The Department of Women reported as follows:

"October 4, 1923.

"The Department of Women nominates Martha A. Young to succeed herself as the new member of the Board of Trustees of the Children's Home.

"The Department of Women nominates Mrs. Ida Pearson Etzenhouser as a member of the Board of Trustees of the Children's Home. This nomination being necessitated by the resignation of Doctor G. Leonard Harrington, last year's nomination by the Department of Women.

"DORA GLINES, *Superintendent.*"

The recommendations coming from the Department of Women were adopted, and Miss Martha A. Young and Mrs. Ida Pearson Etzenhouser were elected to the board of the Children's Home.

The following resolution was read:

Resolution to Permit Advertising

"Resolved that inasmuch as the church printing plant does commercial printing and that the costs of printing of the publications and the materials entering into, are gradually increasing in price making it necessary to raise the subscription from time to time to meet said costs.

"Be it resolved, further, that the Board of Publication be and is hereby instructed by this conference to accept legitimate advertising for the periodicals published by the church and to further employ an advertising manager, or employ an advertising representative to represent said publications and that said employee be instructed not to accept questionable advertising, such to be held from publication until sufficient proof is supplied to prove otherwise.

"And be it further resolved, that as the earnings from this source warrant a reduction in subscription price, that said reduction be made.

(Signed by B. H. Doty and John R. Lentell.)

It was moved and seconded.

Moved to refer to Board of Publication for action and report.

Moved to amend by referring to Board of Publication for final action.

Elder B. H. Doty spoke against referring.

Elder John R. Lentell spoke against referring.

Bishop J. A. Koehler, formerly manager of the Herald Publishing House, was in favor of referring to the Board with power to act. He called attention to the fact that by accepting paid advertising there would have to be a reclassification of postal rates and that they would be much higher rates.

Referred to Board of Publication

Substitute to refer to Board of Publication with power to act, carried.

Interesting Dialogue

President F. M. Smith asked the following question:

"I would like to ask a question right here. On our conference resolutions, or among them, is one positively forbidding the Board of Publication to accept advertisements of an objectionable character—mining stocks and a few things of that kind. Suppose the Board chose to admit advertisements, is somebody going to rise and say they are defying General Conference?"

Elbert A. Smith: "Whom are you asking?"

F. M. Smith: "You're the man."

Elbert A. Smith: "Then I'd say, yes; they will."

The following resolution was read:

Resolution on Sabbath Observance

"Whereas, in the law of God we are admonished to keep the Sabbath (or Lord's) Day holy.

"And whereas, there is a disposition to game playing, doing of unnecessary work, the selling of unnecessary refreshments, and indiscriminate playing of music on the Lord's Day,

"Therefore be it resolved that we as a General Conference of the church express our disapproval of such conduct, regarding it as giving an unfavorable reflection of Christian life."

(Signed by G. E. Harrington and S. G. Clark.)

It was properly moved and seconded.

Reasons for the Resolution

Elder G. E. Harrington read the definition of the term *holy* in support of his motion. He believes the definition should be applied to the activities on the Lord's Day. He also read from the Doctrine and Covenants to support his motion. The Lord's Day is a day of rest and worship. The whole day is consecrated and the commandment should be observed.

The people should also keep themselves unspotted from the world, said Brother Harrington.

Necessary work is allowable, said the speaker, but what is necessary is left to each one's judgment.

Do we have to have pop on Sunday? Do we have to eat ice cream on Sunday? These questions were asked because the speaker objected to the sale of refreshments during services. He said there was a disposition to take advantage of the commandment which allowed necessary work to be performed.

The people should keep Sunday holy and teach their children accordingly. Brother Harrington urged a greater observance of the commandment, and objected to playing games on Sunday. The disposition to gratify our human tastes should be stopped. The resolution should be adopted.

Substitute Is Offered and Adopted

The following substitute was read and moved:

"Moved that inasmuch as the modern tendency seems to be

toward the desecration of the purpose for which Sunday has been set apart in the traditions, laws, and customs of Christian civilization;

"Therefore, be it resolved, that conference affirms its respect for the Lord's Day, and looks with disapproval upon any movement or activity which under church patronage may tend to lessen the respect for the sacredness of this divine institution."

The previous question was moved, and the substitute carried almost unanimously.

Adjournment was taken at 11.45.

The afternoon session was called at 2 p. m. with President Elbert A. Smith in the chair. Prayer by Elder R. S. Sal-yards.

The minutes of the morning session were read and approved.

A report from the Order of Bishops was read, recommending that the General Conference Auditorium be built this year. The recommendations will be found on the front page of to-day's *Daily Herald*.

Action on Auditorium Deferred

Moved to approve the report.

Elder Lee Quick moved to defer action on the question of the auditorium until Thursday at 2 p. m.

Elder Frank F. Whipper objected to hasty action on so important a matter as this. He urged to defer.

Elder C. Ed. Miller did not see any reason why we should delay action in deciding to go ahead. He felt confident that the committee named would do the wise and practical thing, and he favored passing the original motion at that time.

Elder Daniel Macgregor spoke in favor of deferring action on the motion. He said the proposition concerns a matter that has given the church a great deal of unrest. The Quorum of Seventy has not been considered in the proposition and the brother objected. When matters of importance have been considered, they have overlooked the Seventy although the Seventy occupy a position equal to the other quorums in legislative authority.

Seventy Speaks for Itself

Brother Macgregor said that the Seventies were the most independent body of thinkers in the church.

The Seventy should be considered in such propositions. The best friends are left out when the Seventy are left out, he said, because that body is in best position to carry the proposition to the people.

He plead that the Quorum of Seventy be included on important committees so that the quorum could be informed.

Elder C. F. Putnam favored deferring.

Elder John Zimmermann, jr., favored deferring.

Bishop E. L. Kelley moved the previous question, which was ordered.

By a vote of 245 for, to 168 against, the conference agreed to defer action until to-morrow.

The following document was presented regarding the financing of Graceland College:

"In view of the passage of a resolution on last Friday, October 5, calling upon the church institutions to submit their annual budgets to the General Conference for action, and in view of the fact that Graceland College Board of Trustees had no opportunity to present the peculiar situation obtaining in the matter of administration of the finances of other departments which can adjust their affairs to the conference year beginning either in April or October while the

(Continued on page 72.)

BECOMING THE SONS OF GOD

Apostle Ellis Pleads That We Become Sons of God Indeed—Pure as Christ Is Pure

Apostle Clyde F. Ellis preached at the eight o'clock hour Monday evening. Brother Ellis was ordained to the position of apostle Sunday morning before the opening of the present General Conference. His call to this office came one year ago while he was in the islands of the sea. Much of the time since he has been a missionary he has spent abroad in foreign fields, so much, in fact, that he stated at the beginning of his sermon that he felt more like a native of the South Sea Islands than he did like an American. Seven years out of the last nine, he said, had been spent there, and during the first five years and a half of his labor there he spoke only once in English. During his last visit there, covering a year and a half, he did not talk in English to any audience.

I do not bring to-night a message that is new, said Apostle Ellis. I think like a very noted man, a minister of another church, who made the statement a few years ago in one of the leading churches of Saint Louis, Missouri, that we have reached the time in the history of the Christian church when we must as a people, go back to the cross, go back to the commencement of the Christian religion, and thereby settle the difficulties in the Christian organizations and thereby bring about church unity.

Promises Made

The speaker selected for his text a verse from the writings of Saint John 1: 12: "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." He called attention to three things in the verse that he wished to emphasize. First, that of receiving him—what it means, and what it comprehends. Second, that of power—what is necessary in order to become a Son of God, and also the promise to become sons of God as it means to us as a people in this day in our experiences in this latter-day work.

He said there were a great many opinions on the question of receiving Christ. We could go into the world and see many men and many women who believe differently yet conscientious in their convictions. Also we have institutions and organizations each differing from the other on certain phases of their religion. All this evidences this fact to us, that there is a need of church unity, that there is a need of getting back to the very vitals, to the very foundation, or as it was expressed, "to the cross itself."

We are told in the text, said the speaker, that this power that is necessary in your life, and in my life, to make us sons of God is contingent on receiving him and believing in his name. It then becomes necessary for us to know what must be done and how we are to receive him and to believe on his name in order that we may receive this power which shall make us sons of God and enter into that divine heritage.

He next cited the instruction as given in Acts 16: 31. The question was asked as to what they must do to be saved, and the answer that they were to believe on his name. Other passages were also quoted, among them, John 6: 42: "He that believeth on me hath everlasting life." This belief, he said, we should have in Jesus Christ, not in man, not in some individual or class of individuals, but in Jesus Christ who is the foundation and the very essence of the Christian religion.

Plan of Salvation

To believe in Jesus Christ is to believe in his gospel, Apostle Ellis told us further along in his discourse. To receive

Jesus Christ is to receive his gospel—the plan of salvation. And his gospel is to repent, to have faith, to be baptized. There are a great many more principles contained in his gospel, but these are some of the initiatory principles in the plan.

Power

Next the speaker called attention to the power that must come into our possession in our endeavor to become children or sons of God, and this power he said was contingent on our reception and belief in the gospel of Jesus Christ. Each one of us, he said, has the privilege and right to become a son of God, the great privilege of placing ourselves in the hands of our Maker and obeying the law that he has given and thereby becoming a son of his. God has given us our free agency, and he expects us to use it to the best advantage in saving ourselves and preparing ourselves for life in the world to come and in this world as well.

He said that while men had this power at their disposal and had ruled men and the governments of nations, yet they were failing to realize the need of using their free agency in the right way, in preparing themselves for the life to come in obedience to the law of God. Instead, they are professing a disbelief in Jesus Christ, in his church, and in his gospel. Eternal life could only be obtained through this law, it mattered not who we were, whether we be Jew or Gentile, American, English, German, or whatever we might be. Neither can we obtain it by virtue of our fathers and mothers, our forefathers who have given their lives in sacrifice; but as young people in this church we must arise to the emergency and carry on the works of righteousness that they have left. Their works cannot save us. Their influence may help us, but we must work for ourselves.

The speaker stated that this power of which Jesus speaks by which we become sons of God, this privilege, agency, right, came not through the relationship of the flesh, but through the relationship between God and man, because of the spirit of man created by God. Our spirits being his, naturally we have the right to get in touch with him, and in this there must be a law governing and controlling as there is a law which controls the body. The gospel is the law by which the spirit of man is brought in touch with God, the Father of our spirits. As in nature the seed grows into the organic plant, grows into beauty and bears fruit, so through the operation of the laws of God, the gospel law, in the life of man and the spirit of man there is brought about a regeneration and a growth which will bring forth fruit and prepare him for everlasting life.

Sons of God

The last phase of the subject is that of sons of God. The speaker said that the term *son of God* or *sons of God* was used in Biblical language in contradistinction to son of man or sons of man. In the broad sense we are all sons of God by creation, and in another sense we are not all sons of God until we obey his law.

In the broad sense we are all sons of men by birth, but in another sense we are only sons of men, when we do the things of men—those who do or act after the ways of flesh are termed sons of men. Many individuals who are termed sons of God are not sons of God, because they are not complying with God's law, but rather are turning his glory into shame.

The speaker emphasized the thought that as a child must be born in the flesh before he could inherit the property of his father and mother, so also we must be spiritually born before we can inherit that which God has to give to us. He referred us in this connection to John 3: 3, the answer as

given to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." And that birth, he said, must come into your life, and into my life, and we must have the experience of the spiritual birth before we can see God or be entitled to blessings or the power that he has.

He next called attention to the statement of the Apostle Peter (1 Peter 1: 23-25): "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

You will note, he said, that the apostle says that this birth we must experience is that which is a result of incorruptible seed.

There must be a change, a regeneration, which must translate and transform us into the kingdom of God's dear Son. This change does not come spontaneously, it does not come all at once. But as the seed placed in the ground requires time to grow and produce its kind, so is the growth in the kingdom of God. The change does not come all at once, and it is in the completion of that birth, the completion of that growth that we must continue to move on and to develop. We must individually, we must as a church, lay aside the husk of mortality and corruption and permit the seed in our lives to burst forth in the beauty of this growth and the fruit of the Spirit of God. These are the things that should characterize the sons of God in contradistinction to the sons of men. "For as many as are led by the Spirit of God, they are the sons of God."—Romans 8: 14. Your sonship as manifested to men is going to be determined whether or not you are led by the Spirit of God.

The securing of eternal life, the becoming of sons of God in very deed, the speaker summed up in conclusion, was our goal, the desire of our hearts, and object for which we work, and in so doing we must become pure in all things "as he is pure," thereby manifesting that we have become sons of God in contradistinction to sons of men.

"RECORDING ANGELS" OF BUSINESS SESSION

Official Stenographers Write All Speeches and Rulings at Conference in Record

The work of the official conference reporters or stenographers is generally little understood by those who sit through the sessions and listen to or take part in the debates and procedure on the floor. In fact, their work is so quietly performed that many of those attending a business session are unaware of the presence of the reporter. However, theirs is a very important part of the organization of the General Conference.

The official stenographer's duty is to record every word spoken on the floor of the conference in the way of debate, remarks, questions of privilege or information, rulings of the chairman, etc. Perhaps all will agree that sometimes that is a large order, but by sitting in a place of vantage and keeping eyes and ears open, the reporters are able to "take" about everything that is said. And it is of advantage in a heated discussion to have more than one stenographer working.

Purpose of Reporting

Some may wonder what is the purpose of reporting the conference verbatim. Since the conference has never yet or-

dered a complete printed stenographic report on the conference, the greatest value of the reporter lies in the fact that he catches and records for the minutes statements and rulings of presiding officers, prayers at the opening and closing of sessions, statements of men to be ordained, etc. In many instances he is called upon to read to the assembly what has been spoken previously on the floor on a given subject. It is recalled that during the conference at Lamoni in 1919 the reporter was thus called upon four or five times.

Many are of the opinion that any stenographer can make a good report of a conference session, but such is not the case. Few shorthand writers have the endurance necessary to write at a given rate of speed for as long a time as thirty minutes, to say nothing of two-hour sessions.

There are some striking paradoxes in reporting. The man who sometimes seems to be a very fast talker is often only a moderately fast one. The forcefulness of the speaker gives a false impression of the speed. On the contrary, some of our ministers who seem to be rather deliberate speakers are really fast talkers. Then there is the "gatling-gun" type of speaker, and winged indeed must be the pen that records all these men say in a sermon period.

The conference stenographers are the "recording angels" of the business sessions.

SUNDAY SCHOOL EXHIBIT HELD

The Sunday school exhibit of handwork and expression for beginner and primary superintendents and teachers is in Room 1, second floor of the Institute Building. This exhibit is in charge of Sister Maude C. Halley, who is very friendly and willing to talk over your problems with you. The purpose of the exhibit is not rivalry between schools but to show forth that which will be beneficial to Sunday school workers.

The walls of the exhibit room are hung with such pictures as are well for the teacher to use during her lesson story. These are large and can be seen by the entire class at once. Sister Halley is glad to supply the address of the companies, so teachers can lay in a supply after returning home. There is also a variety of handwork by the children themselves, shown in many mediums such as pencil, crayon, water colors, cut-outs, clay, and booklets.

Songs Illustrated

There are illustrated songs large enough to be seen across the Sunday school room when a new song is being taught. There is a library of helpful books which deal with the teacher's problems. Visitors are supposed to look these over and determine which ones they want to order and make use of in the home branch. Sister Halley will tell where these can be obtained.

There is an individual classroom set up to show how easy it is to convert a corner in the church at home into seclusion. There are also little lessons worked out with puppet form, for the pre-dramatization lesson. As the teacher tells the stories, she moves the figures about and makes her story live.

There is an exhibit of Sunday school supplies, such as the Herald Office can furnish for the school. All are invited to stop and look it over.

Sister Halley has on hand a number of printed slips which carry an ideal arrangement for programs in which the time is proportionately divided into periods of song, lesson study, expression, and activity, giving plenty of variety to the Sunday lesson hour. It will pay every worker to step in for awhile and get some new suggestions as to what can be done at home.

BISHOPS PROPOSE BUILDING AUDITORIUM

(Continued from page 69.)

College year must begin in September irrespective of the conference year, the following facts are herewith submitted.

"For many years while the General Conference met in April, the budget was submitted to the General Conference for action. When the change was made to October for the convening of the General Conference, it was, of course, impossible to wait until October for the submission of the College budget as plans for the new College year must be made in the spring preceding the closing of the college year. In view of this situation, after consultation with the General Church Officers, the College budget was submitted in 1922 to the Joint Council of Presidency, Twelve, and Presiding Bishopric.

"As there was no meeting of this Joint Council in the spring of 1923, the college budget for that year was submitted to the Presidency, Presiding Bishopric, and Standing High Council for action.

"The above statement presents our problem and is most respectfully submitted to the General Conference for solution."

"A. CARMICHAEL, *Chairman Board of Trustees.*

"J. F. GARVER, *Secretary.*"

Moved to refer the matter to the First Presidency and Presiding Bishopric with power to act.

Bishop B. R. McGuire moved to defer action on the college board's report until after the time of holding next General Conference be fixed.

Previous question called for and was ordered.

Motion to defer carried.

The following motion was brought before the conference by Secretary R. S. Salyards and adopted without debate:

"Moved that the present committee on General Conference Resolutions be authorized to add to the compilation of conference resolutions 1916-1922 those adopted by this conference and that the Board of Publication be requested to publish resolutions adopted from 1916-1923 as a supplement to the present Book of Resolutions."

The following was read and properly moved and seconded regarding Forms 1 to 5:

"INDEPENDENCE, MISSOURI, October 10, 1923.

"Whereas controversy has arisen over the propriety and working of 'Forms' one to five (1 to 5) as set forth in the *Saints' Herald* of November 8, 1922, Be it resolved, that we, as a General Conference, declare ourselves uncommitted to (Signed by R. W. Weaver and O. W. Okerlind.) the measure."

Reasons for Abolishing the "Forms"

Brother Yates, the mover, said he believed the conference should consider the forms mentioned, because they had caused so much trouble during the past year. These forms, he said, had never been acted upon by the conference and such action should be taken.

The membership received circulars from headquarters and led to believe these had been properly considered, acted thereupon.

He challenged anyone in the conference to say that the forms were not driven through without seeking approval of the people.

In our church papers was published an article on these forms, in the *Herald* for November 8, 1922. Immediately, he said, action began to be had on the forms here, there, and everywhere.

President Floyd M. McDowell made the following statement:

Statement of President McDowell

"I have very little to say about the matter.

"In the first place steps have already been taken, I am informed, to correct the outline for forms, if they need correcting, as per your resolution of yesterday. These changes will be made.

"I am also authorized to say further that the heads of the departments have been continuously advising against any rapid acceptance of higher forms of organization.

"Furthermore, it is possible when we are given time to go over the matter, that the reorganization will be carried on to even a greater extent. Every effort shall be made to make departmental work comply with the resolution as passed yesterday. If it conflicts in any sense, the organization of the departments must change accordingly, because we interpret the resolution of yesterday as applying to departmental administration, general, district, and local."

Macgregor Voices Opposition

Brother Daniel Macgregor disapproved of certain articles regarding forms 1 to 5 being published in the church papers because the membership often accepts them without further question, thinking them officially adopted.

The general body should first act on such matters. Brother Macgregor was pleased to know that changes were to be made in the forms.

Until certain matters have been passed by the conference, action should be held up and not put out as authoritative rules for guidance.

Wipper Asks Who Did It

Brother F. F. Wipper asked, Who gave the departments the right to dissolve the constitutions under which they were working? He recalled no such authorization. Headquarters, however, did certain things without approval of conference, Brother Wipper asserted, and he favored the resolution to prohibit Forms 1 to 5.

Williams Answers as to Origin

Brother T. W. Williams arose to answer the question asked. The departments were in a process of transition and were not departments up to a short time ago. In 1920 Brother Williams became president of Zion's Religio-Literary Society. At that time the society was dissolved and it moved out on a new road. Field workers were appointed, but they had no executive power. Brother Williams nominated these.

When Brother Williams returned from England he found that efforts were being made to change the societies into departments. In this effort Brother Williams signed the document accomplishing such a thing. He stated that he has since changed his mind regarding certain actions he took, but that the first move was in good faith to better existing conditions. Brother Williams had recently requested that his name be taken from that document. Now, he stated, that these departments should come under the wing of the church.

However, these forms should not again be sent out until the conference passes upon them.

Resolution Tabled

Moved that the motion lie on the table.

The conference by a vote of 236 for, to 157 against, ordered the motion laid on the table.

(To be continued to-morrow.)

THE SAINTS' HERALD

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Number 10

Independence, Missouri

October 11, 1923

CONFERENCE DAILY EDITION

AUDITORIUM ORDERED BUILT

Committee of Two Each From Presidency, Twelve, and Bishopric Together With Church Architect Will Be in Charge

To Be Ready for Next Conference

MINUTES OF YESTERDAY (Continued)
(Continued from page 72.)

The following resolution was read by the secretary and moved and seconded:

"Resolved, that this conference looks with favor upon the inclusion in the list of ex officio members of the conference assembly the following:

"Heads of departments and vice or assistant heads together with all unordained missionaries; and further

"That the committee on representation be and hereby is instructed to give this favorable consideration."

(Signed by John W. Rushton and J. A. Koehler.)

Apostle John W. Rushton spoke in favor of the resolution. Previous question was ordered.

The resolution carried, referring the matter to the committee on representation.

Aaronic Order Considered

Brother Gomer T. Griffiths moved that the matter of the Aaronic Priesthood being given ex officio rights, be referred to the same committee.

Brother T. W. Williams asked for the reading of the minutes of 1922 regarding giving the Aaronic Priesthood ex officio vote.

A committee of three was appointed at the 1922 conference (one from the Presidency, one from the Twelve, and one from the Bishopric) to consider the proposition and report to the conference of 1923.

This committee should bring in its report, said Brother Williams.

Elders G. E. Harrington, Edward Rannie, R. S. Salyards, and E. C. Harrington spoke on the question.

Sister Ruth L. Smith related the history of the Department of Women, referring to the time the department was taken into the conference. She stated that the department was pleased to have been associated with the conference and that it desired no more representation than the conference wished to extend to it.

No Reference of Aaronic Priesthood

Previous question was ordered.

By a vote of 150 for, to 159 against the motion to refer Aaronic Order to committee for consideration was lost, the Conference decided not to refer the matter of giving the Aaronic Priesthood ex officio rights to the committee on representation.

Thursday, October 11

At the opening of the business session to-day the conference paused for twenty minutes to listen to Doctor Alonzo E. Wilson, who represents the Near East Relief. He gave a stirring appeal for help for the hundreds of thousands of children in Bible lands, who because they are Christians have for centuries been victims of the brutal Turk.

Resolutions Adopted on Near East Relief

At the close of his address the following resolution was presented:

"Be it resolved:

"1. That the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference session renew its approval of the work of the Near East Relief.

"2. That we ask our pastors and other officials to arrange for an adequate annual presentation of Near East Relief in the churches, Sunday schools, and other church organizations, preferably in connection with community campaigns.

"3. That we assure our Government officials that America supports them in the efforts that have been made to adjust international relationships, and will support them in whatever future steps may be necessary to protect Christian minorities and bring abiding justice and peace among nations.

"4. That we urge continued intercession on these matters."

By motion and vote the resolution was adopted unanimously.

F. M. McDowell Presiding

President Floyd M. McDowell presided over the session and all members of the leading quorums were present.

Opening prayer by Elder G. T. Griffiths.

Minutes of Wednesday read and approved.

The special order of the hour was the resolution coming from the Order of Bishops regarding the building of the auditorium.

Auditorium Resolution

A reading was called for which was as follows:

"October 10, 1923.

"The Order of Bishops is unanimously agreed that the time has come for the erection of an auditorium large enough to care for our needs. We therefore recommend that

"This conference authorize the First Presidency, Quorum of Twelve, and Order of Bishops, to each select one of their quorum to act in conjunction with the church architect, to select the site and have plans and specifications prepared, the cost to be kept well within the limits of the available funds subscribed for the purpose.

"We further recommend that the Presiding Bishopric be authorized to immediately proceed with the erection of said building in accordance with the plans and specifications as approved by said committee, with the view to having the building ready for the use of the next General Conference.

(Continued on page 76.)

MONEY ALONE CANNOT SAVE ZION

Bishop John Zimmermann, Jr., Says Unity Will Bring About Financial Salvation

"What shall we do for financial salvation?" was the subject of the eleven o'clock sermon Saturday, October 6. John Zimmermann, jr., of Philadelphia, was the speaker.

He took for his text the nineteenth verse of Mark 3, wherein the Master said that the house divided against itself cannot stand. The financial salvation of any business institution, he said, depends upon its credit standing, and a business house divided against itself has no credit standing. The first thing credit appraisers look for is solidarity of its constituency. If that constituency is "*E Puribus Unum*" then everything is all right, but if it is not then the whole becomes "*Ne Plus Ultra*."

"Salvation is a process, not a mere act," said Brother Zimmermann. Obedience to the elementary principles of the gospel are not sufficient to bring one up to that higher standard of life which makes one a candidate for Zion and ultimately a citizen of Christ's kingdom. This growth continues in our individual and social life so long as growth of any kind is possible. In our social salvation this growth means the practical application of the teachings of Jesus Christ in our everyday lives, even in those things which pertain to our financial affairs.

Money Alone Cannot Build Zion

The possession of wealth carries with it the possession of power, but there are certain things which money can do and which it cannot. Wealth if properly acquired and manipulated has tremendous potentialities. Money alone cannot build Zion, yet it will play an important part. It can be made to assist in building churches, schools, colleges, industrial establishments, homes, parks, and playgrounds. It will take money to build the temple. Every project we undertake will require money.

In order, said Brother Zimmermann, properly to comprehend the subject of financial salvation, it is first necessary that we lay down certain fundamental principles. He names these principles as personality, brotherhood, and service.

God, he said, values the human soul above everything else, and the purpose of our existence is the growth and development of the soul. The Master asked the question "What does it profit a man to gain the whole world, and lose his own soul?" The soul of man is one of the things which money should not be able to buy.

Personality can fulfill its mission only in a social setting. Its value can only be realized in fellowship, in universal brotherhood. Brotherhood expresses itself in service such as feeding of the hungry, visiting the sick, clothing the naked, and visiting the prison.

Wealth which is held with reference to power and advantages which accrue to the owner rather than to social usefulness violates a spiritual principle.

Money is unquestionably a means to an end; as an end in itself it is reactionary and will finally bring nothing but dissatisfaction, spiritual disintegration, and death.

Wealth Needed

Our church must acquire money, lots of it, if this gospel is to be preached to all the world. Our elders may travel without purse or scrip, but there are the families to support, the printing house to maintain, education to be provided for, and preparation of trained workers to be considered. There

are some of our numbers who seem to have special talents along industrial and manufacturing lines, others are bankers, still others are farmers. These men will eventually become leaders in their lines when group stewardships are established.

Brother Zimmermann quoted one *Saints' Herald* contributor as saying that production for profit must be abolished. Any manufactured article, says Brother Zimmermann, represents not only the raw material and labor that has been expended upon it, but represents to some extent a created value due to the new uses to which it may be put and which did not exist before. It is our privilege to make profit; the trouble arises when the profit is not properly used.

In the parable of the talents as found in Matthew 25, God clearly indicates that he expects us to bring forth increase. This can apply to financial talent as well as to any other talent. Tithing, consecration, freewill offerings, and stewardships play an important part in financial salvation.

We were all greatly thrilled with the news of certain brethren who recently entered into a stewardship agreement, Brother Zimmermann stated. It is hoped that these local movements along the line of individual and group stewardship are only forerunners of the general movement in the church.

Threefold Function of Church

In relation to financial matters the church performs a threefold function. It becomes the teacher of the principles of conduct; it is the voice of moral judgment; it is the herald of a new order. It can succeed in this only according to the readiness of its members to follow its leadership. We need not turn our eyes to a future state of Zion conditions which exist in imagination. We must begin now.

There is one rule which in our business house has always held good and will always hold good: "Don't load a leaky ship." The ship of Zion seems to have some leaks. It will be necessary to put her in dry dock to be overhauled and made tight before she can sail again. When this is done, I believe we will move forward in a solid phalanx as a people. But first we must bury the hatchet.

Some one has said that this church cannot be saved on sentiment. It will be saved on sentiment. That sentiment is the *love of God*. When we have that sentiment in our hearts we can go forward. "My father," said Brother Zimmermann, "bade me bring this message to you, 'Stop your scrapping and get to work!'" Unity is what will bring about our financial salvation.

INDIAN MISSIONARY PREACHES SERMON

Jonathan Koshiway Tells People Lamanite Brethren Will Help to Build Zion

Jonathan Koshiway, an Indian brother, addressed a large audience at the tabernacle at 6.30 Tuesday evening. Brother Koshiway is from Perry, Oklahoma. He labors as an elder among his own people in Central Oklahoma District, and among them he is a very fluent speaker. He is of the Otoe tribe, and was converted at the Redrock reunion three years ago.

Brother Koshiway said that he had desired to speak to the conference; that he was not an educated man; he spoke only simple language, but he thought even a child could understand him. He introduced his sermon with the story of an Indian chief at a tribe gathering, who not knowing just how

to express himself gave a whoop. Brother Koshiway warned the audience not to get scared if he could not express himself and began whooping, for he was not upon the warpath.

Following the white man's custom, he read a text from Saint John 15: 1-10, which is the parable of the vine and the branches. He then read Saint John 10: 16, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The Indians are a part of the vine and belong to the "other sheep" which shall be brought to that one fold.

Conversion Sought

He mentioned how many denominations, as high as six hundred in number, each claiming to be right, come among his people. Prior to his conversion to this church, Brother Koshiway had started a church of his own which he named, "The first born church of Jesus Christ." He had asked many professors about the origin of his people, but the Book of Mormon brought him the first satisfactory answer. He thought the traditions of his people bore witness to the truth of the book.

At this juncture, Brother Koshiway took the Book of Mormon in one hand and the Bible in the other and stepped nearer to the audience. Showing the Book of Mormon he said, "This is the record of my people. I realize what Christ meant of our coming under one fold. I am no different, as far as the Lord sees me, than you. My white brothers and sisters do not see me different. I can tell by the way they speak to me."

In his own missionary work now among his people he tells the message of the Book of Mormon. In using the book at one reunion, he read what it had to say about baptism and ordaining. Several of his friends from another church heard his message, and thinking he read from the Bible had no fault to find with it. When he told them the name of the book, they sneered and wanted to leave the meeting.

He said the incident reminded him of a girl he had known in the north. She had brothers who were coon hunters and the girl was "stuck-up." She would never taste coon. One day the brothers fooled her. They boiled the coon tender and seasoned it well. When the sister came home she enjoyed the meat and ate much of it. After dinner she complimented her brothers on the delicious rabbit. Then they confessed that it was coon. The sister became sick, but she had already admitted it was good. "So with those friends at reunion," said Brother Koshiway. "They had already admitted the reading was good. They swallowed my meat before I told them what it was."

Gospel Made Him Free

This brother is a citizen of the United States. It was not his citizenship but the gospel, he said, which made him free. He was first called by prophecy through Gomer T. Griffiths, who said that Jonathan Koshiway should preach the gospel to his own people and also to the white people. Hubert Case and R. V. Hopkins had also spoken to him. The latter part of that prophecy was being fulfilled at the time of his speaking.

He said there was to him a very precious promise in the Book of Mormon. It was found in 2 Nephi 12: 70-86, and was concerning the time that his people should be white and delightsome. Also in 3 Nephi 9: 86-94, he read how his people should some day be numbered among God's people. That was to be an assuring sign—a sign which is now coming to pass, for Brother Case, during one series of meetings, bap-

tized over one hundred Indians, and at another time almost thirty.

The Spirit of God has been with Brother Koshiway in his work. But he recognized at conference a spirit which he did not understand. The spirit with Brother Elbert A. Smith on Tuesday morning was one he recognized as God's Spirit. He had no desire for the Indians to come to conference. For himself he can stand the arguments, because he stands on God's promises. "Oh," he cried, "if you people could only realize what the gospel is."

His white brethren, he said, do not seem to imagine what his ears are for, but he stands around to listen. He has heard on every hand cries of church bankruptcy, apostasy, contention, and other evil words. He just says to himself, "Maybe the white men don't know any better."

Statement Applauded

This statement brought so much applause that Brother Koshiway shook his head and remarked, "I think some one will have to appoint some rules of order for me."

By this time the crowd had increased to such an extent that a demand came for the use of the loud speaker. When attempting to speak into it, he became embarrassed, shook his head and said, "I am afraid I might bust it." He said when he sang an Indian song on the radio, the other night, he felt silly singing to nothing. Brother Hoxie later cheered him by saying that in reality Brother Koshiway had, over the radio, sung to an audience of three or four thousand.

There is no way to civilize the Indian except by kindness and love. The white people, as a rule, stand ready to grab the Indian's money. They sell him a \$1,000 automobile for \$4,000, taking advantage of his ignorance of money value.

Indians Are Rich People

The Indians are the richest people in the world. There are 350,000 of them in the United States, owning in all 60,000,000 acres of land. They own \$363,000,000 worth of timber, and have an annual forest income of \$2,000,000. The Indians are rated at \$100,000,000, with an annual income of \$54,000,000. Their corn yields them annually \$11,000,000; while the annual sale of land amounts to \$4,000,000. The interest of the annual trust fund is \$1,700,000, and there is \$700,000 of the treaty account. There was \$20,000,000 income from Indian money in the last fiscal year; and \$4,000,000 in hard work and mineral royalties.

Of 84,000 Indians, 61,000 are eligible in schools; 43,000 out of 54,000 families live in houses; 120,000 speak English; 79,000 are citizens; 26,000 are voters. They have \$25,000,000 invested in Liberty Bonds. Ten thousand of their young men went to France and fought beside the white boys.

United States, he said, had spent millions of dollars to teach the Indian not to fight, then had to spend millions to teach them to fight.

Brother Koshiway read from Doctrine and Covenants 49: 5 the passage which foretells that the Lamanite shall blossom like a rose. He read also from the Book of Mormon which says they shall be a delightsome people and be one with us. He said many times he gets down upon his knees and cries to God, "Send more missionaries." He asked that the audience remember the Lamanites in their prayers. The church, according to prophecy, will not be complete without the Lamanites. He says it is their desire to help financially in building Zion.

At the earnest demand of the crowd, at the close of his sermon he sang the Indian song which he sang over the radio.

AUDITORIUM ORDERED BUILT

(Continued from page 73.)

"We further recommend that any part of the auditorium fund now or hereafter collected, not expended for the construction of said auditorium be held in reserve and invested in convertible, interest-bearing securities, the earnings from which shall be used for the operation, upkeep, improvement, or enlargement of said building.

"ORDER OF BISHOPS,
"Per VERNON A. REESE, Secretary."

Apostle J. F. Curtis moved as an amendment:

"That instead of a committee of one being appointed from the Presidency, Twelve, and Presiding Bishopric, that we insert the word *two* from each in conjunction with the architect."

Apostle Curtis Defends Larger Committee

Brother Curtis defended his motion, saying the larger committee allowed for more counsel on the matter.

Elder Daniel Macgregor moved as a substitute that the matter be deferred for one year.

Moved by Bishop Ellis Short that the motion to defer lie upon the table.

At this point a quarter hour of parliamentary tangling and untangling was indulged in by the assembly. After the storm was over, Elder Daniel Macgregor had the floor.

Macgregor Asks Deferment

Brother Macgregor said he was not adverse to the building of an auditorium. He supported it when the fund was raised and was here to support it again. But he believed the matter should be postponed because the church is not in position to build, so he said.

It was thought \$500,000 would do, but about \$800,000 was subscribed. The past year however the bishop had to borrow from that fund to meet operating expenses. In order to meet the demands of the coming year, about \$400,000 is needed. If the auditorium be built will not the obligation on the church be too great. One hundred thousand dollars available will necessitate raising \$300,000 to build, if the original building program is undertaken. This with the other expenses of the church will necessitate calling upon the people to raise nearly \$800,000 for the coming year.

Brother Macgregor questioned the wisdom of building at this time. The result would be that missionaries would be dropped as was done before.

The missionary program however means that more men must be sent out. It is a question of the auditorium or the missionary arm. Are you ready to withdraw these missionaries in order to build an auditorium? asked the speaker

We want an auditorium but it should not be built now. Our opportunity came and went. Now we must consider other matters.

Prices are too high now, claimed Brother Macgregor. We should wait until they come down. The tent will do for conference next year, and in the meantime we will have had in the field a strong missionary force.

The first, last and biggest thing in the church is the missionary arm. It should be maintained.

Canadians Said to Want Auditorium

Elder H. Arthur Koehler said he could speak for the Canadian Saints, and that they were for the auditorium.

The auditorium is in demand, said the speaker, and we are in a position to build now.

E. C. Harrington Comments on Report

Brother E. C. Harrington called attention to the supple-

ment of the General Conference Reports, which was printed over the signature of A. H. Knowlton, Church Auditor, and distributed to the members of the conference Wednesday, at that time the supplementary report was received and spread upon the minutes subject to further action.

THE PRESIDING BISHOPRIC

Special Fund Balance Sheets at June 30, 1923

Auditorium Fund

Exhibit "C"

Cash in banks	\$ 2,326.59	Payments on pledges and	
Certificates of deposit	1,800.00	Miscellaneous contribu-	
Govt. Bonds and War		tions	\$431,933.62
Savings Stamps	110,633.30	Income to June 30, 1923,	
Notes—Secured	19,593.27	from loans and invest-	
Notes—Unsecured	60,109.34	ments	27,973.63
Church edifices	7,001.10		
Land and buildings—			
Reserve	81,292.95		
Colorado White Marble Co.	19,240.53		
Expense—Auditorium Fund	2,295.07		
Loans to General Funds ..	154,709.60		
		\$459,012.25	\$459,012.25

Statement of Presiding Bishop

Bishop B. R. McGuire made the following statement:

"I wish to make statement under personal privilege. The brother makes the statement that he 'supposes' this statement is correct. So far as your speaker is concerned, representing the Presiding Bishopric, we don't know whether it is correct or not. There has never been placed in our hands a copy of the detail of that statement, and we are inclined to think from the very brief investigation that was made just a few moments prior to the convening of this session this afternoon that the unsecured and secured notes are simply reversed. Those cited as secured notes should be unsecured, and what is unsecured should be secured. That may be a typographical error, but we want to say further on that proposition if you will permit it, and that is this; that under Resolution No. 628 it is recognized by this body that the auditors or no other committee connected with the church, if they find anything improper, they should submit the matter to the one having the work in charge, before reporting it elsewhere and I want to say to you this afternoon that neither a copy of the schedules referred to in this report, nor the reports referred to in the compilation of conference reports, have been furnished to the Presiding Bishop's Office; and if any matters are going to be brought into question which will in any way reflect upon the Presiding Bishopric or the financial department of this church, we claim, as our prerogative the right, and that you will sustain it, to have time to examine these reports and be able to answer any questions that may be propounded."

Brother Harrington said that since hearing the bishop's statement he was somewhat in doubt as to what the figures were. But assuming that what is shown in the report, just quoted, is approximately all the money we have on hand, he believes we should be conservative. Not more than \$100,000 should be spent for the Auditorium, said Brother Harrington.

He said about \$120,000 actual cash was on hand. How can we build an auditorium on that amount of money?

Bishop Further Questioned

Elder F. F. Wipper obtained the floor and asked the following question of Bishop B. R. McGuire:

"Referring to the General Conference reports on page 23 we have the Auditorium funds again referred to. Do the figures meet with your approval or have they been confirmed by your office?"

Bishop Answers

"They seem to be over my signature," replied Bishop McGuire.

Elder Wipper: "Then we have something to work on that's O. K.?"

Bishop McGuire: "As of June 30; yes."

Wipper Would Defer a Year

Brother Wipper then said that we had something to work upon. Out of \$430,000 subscribed for the Auditorium only \$114,000 is on hand with which to build. \$154,000 was borrowed by the General Church funds for expenses.

How are we going to build an Auditorium with what is on hand? We are held by resolution, to keep within the subscriptions for the Auditorium. How are we going to build a \$500,000 auditorium when we have only \$140,000?

Tithing is decreasing yearly so it was necessary to draw upon various special funds.

The men who have handled the finances of the church so well, are to be commended. But the question is, How are we going to build an Auditorium with funds subscribed?

The speaker supposed that \$500,000 would be spent on the Auditorium. Ten per cent would be necessary for upkeep. Where will the missionary arm go?

In the speaker's estimation the Auditorium was voted under impulse. Why perpetuate the error?

Unnecessary wants must be curbed, said Brother Wipper.

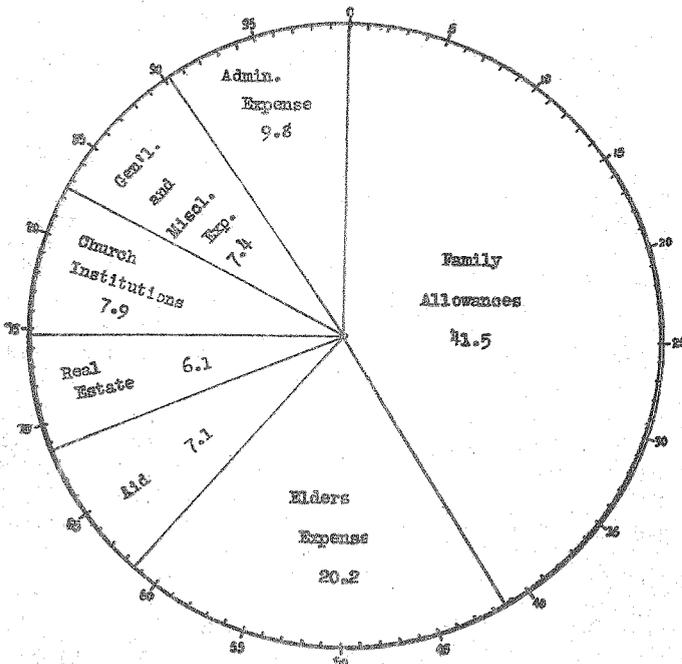
The speaker desired unity in the conference but he said it could not be obtained by building with stone. It must be a spiritual structure.

O. Salisbury Would Act Now

Brother Orman Salisbury spoke to the question, saying the bishops always acted slowly and deliberately and without haste, and he had confidence in them.

He called attention to (page 22 reports) as follows:

HOW THE 1922-23 DOLLAR WAS SPENT
Total Expenditures for year: \$501,003.06



Family allowance, \$207,934.97; elders' expense, \$101,354.49; aid, \$35,759.92; foreign missions, \$5,138.29; consecration contracts, \$6,193.21; administration expense, \$49,246.70; general and miscellaneous expense, \$10,343.52; interest and exchange, \$15,265.64; real estate, \$30,346.28; church institutions, \$39,420.04.

Low Administrative Expense

He called attention to the fact that last year over 61 per cent of the entire receipts was spent for missionary purposes and only 7.4 per cent as General Administrative expense. He said he knew of no other business that had so small a per cent of overhead.

He was thankful he could contribute to the church funds.

It is time to support the men God has called to the place of handling the finances of this church. Their ability should be recognized. The report from this body should be accepted.

The previous question was ordered.

The amendment carried.

Decide to Build Auditorium

The substitute as amended carried which means that a committee of two each from the Presidency, Twelve, and Bishopric, together with the Church Architect are authorized to construct an auditorium this year.

Elder R. C Russell moved as follows:

Brother R. C. Russell: "In view of the fact that a supplementary report before us has been presented on its accuracy, and the Bishop has stated that it is inaccurate, in some of its parts, I therefore Move, that this supplementary report be referred back to the auditor with the object that he consult with the Bishop in harmony with the general conference resolutions, which the Bishop read."

Auditor Explains

Church auditor A. H. Knowlton obtained the floor.

Bishop M. C. Fisher asked Brother Knowlton the following question:

Brother Fisher. "Did he find anything that was improper, and not understood?"

Brother Knowlton answers. "Not to my knowledge."

Brother Fisher. "Why all this ado, then?"

Knowlton. "I don't know."

Knowlton. "I am not wanting to discuss the matter the Bishop brought up so far as accuracy of the thing is concerned. The motion that is now before you is as I understand it, that my report be referred back to the Bishop (to be approved by him. If this is your wish, it is all right with me, but I will tell you frankly, that I will not have any reports that I make to this conference, when acting for the body, under direction of the body approved by the Bishop first. I intend to come to this conference, and give you what I find; but any time the Bishop wants to know anything about anything, I have, or reports I have, he is welcome to them; anything he wants. I don't consider that the resolution referred to by the Bishopric has anything to do with my action in not giving this report to him. The truth of the matter was that this was prepared only a few days ago, and it was rushed into print as fast as possible, exactly the same as on the report. If I went back of that and tried to cite conference reports I could cite to the Bishop a conference resolution which says that his report shall be submitted to the auditor for auditing. That hasn't been done. I understand the reason why it hasn't. Neither member of the Bishopric was in Independence at the time. The books of the Bishop were not closed until September 5th, or about that day, and it was impossible, I say, for him to have his reports made and submitted for auditing, and get them to you at the conference. I don't blame him for having them printed. However, when it comes down to living up to the resolution, there are always two sides to a thing. I stand ready to give any information regarding this report that I have submitted to the Presidency, as to its correctness, or anything of that sort.

(Continued on page 80.)

PRESIDENTS' AND PASTORS' CONFERENCE MEETS

Live Subjects Discussed at Every Session

At a meeting of the District Presidents' and Pastors' Conference, October 9, at 7 p. m., Elder C. Ed. Miller spoke on "The missionary spirit in local work."

The speaker declared that the indications of such a spirit present in the branch, could be found in the efforts to "save the backsliders," to hold the membership, to get the young people together, to develop instruction in the home and to have the church publications in every home.

In the discussion of the methods by which these goals might be obtained, street services, tent work, a campaign in theaters or other large places with appropriate advertisement and preparation, special services, tracts, and group activities, were mentioned and the different forms and methods used in these activities were brought out.

Elder Salisbury gave some very interesting examples of his experience in group activities, and when some one asked, "What would do with a priest who wouldn't work, if you had such a one?" the answer was, "I'd fire him." "Do you mean you'd silence him?" "No, I'd get hold of him and fire him with enthusiasm for his work." Then he proceeded to show how he did this by recognizing every suggestion he might have to offer—if not by accepting it in its entirety, then by talking it over with him and taking all of the idea that could be made to work, etc.

These meetings are profitable and interesting to those who attend. An invitation is extended to come.

The theme for Thursday, October 11, was "Correspondence, reports, etc.," by H. H. Hand. The theme for Friday, October 12, is "A pastor's duty towards the young people" by F. M. McDowell. The discussion is on "Class division, cliques, clans, etc."

This is the last meeting of the Presidents' and Pastors' Conference.

BRITISH LEAGUE GIVES PARTY

British, Canadian, and Australian Find Common Interest for Entertainment

A delightful evening was spent in the dining hall of the Stone Church Tuesday, October 9, when the British League assembled for a party. About three hundred British and Canadian born were present, and while all are proud of their adopted country they showed a spark of love still burning for the land of their birth.

The evening was spent in games and speeches. One game which provoked much merriment was the "English derby." An introduction was made by the chairman, Mr. Siegfried, stating the fondness of the English people for the Derby races. He then picked two Englishmen to run the race, and two sawhorses with rope bridles were brought forward, which the contestants were obliged to ride up and down the hall.

Three-minute speeches were made by the following men: Daniel Macgregor, F. G. Pitt, William Anderson, Roderick May, John Rushton, T. W. Williams, George C. Harrington, Frank Edwards, and B. C. Smith. R. C. Russell, as the official story-teller, kept the party in "kinks" of laughter.

A distinguished guest among the party was a little white fox terrier that always joined in the applause and was so ex-

cited over Apostle Williams's speech that it could be surmised they had met before.

A dainty luncheon was served about 10.30, during which Miss Emma Snead, violinist, accompanied by Miss Florence Koehler at the piano, entertained. The evening was ended with singing the British national anthem, "God save the king."

The committee responsible for this entertaining evening were: Mrs. E. S. McNichols, Mr. M. H. Siegfried, Mrs. Royal Brocaw, Miss Doris Allen, Mrs. William Newton, Mrs. E. E. Ellis, Miss Beatrice Lane, Mr. A. G. Riddolls, Mr. James Bunt, Mr. J. F. Weston, and Mr. E. E. Ellis.

CONFERENCE REPORTS

INDEPENDENCE SANITARIUM

Balance sheet at June 30, 1923

Exhibit "A"

Assets

Cash on hand and in banks	\$	357.27	
United States War Savings Stamps		25.00	
Notes receivable—Schedule 1		2,809.09	
Accounts receivable:			
Patients' accounts	\$13,894.90		
Less: reserve for uncollectible accounts	2,803.00		
	\$11,091.90		
Presiding Bishopric	2,309.55	13,401.45	
Inventories of supplies—Schedule 2		4,348.62	
Real estate—Schedule 3	\$ 7,924.44		
Buildings—Schedule 3	46,845.98		
	\$54,770.42		
Furniture and fixtures—Schedule 4	15,046.49		
	\$69,816.91		
Less: reserve for depreciation on buildings and furniture and fixtures	5,471.74	64,345.17	
Automobiles—Schedule 5		641.00	
Live stock—Schedule 6		231.50	
Investments—Independence Drug Company at cost		4,992.12	
Deferred charges:			
Insurance premiums unexpired	\$ 171.21		
Interest prepaid	93.40	264.61	
		\$91,415.83	

Liabilities and Net Worth

Notes Payable—Schedule 7:			
Banks	\$ 7,700.00		
Others—Schedule 7	2,000.00	\$ 9,700.00	
Accounts payable:			
Trade accounts	\$ 2,688.88		
Presiding Bishopric	316.00		
Herald Publishing House	88.95		
Independence Drug Co.	91.10		
Independence Storehouse	30.07		
Independence-Center Place	15.00	3,230.00	
Funds in Trust:			
A. O. Y. P. Z.	\$ 19.80		
Library	64.27		
Tennis court	5.80		
Free bed	609.00	698.87	
Present worth:			
At June 30, 1922 per our report	\$73,773.80		
Adjustments (notes receivable and petty cash)	319.02		
		\$74,092.82	

Increase of receipts and income over expense per exhibit "B"	1,772.64	
	<u>775,865.46</u>	
Donations for repairs to buildings (drive account)	1,921.50	
	<u>77,786.96</u>	
Present net worth		<u>\$91,415.83</u>

In my opinion the above statement Exhibit A and the attached statement Exhibit B correctly represent affairs of the Independence Sanitarium at June 30, 1923.

ALBERT H. KNOWLTON,
General Church Auditor.

INDEPENDENCE, MISSOURI, August 31, 1923.

INDEPENDENCE SANITARIUM
Statement of Income and Expense for the year ended June 30, 1923
Exhibit "B"

Income—hospital operation:		
Room service; Room rentals:		
Private	\$20,068.95	
Wards	15,036.36	
Nursery	545.16	\$35,650.47
Hospital service:		
Operating room income....	6,414.87	
Laboratory	4,378.75	
X-Ray room	3,744.05	
Obstetric room	402.50	
Stewards department	2,190.41	
Clinic	162.75	
Electric fan rentals	5.80	17,299.13
Gross operating income.....		\$52,949.60
Less: special rates:		
To the poor	\$ 174.64	
To nurses	1,035.56	
To alumni	229.56	
To doctors	31.84	
To other hospital assistants	721.57	2,193.17
Net hospital operating income		\$50,756.43
Expense—hospital operation:		
Groceries—stewards department	\$ 8,363.36	
Administrative expense and salaries	4,240.00	
Boiler room expense and salaries	1,770.74	
Fuel	2,095.87	
Freight and drayage	51.13	
Gas	828.12	
Housekeeping labor	3,127.49	
Ice	455.00	
Laundry	3,725.94	
Light	1,072.40	
Medical expense	577.93	
Professional care of patients	1,000.16	
Steward's labor	3,447.06	
Water	332.28	
Laboratory expense	1,815.07	
Obstetric room expense	19.78	
Operating room expense	1,932.66	
X-Ray room expense	2,021.15	
Repairs and maintenance:		
Ordinary	\$ 977.43	
New doors, etc.	1,200.00	
	<u>2,177.43</u>	
Less: special drive funds applied	1,200.00	977.43
Training school salaries.....	\$5,512.76	
Training school maintenance	1,915.76	7,428.52
Bad accounts charged to loss, less recoveries	165.44	45,388.33
		<u>\$ 5,368.10</u>

Special Department Operation:

Health Department:		
Income	\$ 442.31	
Expense	455.16	
Loss		12.85
Occupational Department:		
Income	22.78	
Expense	27.50	
Loss		4.72
		<u>\$5,350.53</u>
Outside Operations:		
Garden:		
Income	\$ 217.47	
Expense	21.40	\$ 196.07
Trees sold		15.00
Cows, chickens, etc.:		
Income	494.50	
Expense	\$ 438.48	
Losses, died, etc.	206.50	644.98
		149.52
		<u>\$5,711.12</u>
Deduct:		
Insurance premiums earned	\$ 187.60	
Interest paid	668.51	856.11
		<u>\$4,855.01</u>
Depreciation on buildings and furniture and fixtures	\$4,773.24	
Bad accounts reserve	2,803.00	7,576.24
		<u>\$2,721.23</u>
Donations:		
From miscellaneous persons		\$3,001.14
Net result of operation of Independence Sanitarium		\$ 279.91
Supplied by the General Church		<u>\$1,492.73</u>
Excess of income and receipts over expense to Exhibit "A"		<u>\$1,772.64</u>

CHURCH ARCHITECT

To the First Presidency and General Conference: Since last conference I have been exceptionally busy. Inquiries regarding church buildings have increased and my own work would take more than all of my time. I have been trying to keep up with my church work by working Saturday afternoons, evenings, and holidays. There is too much of it and it has been necessary to hire some outside help. I have kept expenses down as low as possible this year, the outside help being paid for by those directly benefited.

I have been hoping to get into a position where I might gather together the several young men in the church who are interested in architectural work, so that we might better carry on this work.

There is much more that I might say but this will let you know I am still interested in the work I am engaged in.

Sincerely yours,

HENRY C. SMITH, Church Architect.

INDEPENDENCE, MISSOURI, September 11, 1923.

CHURCH OF CHRIST

To the Presidency and General Conference: I beg leave to report on behalf of the Committee of the Church of Christ, that friendship and fellowship between the brethren of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints have continued as heretofore. No joint sessions of the committee have been held since last conference. We trust that harmony and fraternal relations may continue.

Respectfully, on behalf of the Committee,

WALTER W. SMITH, Secretary.

INDEPENDENCE, MISSOURI, September 15, 1923.

AUDITORIUM ORDERED BUILT

(Continued from page 77.)

Auditor for Conference

"As I said before, I do not deem it proper to audit the bishop's books and then submit that report to him to see whether it is wrong or right."

Reply of Bishop McGuire

"I may have a word to say upon this question. The auditor suggests that the Presiding Bishop desires to be furnished with a copy of his report to be approved by the Presiding Bishop before it is submitted to this conference. That is not the idea. That is not the notion. That is not the desire of the Presiding Bishop. But we would feel, and we understand that it is consistent with recognized accounting practices, that before a report of this character is made public, particularly when that report might reflect upon or affect the work of that department, the head of that department should be furnished with a copy of that report, so that if any question should arise with reference thereto, instead of the matter having to be deferred until such time as the matter can be investigated by him who may be questioned thereupon, that he may be in a position beforehand to answer such questions.

"So I think that it is highly proper that in matters of this kind that all reports, all data, such as are referred to by the auditor in the compiled reports, copies of them should be referred to the Presiding Bishop's office. These departments upon which reports are made from time to time as I understand it are under the jurisdiction of the Presiding Bishopric and his conferees are responsible for this work, and surely if anyone should know, and if anyone should be interested in knowing as to the condition of these several departments wherein finances are involved, surely the Bishopric are interested, and for this reason we feel that we should be furnished with a copy of these reports. That's all."

D. T. Williams: "I want to ask the Bishop a question. I just wanted to ask the Bishop if he wanted this report referred back to him."

Bishop McGuire

McGuire: "I have tried to make plain that we desire to know what is the actual condition, that is the financial condition, in the several offices for which the bishopric is held responsible. The church has provided a check upon this work. So far as your speaker and his conferees are concerned, you know that they cannot be personally, intimately acquainted with the detail of this work. Consequently an auditor is provided by the church, and we would like to have a copy of the detailed reports which he provides from time to time. If the conditions are correct, we want to know it. If they are not correct, according to his judgment, we want to know it."

A. H. Knowlton

Knowlton: "I just want to say that there's absolutely no disposition on my part to fail to give the bishop any information he wants. I have prepared during this audit an extra copy of my report, and of my schedules, to be presented to him; and some time ago had printed a book in which to put them, with the name of the Presiding Bishopric on it; so you see there is absolutely no intention on my part to slight the Bishop. The reason why the Bishop has not had his and the President of the church has not had his copy is because, as I said, the books of the presiding bishopric as to June 30, were not ready for me to do anything with until early in September. I cannot prepare statements of all the institutions of this church, make detailed schedules, and get them to the

bishopric by the 1st of October with only one or two men at most working on them. That is the reason why the Bishop has not had his detailed report yet. He will get them in time."

Considerable discussion was had regarding the propriety of the auditor bringing a report before the conference without giving the department under consideration at the time a copy of same

A motion to let the matter lie upon the table carried.
Adjournment taken at 4.05.

AUDITORIUM ORCHESTRA GIVES CONCERT

The Auditorium Orchestra presented their conference program in a concert given in the tabernacle tent Wednesday evening, October 10, at 8 o'clock.

The concert was attended by a large audience, although the huge tent was not filled to capacity. The musical numbers were interesting and greatly appreciated by many present. The selections were well chosen, lending versatility to the music played, while the orchestral numbers were interspersed with solo work which gave the program diversity.

Opening the concert with an overture, "The bridal rose," by C. La Vellee, the orchestra pleased the audience by its splendid work at the outset. This was followed by the famous march and chorus from "Tannhäuser," by R. Wagner. This rendition thrilled the music lovers present as it always does when produced with telling effect, as it was at this time. A third number, "Pomp and circumstance," by Edward Elgar, was then played.

Mr. Gomer Watson followed with a violin solo, "Last rose of summer," by Vieuxtemps, this plaintive melody singing itself into the hearts of the listeners.

A bassoon solo, "Serenade comique," by Koenigsberger, was played by Mr. Clarence Erickson. This number was well rendered, Mr. Erickson being an accomplished player. The audience evidenced great pleasure over this selection.

The feature number of the evening was a cornet duet, "Ida and Dottie polka," by F. H. Losey. Mr. Walter A. Davis and Mr. Glenn W. Sinclair were the duetists, accompanied by Mrs. Pauline Etzenhouser.

The two closing numbers were by the orchestra, a sacred overture, "Abide with me," by George D. Barnard, and the "Unfinished symphony," by F. Schubert.

The orchestral work was good, and the numbers were well received by the audience.

Courtesy was extended General Chorister Albert N. Hoxie, as guest conductor. Mr. R. T. Cooper was conductor; Mr. Gomer Watson, concert master; Mrs. Pauline Etzenhouser, pianist; and Mr. George Miller, assistant pianist.

Mr. Hoxie expressed his delight at the progress being made by the orchestra. He believes it is truly an institution of Zion and that it is doing a splendid piece of work.

The concert began at 8.00 o'clock, the usual 7.30 song service being omitted.

CONFERENCE SCHEDULE

Friday, October 12

- 8.30 A. M. Classes.
- 9.30 A. M. Business Session.
- 2.00 P. M. Second Business Session.
- 7.30 P. M. Song Service.
- 8.00 P. M. Sermon—J. D. Curtis.

THE SAINTS' HERALD

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Number 11

Independence, Missouri

October 12, 1923

CONFERENCE DAILY EDITION

GENERAL CONFERENCE NEARS CLOSE

Delegates Rushing Business Along

Weather Most Unpleasant

Hope for Adjournment Saturday

President F. M. Smith addressed the Conference on the matter of a sermon on "Loyalty" delivered some time ago by him at the Stone Church. He stated that upon consultation with friends he conceded that another time should have been chosen for the sermon. A resolution by Apostle Paul M. Hanson asking the Conference to disapprove of the publishing of the sermon by President Smith was objected to and by vote of the body was not allowed to come before the Conference.

Elders Charles J. Smith and Elmer C. Ohlert were approved for ordination to Quorum of Seventy.

Next Conference will be held April 6, 1925, at Independence, at which time it is expected the auditorium will be ready.

A long discussion over the acceptance and expenditure of gifts by church institutions ended by deciding that the matter be referred to Order of Bishops.

Elders J. L. Cooper, Earl D. Bailey, L. F. P. Curry, and C. B. Woodstock were approved for ordination as high priests.

Rights of Presiding Bishopric were discussed at considerable length on question of referring solicitation of funds to Order of Bishops or High Council.

Missionary appointments, so far as possible, are hereafter to be submitted to General Conference for approval.

Members of Twelve, Bishops, and stake presidents by resolution prohibited from being members of Standing High Council.

Speeches of President Elbert A. Smith, Apostles John F. Garver, T. W. Williams, and J. F. Curtis on subject of "Common consent" ordered published in Herald.

FRIDAY, OCTOBER 12

An all-night rain preceded the Friday business session, and at 9.30 a. m. when President Elbert A. Smith called the meeting to order water was falling in a steady downpour.

The tent was dripping in a dozen places, and the high priests and bishops who have been seated previously on the platform were compelled to seek places on the main floor. The air was chilly, and overcoats were much in evidence. The attendance had been decreasing for several days, and the tent was not more than half filled.

The chorister, as an evidence of his faith, had the assembly sing "The sun is shining somewhere," and "Yes, we trust the day is breaking."

Opening prayer was by Bishop Benjamin R. McGuire. Minutes of Thursday's session were read and approved.

President Elbert A. Smith Makes Statement

President Frederick M. Smith asked the privilege of addressing the conference on a question of personal privilege.

Introducing President Frederick M. Smith, President Elbert A. Smith spoke as follows:

"Frederick M. Smith wants to rise to a question of personal privilege. He comes to make a statement that will present a common ground on which we may meet. I do not know the content of his statement, but I hope when he has made it, you also will come a way to find common ground with him. We are all tired of trouble, and if we are courageous in warfare, let us be generous toward each other as well. Since this may develop discussion I will ask Brother Tanner to take the chair until this matter is closed."

Statement of President F. M. Smith

President Frederick M. Smith's statement:

"I have not very much to say. I trust what is said will be to the point.

"Since a certain sermon of mine was delivered last December, which was subsequently issued in the *Herald*, there has been a great deal of comment, pro and con, in regard to this, and in the light of various remarks, which I believe do violence to the intent to the one delivering the sermon, I wish to make the following statement:

"In issuing the warning in the sermon on 'Loyalty' I did not make a blanket charge against those who fought with the opposition, for I then believed and I now believe, that most persons voted conscientiously, though on an issue which had been clouded. Speaking in many places in general terms, my motives have been impugned and intentions distorted by those persons who have sought to give such terms personal application.

"My references to the last General Conference were not to the specific issues and contentions there deliberated upon and

indulged in, but to the leadership which was attempting to assert its dominancy.

"My friends have advised freely with me, concerning the sermon, and the consensus of opinion among them seems to be that the time chosen for issuing the warning was ill-advised, and because of the appeal made with the association of contention and subsequent developments, I concede that another time should have been chosen."

Moved by Elder W. D. Bullard that that part in the *Herald* referred to, be read.

A motion was made and carried that the motion lie on the table.

Resolution by Apostle Hanson

Apostle Paul M. Hanson stated that he was pleased that President Smith had changed his attitude on the question, at least to some extent.

To secure the floor, Apostle Hanson moved the following:

Resolution Regarding Statements of President

"Whereas, President Frederick M. Smith, in a public address delivered in the Stone Church, Independence, Missouri, December 3, 1922, and published in the *Saints' Herald*, January 10, 1923, under the title of 'The essentiality of loyalty in the development of Zion,' calls in question the honor and integrity of officers and delegates of the last General Conference,' as follows:

"And the warning that must be raised to this people is that they must be constantly on their guard against those opportunities seized by Satanic power to still further procrastinate the time when we shall establish Zion.

"I have to go back no further in the history of this church than the first of October, last, to illustrate to you how that can be brought about. I know that in attempting to speak of the last General Conference I am getting on dangerous ground; but that is a matter of indifference to me."

"Further he stated:

"There is no finer and more effective weapon in the hands of Satan than the aspiration of self-appointed leaders. . . ."

"And further:

Parts of Sermon Quoted

"Without entering into personality, without touching on or entering upon that ground, at least to the point of danger, let me indicate to you by some things that happened what was the character of the leadership that would have led this church into apostasy."

"And finally said:

"And where are you, and where is your loyalty? To revolt against properly instituted leaders at the instigation of self-appointed or aspiring leaders is not independence, it is not safety, but it is just the opposite of both. Don't forget that."

General Conference Ruling

"And whereas, such statements are in violation of the law of the church as expressed in General Conference Resolution No. 298, adopted April 10, 1885, viz:

"That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *Herald*.

"That in our opinion in the acceptance of articles for publication through the *Herald*, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being

neither sound argument nor wisdom attained by such methods.'

"And whereas, the law of the church provides a proper time and place for the presentation and consideration of all proper objections, such references are not justifiable, even if true; therefore, be it

Retraction Asked

"Resolved, that this conference disapproves of this attack by President Frederick M. Smith, and requests a retraction."

Objection to Consideration of Matter

An objection was made by Bishop J. A. Koehler to leaving the matter, saying that it is required under the laws that the acts of any person shall be tried in the church courts and not before a General Conference.

The chair entertained the objection and said he would leave the matter to the assembly to decide on the objection.

Apostle Hanson's Statement

Apostle Paul M. Hanson made the following statement:

"This matter is not regarded by me as being personal at all. There are a great number of people who are involved in this. If it should be the judgment of the conference that this is in the nature of slander or libel I do not deal with it in that light, but as an administrative act violating one of the General Conference resolutions and also has to do with that which relates to the legislation in the highest deliberative body of the church. I believe that this conference should pass on this matter; but if it is thought in your judgment it should go to the courts of the church, then your judgment of course must be respected.

"This is not considered as a personal matter, let me tell you that, and not one word will come from my lips that will give you any ground for believing that, not one. I believe this General Conference should pass upon the administrative acts of its officers. This is one of them, and I ask that you hear this matter; hear what is to be said, and then exercise your judgment."

Motion That Bishop McGuire Preside

Elder E. F. Wipper made an incidental motion to the effect that Bishop B. R. McGuire preside over this session of the conference.

Elder G. E. Harrington objected to the Bishop presiding, because if it should go to the courts the Bishop would by the law preside over the court and should not be involved at that time. Elder Harrington also called attention to the fact that Elder J. A. Tanner was also a member of the high council and likewise disqualified.

Moved as a substitute that Elder J. A. Tanner preside over the conference during the consideration of the question.

Elder Daniel Macgregor believed that the same objection raised against the Bishop could be lodged against Brother Tanner, because he was president of the high council. The speaker believed the body should select some one to preside who is not a member of either body mentioned.

Apostle J. F. Curtis said it was unfortunate that the condition of affairs exists as it does. Thought that members of the Standing High Council ought to be in a condition to sit and judge fairly and impartially. They should not be involved in the discussion.

Apostle J. F. Garver said that should Brother Tanner preside it would not disqualify him for sitting on the high council. But if it were considered he was disqualified, another could be chosen in his stead.

Brother G. T. Griffiths said that the Bishop had the right

to select his own council from members of the high priests, and therefore no mistake is being made now, as these men need not be chosen.

Matter of Who Should Preside Tabled

Moved to table the matter.

Motion carried which left Elder J. A. Tanner in the chair.

Chair ruled that the objection to hearing matter before the conference was not debatable.

A point of order was raised by Apostle T. W. Williams that the ruling was based on the book of Rules of Order and that the conference had never adopted it as authority in matters of conference procedure.

Book of Rules Has Been Adopted

Elder H. O. Smith stated that the present Rules of Order was accepted by the conference when the book was in manuscript form. The report of the committee was placed before the conference, said Elder Smith, with recommendation to adopt and the report was accepted.

Apostle Hanson's Resolution Debated

Vote was called on the appeal from the ruling of the chair regarding consideration of Apostle Hanson's resolution. The conference by a vote of 205 for, to 125 against sustained the decision of the chair and the debate was closed.

At this point President F. M. Smith took the chair, and made the following statement:

President F. M. Smith Takes Chair

"Before proceeding with business on the table let me suggest as your presiding officer that that question of objection to consideration based on our present Book of Rules—that we need not stand against it, because that is a common parliamentary law that will be found in every Book of Rules I have ever read. Any question coming before the body is subject to having put upon it the question of consideration; and the question of consideration denied, it removes that from before the body. It is one of the other ways of getting rid of what the body does not care to deal with. It is found in all parliamentary books.

"I trust now, we have sufficiently cleared the atmosphere, so that for the remaining sessions of the conference we can proceed to business."

Two Elders Recommended for Seventy

The following was read from the presidents of Seventy:

"Independence, Missouri, October 12, 1923.

"To the General Conference: The following names have been selected by the Presidents of Seventy for ordination to the office of Seventy:

"Charles J. Smith, Elmer C. Ohlert.

"Respectfully submitted,

"E. E. LONG, Secretary of Council."

Apostle J. F. Garver spoke in behalf of Brother Ohlert and indorsed his nomination.

Apostle J. F. Curtis also stated that Brother Ohlert was a young man who would do a good work.

Elder Jacob Halb also indorsed the ordination of Brother Ohlert whom he had labored with in Switzerland and Germany.

The conference voted to indorse the ordination of Elder Ohlert.

Charles Smith made the following statement: "It has been presented to me for some few years now and I place myself subject to the will of this body."

The conference by vote indorsed the ordination of Elder Charles Smith.

Auditorium Fund Up Again

Elder Joseph Luff offered the following resolution:

"Whereas a number of persons who subscribed certain amounts toward the building of an auditorium have, for reasons which seem good to them, since concluded that they acted unwisely and that such moneys ought under present conditions to be given to the missionary fund, and inasmuch as they now desire that the amounts thus subscribed by them shall be transferred to the tithes and offerings fund, to their credit.

"Resolved, that such persons be granted the privilege desired and that the Bishop be authorized and requested to make such transfer upon notification from the parties at interest, and that they be thereby released from their former obligation to the auditorium fund, provided said notification be received by him not later than January 1, 1924."

Bishop J. A. Koehler stated that if the resolution passes, it can be easily seen that we will be no further ahead than we were before.

It will mean that instead of paying tithing, in addition to paying auditorium subscription, the subscription money will be used instead of the tithes that otherwise would be paid.

Doctor Luff's Argument

Elder Joseph Luff said that the church has fewer missionaries in the field now than ten years ago. Some people in the church believe the missionary arm of the church should be supported before the lesser project. It would not be right for the money of these people to be used for a project they do not wish to support. This resolution will correct this situation.

Wise men, intelligent men, will not pay in their money to be used where they do not believe it should be used, even through the argument be made that tithing is due from the individual, irrespective of the use that later may be made of it.

Motion Obtained to Lie on Table

Motions made to let motion lie on the table. Carried.

Elder Walter W. Smith made the following statement under a question of personal privilege.

Campus Not Bought With Church Funds

"I haven't much to say, but I do think you ought to know, definitely and purposefully, that no general church funds are to be employed in buying this Swope property. \$26,000 was subscribed by the Independence Saints, some \$12,000 or \$15,000 of which has not yet been paid but will be paid, as I verily believe, because the people are good and honest and worthy. In the meantime the Bishop has carried this matter rather than to have us go out in the world to borrow money under unfavorable circumstances. If you could just be patient for a few days, some of the insinuations to the effect that we are encroaching upon the Bishop's treasury would not be made, and it would be only kindness and courteous not to make such reflections. Please don't go home believing that we mooched on the Bishop's money—or rather money in his hands."

Campus Given to Church

Bishop B. R. McGuire made the following statement:

"I think, in the light of Brother Smith's statement that it is due the body for me to make the further statement that the title to this property has been taken in the name of the Presiding Bishop as trustee, in trust for this church."

Question of Next Conference

Moved and seconded that when this conference adjourn it do so to meet in Independence, September 29, 1924.

Substitute was moved that the date be changed to April 6, 1925.

Elder Rannie, mover of the original, stated that he had proposed September 29, instead of October 1, to get the conference started on Monday rather than in the middle of the week.

Elder Ward L. Christy said that October is the best time of the year for the preaching of the gospel. Our missionaries should not be brought from all over the world at this time to General Conference.

April may not be such a good time of year for weather, but it is the best time for conference business, because it does not interfere with missionary effort.

Apostle M. A. McConley said the school year starts in the fall and the transfer of missionaries' families in the fall interrupts the children in school work.

By holding conference in April, it will give an additional six months for the building of the auditorium.

Apostle J. F. Curtis said he agreed with the last two speakers. The best time of the year would then be given to the missionaries for their work.

Elder R. S. Salyards added to the remarks, saying the auditorium could be built by April, therefore he was in favor of the April conference.

Previous question was called and ordered.

By an overwhelming vote the time of the next conference was set for April 6, 1925.

Four New High Priests

The following recommendations were read from the High Priests Quorum:

"To the First Presidency: We wish to say that the High Priests Quorum have approved for ordination the following named brethren recommended by you:

"J. L. Cooper, Earl D. Bailey, L. F. P. Curry, C. B. Woodstock.

"THE HIGH PRIESTS QUORUM,

"October 12, 1923. "By A. H. KNOWLTON, *Secretary.*"

Elder Cooper made a statement of willingness to accept and the conference by vote indorsed his ordination. His statement follows:

"I might offer this; that I would rather be a street sweeper in the kingdom of God, if that is God's wish, than to be the president of the church. I have this to say again, that if this meets with the approval of this people, I am ready to go ahead and do my best, with your support."

Elder Earl D. Bailey expressed his willingness to serve and was indorsed. His statement follows:

"I have been working as best I could for quite a long time. When some younger than I am now, I would come to conference sometimes and see some of the brethren singing beautifully—and I couldn't. Some could speak eloquently, and I couldn't. I couldn't do anything very well. I prayed and wept about it, and the Lord told me, Are you willing to do the best you can? So I have been trying to do the best I could, and if the people of this conference are so disposed, I will continue to try to do the best I can."

Elder G. T. Griffiths, Bishop B. R. McGuire, Elder C. Ed. Miller, and Elder W. H. Garrett spoke in indorsement of Elder Curry, Brother Curry having returned to his home, and the conference by vote approved.

Elder Joseph W. Lane, President F. M. McDowell, and

Elder C. F. Putnam spoke favorably of Elder Woodstock's ordination, he not being present, and the conference by vote approved.

Resolution on Sanitarium Tabled

The following resolution was moved:

"Resolved, that the action of the General Conference of 1920, indorsing the President's recommendation that the articles of Incorporation of the Independence Sanitarium be changed, so that the board of trustees would be ex officio and include the First Presidency, Presiding Bishopric, and the Church Physician, be and is hereby rescinded; and further be it

"Resolved, that the Sanitarium Board of Trustees shall be nominated and elected by the General Conference."

(Signed by E. E. Long and W. C. Neville.)

Motion to let the question lie on the table moved and carried.

Receiving and Disbursing Funds by Church Institutions

The following was moved and seconded:

"Whereas, certain action had before this conference has caused confusion in the minds of some as to the possibility and propriety of making contributions to the various church institutions and

"Whereas; some members of the church, having complied with the law of tithing, being interested in the development and extension of these institutions desire to make contributions to the same;

"Now be it resolved; that no action had by this body shall be construed as preventing the trustees of such church institutions from accepting and expending gifts made to them that are not contingent upon the expenditure of money from general church fund."

(Signed by Albert H. Knowlton.)

A motion to lie on the table was denied.

Apostle J. F. Curtis was opposed to the motion for the reason that each church institution has a budget adopted by General Conference and that we ought not allow a budget and then let the institutions go out and collect extra money. He thought that such solicitation would detract from the funds which would otherwise be going into the general fund.

Elder E. E. Long said he was inclined to favor: it would allow him to get funds for a new car.

President Smith asked him if he considered his car a church institution. Elder Long said he did.

Apostle Curtis Urges Strict Budgeting

Apostle J. F. Curtis moved to amend by providing that the institutions could receive but not expend money except as approved in the budget.

Apostle John W. Rushton said he thought the original motion was an attempt to nullify the previous conference action denying the right of unauthorized expenditures to the church institutions.

The missionary force needs all the support the church can give. But the few who also wish to make donations to institutions they are interested in, may prevent the working of the whole plan. The motion should not be passed.

Apostle J. F. Curtis said it would not be fair to other institutions for one institution to receive special funds. It is the law of the church that all donations should go into the general treasury to be used for all institutions.

The acceptance of funds is all right but the unauthorized expenditure should not be allowed.

Auditor A. H. Knowlton believed our institutions should be in a position to accept and use donations the same as worldly institutions.

Elder C. E. Wight called attention to certain legislation by the conference.

1. The conference accepted the Graceland gymnasium report. Then it passed other legislation.

2. The second was a piece of legislation done without debate. This prevented the acceptance of money by the board of trustees of Graceland, even though from outsiders.

Should Show Confidence in Trustees

The resolution before the house should be passed, but the amendment should not be adopted, because it allows acceptance of money but does not trust a board of trustees with expenditure.

Apostle T. W. Williams read the law in Doctrine and Covenants 42: 8, 9, 10:

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his councilors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

"And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

"And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."

Latter Day Saints do not have the right to pay surplus in any other way than provided by law.

After the first consecration, the residue, if there be any, should be used from the storehouse, by the high council according to law.

Should Observe Financial Law

The Doctrine and Covenants contains a definite financial law, and it should be followed.

The extension of our institutions should be made, but it should be done in the right way, and through proper channels.

Question was asked regarding the special call made

throughout the church last year for the Sanitarium. Bishop McGuire said it had been done with the consent of the Presiding Bishopric.

Moved to Refer to Order of Bishops

Moved to refer the entire matter to the Order of Bishops. Moved as a substitute that the matter be referred to the High Council and the Bishop and his council.

Bishop McGuire

Bishop McGuire made the following statement:

"I wish to call attention to section 122, paragraph 6, in further explanation of section 42, paragraph 10, which to my mind, will convince this conference that it is clearly apparent that the substitute is out of order. [122:6 read.] And now, referring back to section 42, paragraph 10, I wish you to note the fact that so far as the High Council is interested in these matters, they are interested only as it refers to the caring for the poor and needy. [42:10 read.] It is clearly declared that they have to do with the application of these properties only to the extent that the poor and needy are not neglected, and are in no way to render decision in the first instance upon the needs of anyone, only as they may in an advisory way; therefore, their counsel cannot be injected as dictation or so as to prevent an appeal to the High Council upon a point of difference that may arise between any one of the poor and needy and the Presiding Bishopric.

"Ex officio and delegates of this conference will therefore decide the matter under consideration as not a proper matter to be referred to the Presiding Bishop and the High Council. It is rather a matter that should be referred to the Bishopric or a joint council of the Presidency, Quorum of Twelve, and Presiding Bishopric."

Bishop J. A. Koehler differed with Bishop McGuire, saying the law does not give the Bishop sole right of responsibility in administration of finances.

Doctrine and Covenants, section 42, paragraph 10, has been interpreted wrongly, he said. How can the first and last parts of the paragraph be separated from each other?

The High Council has as much responsibility as the Bishopric in the matter referred to.

The High Council should have concurrent jurisdiction with the Bishopric in these matters.

The Book of Covenants must not be separated.

He cited the last part of paragraph 10 of section 42, to show that there is joint responsibility of quorums.

Bishop Not Independent of Other Quorums

The Bishop is not independent from other quorums in the administration of finances.

Yet it is proposed by some that others than the Bishopric have no right to say how money shall be appropriated. The time has come when we shall trust the quorums with their rights.

The Bishop has the power to administer only in accordance with the provisions of the law which places upon other leading officers the right to apportion (allocate) the funds to meet the needs of the church in promoting its several activities.

Elder E. E. Long called attention to section 126, paragraph 10:

"In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard

(Continued on page 88.)

SPEAKS ON SPIRIT OF CHRISTIANITY

Apostle McConley Expresses Joy at Being in the Latter-Day Work

Apostle Myron A. McConley addressed the audience which assembled under the big tabernacle at eight o'clock Tuesday evening. Brother McConley, although a young man, has had considerable experience in missionary work, both in this land and in the islands of the sea. He was called to the Quorum of the Twelve in 1920, and since that time has taken a missionary trip to Australia.

As a basis for his remarks, he read a part of Paul's letter to the church at Galatia, found in the third and fourth chapters:

"For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Spiritual Manifestations

Prefacing his discourse the speaker stated that he presumed the majority of his audience had experienced the same spiritual manifestations as the saints of Galatia to whom Paul had written his epistle; that they had been baptized in water, and by adoption into the family and fold of God had become brethren with Christ and joint heirs with him in his Father's kingdom.

For a special text he chose the statement of Christ found in the third chapter of Saint John and the 16th verse: "God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life."

Expresses Satisfaction

Apostle McConley expressed joy and satisfaction in the thought of being in this work, and said there was no people on the face of the earth to-day who have more reason to appreciate the love of God than we have because of the fact that the gospel has been restored, and that many can testify and do testify that it is the gospel of Jesus Christ, offering to us the same promises that the disciples of old offered to the world.

In establishing the gospel in these last days, he said, God did not simply start an organization. He wanted more than that. He wanted a people who would by reason of their experience be able to testify that Jesus is the Christ; and it was his belief that God expects this church to demonstrate to the world what Christian brotherhood really is.

While in Australia recently, Brother McConley had a desire to know what was in the minds of the leading men of that country, and was so fortunate as to hear the administration

speech of Stanley M. Bruce, who is now prime minister of Australia.

Foundation of Righteousness

In listening to this speech he soon recognized that while the man might never have come in contact with our message, yet he had sufficient insight given him that he understood the truth to the extent that righteousness is the only thing that would exalt a nation, and he declared to those people that if Australia was going to take a place among the nations of the world, she must build upon the foundation of righteousness.

Apostle McConley dwelt at considerable length upon the history of the beginning and growth of the missionary work in Australia, and of the lives of our missionaries who sacrificed and labored that it might be established in that land. He told many interesting experiences in the life of Brother C. W. Wandell, the first missionary there, speaking also of the good work of his colaborer Elder Glaude Rodger, and others who followed later. These early laborers brought many into the kingdom and fold of God, and the work has grown there and expanded until now there are hundreds who bear testimony to the work of God.

Good to Be a Saint

As I have listened to the testimonies which those brethren have borne and the testimonies that came to them, the speaker said, my heart has rejoiced, and I recognized that it was indeed good to be a Saint of latter days. And as I see the great amount of work that one man or a few men do, I recognize that in this life we do not appreciate the opportunities which are ours either for good or bad, and I am satisfied that to-day, if every member of the church were alive spiritually, if all were living up to their opportunities, having kept themselves in the path of rectitude and right, keeping themselves in humility, that there is nothing that could stop the progress of this work. The worst enemy we have, he declared, is self, and the only thing that can keep the work from progressing is the people who are already in it.

The speaker said that he felt ashamed of the white membership of this church as he had listened earlier in the evening to the rebuke, the very kind rebuke which was administered to us by our Indian brother when he spoke regarding the various things which he had heard—things of an unchristian character said by one brother about another, since this conference commenced; but he was glad when the Indian brother stated that he had noted oftentimes in the discussion the Holy Spirit with which he was not unfamiliar.

Humility Needed

Brother McConley said that the same spirit that was in the world was in the church to some extent—the disposition to disregard law and order. What we need, he said, is to humble ourselves and obey the divine injunction as given by the Apostle James, 4:7: "Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

Love, he declared, must become the dynamic, the controlling power, the force in the lives of individuals; justice must be the basis of all Zion's relations. In his own experience, he said, in seeking to build up the faith of the Saints, his own faith had been strengthened. When he had sought to love the brethren, as he looked upon them instead of seeing their weaknesses, instead of seeing their failings, he had tried to recognize them all as potential sons and daughters of God.

When so doing, he said, my heart has been enlarged, and I have appreciated the good that is in all men.

In conclusion the speaker stated he hoped that during the remainder of the time the conference is in session that it would be the sincere desire and earnest effort of every man and woman here to exemplify the spirit of Christian love, and that after it is over we might go out to the world with a more united front than we had been able to have for many years.

INDEPENDENCE MICHIGAN CLUB ENTERTAINS

Old Acquaintances Renewed and New Friendships Formed at Party

Michigan always has been a very fruitful field for church work, and it is a field which has produced many missionaries and church workers. Perhaps the reason for this is found in the fact that the Reorganization early worked this field intensively with some of its best missionaries, and also that Michigan people mostly are of New England stock, and thus are religiously inclined. However that may be, there is a good representation of Michigan people at this General Conference, as attested by the two hundred-odd Wolverines who attended the Michigan party given Tuesday evening in the assembly room of the Institute Building.

On this occasion the Independence Michigan Club was host to the visitors, and all arrangements were made and carried out by it. Elder B. C. Harder was in charge of the exercises of the evening. Various "stunts" were done and songs sung, among them the following parody on "Smiles":

"There are smiles in old South Boardman,
There are smiles in Kalamazoo,
There are smiles we left in dear Detroit,
And a few you'll find in Lansing too.
There are smiles, bright smiles in Traverse City,
Smiles in Flint you'd surely like to see;
But the smiles they smile in Jackson County
Are the smiles that look good to me!"

Experiences of various missionaries and others were recounted, and Elder William H. Kelley, "Indiana Kelley," kept the crowd in convulsions for some time relating encounters with other ministers, good and evil forces, etc. Elder B. H. Doty sang a number of songs.

At ten o'clock refreshments were served, and the gathering broke up soon afterward, concluding the meeting by singing, "Michigan, my Michigan."

During the evening many acquaintances were renewed and new friendships formed. These get-together meetings have always been interesting, but many expressed themselves as believing the Tuesday night gathering the best of all.

CORRESPONDENCE DISCUSSED AT MEETING

Presidents' and Pastors' Conference Proves Valuable

At the district presidents' and pastors' conference meeting Thursday, October 11, Elder O. Salisbury presented the subject of "Correspondence, reports, etc.," in a very interesting and instructive manner. He made clear the importance of the office of presiding officer.

Officers were urged to get weekly reports from branches in order to help bring up the efficiency in work.

District presidents were next advised to send out monthly letters to each pastor, enthusing them and containing a blank for their regular monthly report. This report should include reports from each of the several departments.

From the matter of reporting, and its necessary correspondence, the speaker turned to special events which should call for a letter from the district president. These, he said, were six in number:

1. Every baptism should be reported, with information whether the individual was the only member of the family in the church, his age, his position in the family (whether he was head of family or not), etc. Then a letter should be sent with a quarter's subscription to the *Ensign* (if the new members were not getting it already) and a cordial welcome given him to the fold.

2. The president should send a letter of congratulation when a marriage takes place.

3. Members moving into the district should be welcomed.

4. Members moving out of the district should receive a letter of best wishes.

5. In cases of sickness, expression of good cheer should be sent.

6. Letters of congratulation should also be sent in cases of birth.

These letters, said Brother Salisbury, bring in the personal touch and stimulate a closer relationship between officers and membership.

CONFERENCE REPORTS

CHURCH PHYSICIAN

First Presidency and General Conference; Greetings: For some year my interests have been crystallizing around the subject of human behavior. As the result of this development I am restricting in a gradual way my work to this aspect of medicine.

In line with my work on behavior problems I can heartily recommend the development of a psychological, social, medical and spiritual organization for the purpose of assisting the problem cases of the church, e. g., boys and girls who steal, lie, indulge in sex activities, run away from home, or will not go to school, etc., as well as another class that need to be placed in the children's home or better still in private home. Then, too, there is another group of people who because of their behavior are brought before the church courts. It is my deep conviction that this group of experts could be of inestimable service to the church courts.

It would be a wonderful thing to have such a group of workers in the church. But of course it would cost something to establish and maintain such an organization. It is not necessary to wait for the most important part of the organization—the workers, for there is a group of workers that has been spending years in preparation for this kind of service. The willingness to put money to such useful ends is the great need.

Now to put the recommendation into a more tangible form I suggest a committee be appointed to talk this matter over.

The suggestion mentioned in the last year's report in regard to having a physician travel throughout the church giving lectures and holding interviews has taken form in the willingness of Doctor Teel, of Los Angeles, to do that kind of work.

The Sanitarium is doing public health work in Independence. The attention of the nurse to the health of the pre-school-age children is fundamental.

Sincerely,
G. LEONARD HARRINGTON,
Church Physician.

KANSAS CITY, MISSOURI, September 6, 1923.

GENERAL CONFERENCE NEAR CLOSE

(Continued from page 85.)

thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.”

He said that unless the rights of the people were in jeopardy, the rendition of the bishopric should be acceded to.

Quoting further, he read from section 129, paragraph 8:

“The Spirit saith further: The attention of the church is called to the consideration of the revelation, given in answer to earnest supplication, with regard to temporal things. The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. ‘I am God; I change not;’ has been known to the church and the eldership since the coming of the angel with the message of restoration. Under it the church has sought the Lord and received from time to time that which was deemed sufficient for the time to govern the church and its ministers, both of the spiritual and the temporal divisions of the work. The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, hearken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given and receive what is awaiting the upright and the pure in heart.”

The church cannot expect the blessings it is promised when there are people who confess to marked differences in church management.

Elder R. S. Salyards said he did not believe that the Bishopric nor any other quorum was free from being called into question. Other quorums have right of responsibility in temporal matters.

An Old Question

The speaker also referred to Doctrine and Covenants, section 42, paragraph 10. This question raised is an old matter. The Bishopric, at the time the revelation was given, was moving out without consultation with other quorums, said Brother Salyards.

This holds good to-day. Other quorums are interested in the temporal affairs of the church, but it is in the matter of the poor and needy and not purchase of land.

The High Council shall not dictate in the matter of pur-

chase of land and the gathering, because this belongs to the Presidency and Bishopric, says Brother Salyards.

Neither can the High Council dictate to the Bishopric. It is advisory in the matters mentioned.

The funds should come into the hands of the Bishopric, and the budgets of the several institutions should provide for their needs.

Previous question was moved and ordered.

Substitute to refer to the High Council and Bishopric was lost.

Question Referred to Order of Bishops

Motion to refer to Order of Bishops carried.

Adjournment until 2 p. m.

FRIDAY AFTERNOON SESSION

Friday afternoon session opened under the same discouraging weather conditions as the morning, but the conference was in a mood to expedite business and prospects were good toward getting a final adjournment Saturday.

President F. M. Smith presided. Opening prayer by Elder J. F. Mintun.

Boundary Line Report Adopted

Following report was read from the committee on boundary lines:

“We your committee appointed to consider petitions for change of boundary lines beg to submit the following recommendations:

“That the petition of the East Independence group for transfer from the Holden Stake to the City of Zion be granted, the Holden Stake conference offering no objections to the request.

“That the boundary line between the Northwestern Kansas District and the Southwestern Kansas District as agreed upon by these respective districts be approved as follows: The south line of Greeley, Wichita, Scott, Lane, Ness, Rush, Barton, Ellsworth, and Saline Counties form the line between these districts. The eastern line of the Northwestern Kansas District and the Southwestern Kansas District is already defined by General Conference Resolution.

“That the division of the Southern Ohio District as outlined by the Southern Ohio District conference be held in abeyance and the boundary of the district remain as at present. We make this recommendation in view of objections filed with the committee by General Conference appointees laboring in the district.

Respectfully submitted,

“R. S. SALYARDS.

“O. W. NEWTON.

“F. A. RUSSELL.”

Moved and carried to adopt.

Departmental Resolution Tabled

The following resolution was moved:

In order to conserve the best interests of the church, and to stabilize departmental work, be it

“Resolved, that hereafter no new department shall be created, nor the functions of any department be interfered with, nor any department discontinued, or disorganized, or reorganized, or the scope of its work be changed without the authorization of General Conference.”

(Signed by H. W. Savage and G. R. Wells.)

Elder H. H. Savage, mover of the resolution, spoke in its favor. Said he offered it to conserve church interests, not to antagonize, or as he said arouse the “fightability” of anyone.

Moved and carried that the matter lie upon the table.

(Continued to-morrow.)

THE SAINTS' HERALD

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Number 12

Independence, Missouri

October 13, 1923

CONFERENCE DAILY EDITION

GENERAL CONFERENCE ENDS

Business Rushed Through on Last Day

Afternoon Session Shows Desire for Greater Unity

Church Called Upon to Adopt Stewardship Basis

Conference Gives Unanimous Consent

Bishop Urges Frugality

Conference unanimous in accepting document from Presidency, Bishopric, and Twelve regarding stewardships.

Entire membership called upon to go on stewardship basis by:

1. Filing inventory.
2. Paying tithing.
3. Paying surplus.
4. Making offerings.
5. Making annual account of stewardship.

Presidency and other quorums sustained for coming year.

Budget report from Order of Bishops for 1924 and 1925 adopted. \$489,850 appropriated for various institutions.

Economy urged by Bishopric and many speakers. Spirit of sacrifice pledged by missionaries.

Business session turns into half hour of testimony meeting. Faith in success of the work of the church expressed.

All speeches on "Common consent" to be published in Conference Minutes. A copy will be sent to each subscriber of Herald.

Christmas offerings will go into the missionary fund until further notice.

Releases from Quorum of Seventy concurred in. Many relieved from duty.

SATURDAY, OCTOBER 13

Owing to the continued rain and cold the business session of the conference was transferred Saturday morning from the tabernacle tent to the Stone Church.

It seemed like old times to see the conference assembled in the place that for many years witnessed the meeting of the quorums and delegates for church business. All were in hopes of getting through the business to-day so as to take final adjournment to-night.

President Frederick M. Smith was in the chair.

Elder R. S. Salyards offered the opening prayer.

Minutes of Friday were read, corrected, and approved.

Elder Daniel Joy moved the following:

"As one voting in the affirmative yesterday on the matter of publishing the speeches, I move this morning to reconsider that action."

A point of order was raised as to the number present being less than were present when the vote on the question was first had. The chair ruled that there appeared to be about the same number present as on yesterday's adjournment, therefore the motion to reconsider was entertained.

Macgregor Opposes Reconsideration

Elder Daniel Macgregor arose to oppose reconsidering on the following points:

Since the Seventy is a peace-loving body, and the conference should have one peaceful day before closing, the action of yesterday should not be reconsidered, thus opening up old questions. If it is reconsidered, men will rise to defend their views.

Shall we insult the intelligence of the conference that acted yesterday? asked Brother Macgregor.

We represent districts from afar and the people there want to know what was done at conference. The Seventy is willing that the speeches be published. Why deprive the people of what they should have?

One of the speeches of the conference attempted to bring together the factions. In defense of loyalty to a common cause, that speech should be put into the record.

President Elbert A. Smith Favors Reconsideration

"I would like to see an opportunity at least given to reconsider. When the motion was put yesterday, there were those who had made the speeches who had no opportunity to express themselves. Some, also, who made speeches which are not ordered to be published are quoted repeatedly in those speeches that you intend to publish, said President Elbert A. Smith.

"I have conscientious feelings in this matter and would like to have an opportunity to express them later. I cannot speak of that now; only to the question of reopening and reconsideration."

Walter W. Smith Favors Reconsideration

Elder Walter W. Smith said that since two men who voted one way yesterday, wished to reconsider to-day, there certainly are others who would be of the same opinion. The conference should reconsider the action of yesterday, because full consideration was not taken.

He appealed for a reversal of the decision of yesterday.

Reconsideration Ordered

Previous question was ordered by motion and vote.

Motion to reconsider was taken by standing vote and the vote was 199 for to 137 against.

A question was raised as to the number who voted yesterday and the secretary's record showed that no vote was counted on the question yesterday.

Elder Long Favors Publication

Elder E. E. Long was in favor of the motion to publish the speeches. He believed the Saints abroad are entitled to know what was done at the conference.

The speaker had been interested in the church publications for years. But never before had there been so few church papers in the homes, as during the past twelve months. The people say only one side has been represented in the papers.

He said that there had been some questions in the conference about quotations. If these speeches are printed the question will be removed. No one should be afraid to have his speech published.

If the people learn the conference has not allowed their speeches to be published, more subscriptions will be lost. And the church publications do not have any too many subscriptions as it is.

There has been too strict censorship of the papers recently. These speeches should be published, said Brother Long.

Apostle Curtis Stands by His Speech

Apostle J. F. Curtis said it was a question of what should be published in the *Herald*. The *Herald* has contained a great deal on one side of the question of "common consent." Some have had to shoulder a great deal of criticism as the result.

Charges or accusations were made in the *Herald* for January 10, 1923. A blanket charge was made. Brother Curtis felt he was included in such accusations.

He believed in correcting the wrongs already done. Misrepresentations have been made in the *Herald*. We cannot tell what will go out in the future.

The speaker desires peace but not "peace at any price." He desires a fair deal. When one side publishes what it wishes and the other side is suppressed, it is unfair.

At conference some questions have been laid on the table without consideration, but in the *Herald* one side is sent out all over the church. Brother Curtis believed his speech should be published that all might know of his stand. He has nothing to take back in this speech, he said.

Apostle McConley Opposes Publication

Apostle M. A. McConley said that if peace was desired, the question of "common consent" should be dropped, since the conference had already acted upon it.

He called attention to the fact that all speeches were not to be printed. Yet other speeches were constantly referred to (in those to be printed). It would not be fair to have reference made to speeches which are not to be published.

Brother McConley objected to being quoted in other speeches when his was not given an equal opportunity to be fairly represented.

There are many people in the world who should not hear

some of the things that are said in conference under heated debate. Our island Saints, for instance, and new converts would not have their faith strengthened by hearing some of the things that transpire at conference.

Many public libraries have the *Herald* on their list of publications. We should not air our troubles to all the world, concluded Brother McConley.

Apostle Williams Favors Publication

Apostle T. W. Williams said he was forced into the discussion because he was one of the speakers. He said all the speeches should be printed, because the sequence was important.

Brother Williams said he had been interrupted many times during his speech and he had allowed statements to be made without answer. Right representation should be made.

Brother Williams believes the church must get back to the basic principles of the gospel. He showed in his previous speech what had been the practice of the church. He said he would keep on saying what he had said. Is there anyone here who would deny him the right to keep on telling what the history and doctrine of the church means? he asked.

Why the effort not to print?

Will the men go out in the fields and keep quiet? or will the recording instrument in the brain say what it thinks? The speeches should be printed so that no one be misquoted. Will they charge him with advocating anarchy and insubordination? Then let his own speech be the record.

We are at the parting of the ways. Will this church stand by its past history?

Centralization Wrong, Says Williams

There has been creeping into this church, honestly, the idea that the time has come for the centralization of power. Those advocating both sides are honest in their views, but the side representing centralization of power is wrong, said Brother Williams.

A compromise has been reached in the conference. Both sides may claim a victory, but a compromise was made. What produced it?

The speeches delivered at conference brought about that compromise. The church should know it.

"Anything that suggests suppression develops revolt," said Brother Williams. "That's history, but the dissemination of truth is always the harbinger of unity. Therefore if these speeches resulted in securing to this conference a compromise in the form of a substitute to the amendment, then the people are entitled to the speeches that led to it."

Brother Williams said his speech was not personal. He did not draw wrong conclusions, he thinks. Let it go down in history what statements were made.

Too many times motions were made to lay questions on the table. These should not have been made until debate was allowed. The assembly should have the facts.

If the conference does not have these speeches printed, will we have peace?

Does suppression of the dissemination of information bring peace? he asked.

Would Publish All Speeches

The speaker did not say he wished his speech printed, but he did not object. Other men, though, should have the same privilege. All the speeches should be published.

Brother Williams looks forward to the time when the leaders of the church can get together and be an example to the people. He wished to be friends with all. He said he hoped he had injured no one in his speeches.

Brother Williams desired to go out to the world and say he was a brother to the President of the church. From the President down, all should be brothers.

Substitute to Publish in Conference Minutes

Bishop Charles Fry offered the following as a substitute:

That all the speeches had in the conference on "Common consent" be published in the Conference Minutes.

Historian Smith Reiterates Opposition to Publication

Elder Walter W. Smith said a proposition was placed before us, attempting to set forth what was meant by "common consent." By a series of changes a proposition was finally adopted on "common consent." The conference spoke. Both sides seemed to think they gained a victory. Nevertheless, now comes along a motion to appeal the decision of the conference to the whole church. He then read from the Doctrine and Covenants 125: 6:

"The college debt should be paid, and ministers going out from the conferences held by the elders of my church are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been intrusted to the bishopric to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted."—Doctrine and Covenants 125: 16.

The voice of the missionary force should be heard in the conference and not in the missionary field on disputed questions.

The missionaries should be satisfied with the decision of the conference. Why carry it out into the church?

The question was raised, Who is afraid? Afraid of what? Brother Smith said he was afraid that our troubles would be scattered to the world, where no defense was possible. He appealed to the conference not to carry debate beyond the conference floor.

The speaker desired that sentiment for once modify our action. The speakers said what they wanted to say. The vote was taken. Do not take it further.

Elder Yates Repeats Desire for Publication

Elder J. E. Yates most heartily agreed with the last speaker that brotherly love was needed to cement the church together.

The former speaker asked the question, What have we to fear? Brother Yates answered that some feared a cause was lost. That is why an attempt was made to suppress the freedom of the press, he charged.

In answer to the statement that there was a desire to appeal from the decision of the conference, the speaker said an appeal was not desired. The whole church should know what the decision of the conference was.

He repeated what was said yesterday, that 999 questions were yet unsettled, and that the wisdom contained in the conference speeches should be available to the study of all.

In referring to the *Herald*, he stated that the *Herald* would continue to lose subscriptions as long as only one side was represented. He was in favor of the substitute to publish all the "common consent" speeches in the Conference Minutes.

Brother Yates recalled an article he wrote in opposition to the question of forms, which, he said, was not published in

the *Herald* until after much delay. So he was thankful to hear later that the people in Zion stood by the old paths, in that they rejected form and left the people their rights.

In getting back to the subject of the *Saints' Herald* he asked, Whose *Herald* is it?

He made a final appeal to publish the speeches.

Apostle Budd in Maiden Speech Favors Substitute if Speeches Are Published

Apostle Roy S. Budd spoke for the first time during the conference. He said he had been repaid of God a hundredfold for all he had done in church service. He said he did not ask that his speech be published.

Upon entering the Twelve, he desired that all could sit around the table and partake of a common meal. He still desired such a favorable situation.

Recalling what was said about the late Joseph Smith, he said he remembered him as a holy man. What was said about him in connection with the subject of common consent is not the problem before us now.

The problem of common consent has been settled. Why not settle some of the other 999 questions yet unsettled?

He said that he once had two bull dogs that would always fight when a tow sack was brought out and shaken in front of them. The only way to stop the dogs from fighting was to hide the sack.

That is what we need over this question of common consent.

The speeches should not be published in the *Herald*. If they are to be published at all, they should be in the Conference Minutes. Many people do not save their *Heralds*, and if the speeches are not read at one time, proper comparison cannot be made.

An appeal to the church is not feared by men on either side. But if the speeches are to be published, they should appear at one time.

However, the only way to stop the trouble is to bury the question, and Brother Budd advised that they be not published at all, but if published, put them in the Conference Minutes.

COMMITTEE ON MEMORIAL TO THE MARTYRS

To the General Conference: Your committee on Memorial to the Martyrs has little activity to report. The property at Nauvoo has been cared for as well as can be done, we believe. We have taken notice of some further encroachments by the water of the river and have considered some improvements at slight cost that would protect the land as well as beautify it. Brother Amos Berve, who is now custodian of the church properties in Nauvoo, has recently advised us that the Government is planning to build a breakwater which will extend sufficiently southeast into the river not only to arrest the heavy seas from the northwest, but will check the heavy winds and seas from the west and southwest. Brother Berve states that the south wind is broken by the point of land south of the property and, therefore, does not reach the Homestead, but does strike further east on the front by the Nauvoo House, though there is little danger at that point because of a tendency to "fill" instead of washing. Brother Berve is planning a certain improvement in the nature of shrubs and flowers and hedges which will beautify the premises as well as protect the banks from the washing of waves. We acknowledge our obligation to Brother Berve for his interest in these matters and also our thanks to Brother and Sister J. W. Layton for their industry in looking after the property while they were in charge at Nauvoo.

Respectfully submitted,

JAMES F. KEIR, for the Committee.

September 20, 1923.

AFTERNOON SESSION, SATURDAY

Elder Luff for Publicity

Elder Joseph Luff obtained the floor at the beginning of the afternoon session. Taking up the question of the morning session he stated that the matter was a vital one.

He read from the *Journal of History*, volume 13, number 4. Quoting from an article by the late Joseph Smith it stated that the liberty of self-determination was required and that a spiritual censorship was not desirable. People should be able to see, read, hear, and examine the same things. There should be no anxiety to keep the thing from the observation of others for fear of hurting them. Let each judge for himself and with the full record before them.

The happenings of this conference will be carried abroad. Shall it be by printed evidence or by those who may not repeat things as they are?

Brother Luff said he has taken an attitude in the church, and that because of it he has been connected with false reports. He said he was accused of heading a secret organization in Independence to promote a new church. He denied such rumors which he called "damnable," and said that when he had traced the stories down to their origin, the man starting them himself said the story was not established in fact.

Had the speeches of last conference been published, many false rumors would not have been circulated.

Other matters have been printed that call in question the motive and inspiration of certain officials.

He referred directly to a sermon on loyalty previously discussed in the conference. He said this and certain printed articles conveyed one side to the people. The right of free use of the press should be accorded both sides, that the people of the church might have arguments on all sides.

All over this church are sent the resolutions on common consent. People will read these and wonder why men with strong minds have reached a compromise. If the speeches of the conference are published the question will be answered.

The speaker is willing that a separate pamphlet be published with all the speeches contained, if there be not room in other publications.

Previous question was ordered.

Substitute which provided that the six speeches made in the conference [speeches by M. A. McConley, J. F. Curtis, D. T. Williams, T. W. Williams, Elbert A. Smith, John F. Garver] on the question of "Common consent" be published in the Conference Minutes was now voted upon and carried.

Moved that a copy of the Conference Minutes be sent to each subscriber of the *Herald*.

Motion to let it lie upon the table lost.

Previous question ordered. By a vote of 206 for to 151 against, the conference decided to send the Conference Minutes including the speeches, to each subscriber of the *Herald*.

The following was read from the Order of Bishops:

The Order of Bishops, as the appropriation committee of General Conference, submits below estimate of anticipated revenue of the church for the fiscal year 1923-1924 followed by a list of appropriations recommended for the various departments and institutions covering the same period.

Estimated Income	
Tithing	\$290,000
Offerings and oblations	60,000
Christmas offering	63,000
Other income	27,000
	\$440,000

Appropriations recommended:

District administration expense	\$ 1,500
Interest and exchange	15,000
Family allowances	235,000
Elders' expense	85,000
Aid	32,000
Foreign mission expense	3,000
Payments on consecration contracts	6,500
First Presidency's office	7,300
Presiding Bishopric's office	17,500
Quorum of Twelve office	1,250
Publicity Department	8,000
Statistical Department	2,350
Auditor	2,000
Architect	150
Historian	800
Patriarch	250
Music Department	100
Women's Department	2,500
Church Secretary	150
Graphic Arts Bureau	300
Librarian	200
General expense (church departments)	5,750
General church expense	3,250
Independence Stake	4,500
Lamoni Stake	3,000
Kansas City Stake	3,000
Far West Stake	1,000
Holden Stake	2,000
Graceland College	16,000
Religious Education Class	2,500
Children's Home	5,000
Saints' and Liberty Home	10,500
Holden Home	9,000

Health. In view of the information given that the visiting nurse will be self-sustaining financially no allowance is recommended.

Social Service. No appropriation is provided for from general funds but recommend that the expense be allocated to the Independence Bishopric to be paid out of contributions for local purposes.

Sanitarium, \$3,000. If at the end of the fiscal year there is a deficit to that amount.

Total appropriations\$489,850

It will be noticed that the appropriations recommended exceed the estimated income to the amount of \$49,850. To overcome this probable deficit it will require the active cooperation of every department to reduce their expenses at least ten per cent of the amount appropriated and the earnest effort of every officer and member to encourage the payment of tithes and offerings.

ORDER OF BISHOPS,

Per V. A. REESE, Secretary.

Moved to adopt.

Moved as an amendment that the Far West Stake have an appropriation of \$3,000.

Bishop J. A. Koehler made statement to the effect that he was of the opinion that the amount named in the report (\$1,000) was sufficient.

Moved to lay amendment on the table. Motion prevailed.

Bishop Urges Frugality

Bishop B. R. McGuire said the report meant that the church and all its departments must be frugal the coming year. \$49,000 more is budgeted than the anticipated revenue, and since this has to be raised or saved, those in charge of collecting and expending the money must be supported by the

confidence of the people.

"When we adjourn," said the bishop, "we should say to the membership of the church that we are willing to sustain these men, to sustain their families, that we must preach a gospel of faith and confidence; and if we do not preach the gospel of faith and confidence, we are going to kick the pillars out, and the roof is going to come down upon us, and our wives and children are going to suffer in consequence of there not being sufficient funds in the church treasury."

Let us, if we pass this budget, understand that we are going to stand behind those upon whom rests the responsibility of the collection and payment of this money."

Elder Lee Quick for More Economy

Elder Lee Quick said that it is well known that nearly every nation is bankrupt. The limit of taxation is reached.

If the statistics are reviewed it will be seen that many people in this church are willing to help, but cannot. The Bishop has kept the missionary families until money has been borrowed and reborrowed.

There are three kinds of people in this church. One has the money and won't pay, another kind would pay if they had it, and the third is willing to pay according to their means. The situation is bad.

Business in the world is shaky. Are we going to go on and on until we are bankrupt? This is a day of sacrifice and it must be practiced by departments in the church as well as by its members.

Elder Burton Says Church Is Safe

Elder P. R. Burton said he would not like to have the delegates go home with the idea that this church is bankrupt. This church is safe.

If a fifth the amount of energy expended in debate in this conference were put upon paying tithing, this church will not go on the rocks.

Elder Putnam for Unified Loyalty

Elder C. F. Putnam said this church must go on. We have differences of opinion but the church will go on. Let us have the conference united, he plead. Elder Putnam told of his experiences in the work and made a touching appeal for loyalty to the cause. If that is given, he feels sure that all will be well.

Apostle J. A. Gillen Pleads for Unity

Apostle James A. Gillen said that few men have agonized more than he has the past year. He asked, Have we the spirit that was the Master's? He has no fear for the outcome of the work if we are characterized by Christ's Spirit. Let division rise and death will take the organization. He plead for unity under Christ's leadership.

President Elbert Hopeful

President Elbert A. Smith, laboring under visible emotion, made the following statement, and following Elder Putnam's and Brother Elbert's talks there were many in the audience with moist eyes, and a feeling of spiritual emotion swept over the entire assembly. President Elbert's statement follows:

"During the heat of debate, we see only one side of the opposition. The people here to-day see another side to you Seventies; and we hope you will see another side to the rest of us.

"I was in despair this morning, but I hope God will lead this people on into peace and unity.

"During the past year I have endeavored to make my work entirely constructive and affirmative. That was the reason I didn't want my conference speech to go out in the *Herald*. It may go out in the minutes; you have ordered it

to, but I propose during this year to forget all about conference troubles. I did that last year, and in the pulpit, the press, in private conversation tried to uphold my brethren. No man was undermined by me during the past year; no man will be during the coming year.

"Some one coming here to this conference had a vision, in which he saw, standing in front of this audience, an individual, perfect in form—Christ—and from Him went a power that solved all the problems of this church, and that Power was the spirit of love. May God help us to have that love.

"If during the heat of conference, I have said anything that may have hurt anybody I would wish to be forgiven. I have approached this conference with prayer and with concern and I have tried to stand on principle, and I do not fear but that which is right will prevail."

Elder Jenkins Testifies

Elder George Jenkins said he knew God would straighten out the troubles of the church. If sacrifice is needed, the people can do it. He related the early sacrifices of the church and the great responsibility resting upon the leaders. The Bishop cannot pay out money that does not come in. He needs our support.

Brother Jenkins pledged his defense of the church in the future. He appealed for a spirit of meekness and love as we go from the conference.

If the missionaries go out and sacrifice they will be examples to the people. Let us rejoice in sacrifice.

Apostle Griffiths Strong in the Faith

Apostle G. T. Griffiths said he knew months before he was relieved from duty on the Twelve, what his future was. His evidence was that Zion will be redeemed.

Relating a dream he had, he said the ship was nearly disabled but the good pilot, Christ, brought her through. Part of that dream is being fulfilled. The church is not to go on the rocks. She is above the water.

He warned that we go on and do our duty. If anything will kill this church it is malice and hatred. What we need is love. When this is the condition then Christ can come. If God is with us, all hell cannot prevail against us. This church will not go wrong. This is God's work and Zion will be redeemed.

The Conference Sings

At this point, the speeches having taken on the character of a testimony meeting, Elder Daniel Macgregor suggested that we have a song.

When Chorister Hoxie asked Brother Macgregor what song, he said, "Watch, fight, and pray." This was followed by "Let us all be brothers," and "Pray, men, pray."

Statement of President F. M. Smith

At this moment, President Frederick M. Smith arose to make the following statement:

"Maybe I may be permitted a short word here. I don't expect to take very much of your time.

"Compared to what I would like to have done, what I have been able to do for this church is small.

"Perhaps some of you may realize that even the President of the church has his troubles, and has obstacles to overcome. It may be little that I can yet do, but with God's help, I am going to try to do it.

"Perhaps that is enough at this time."

Budget Adopted

The report of the Order of Bishops (the budget) was voted upon and unanimously carried.

The following was moved and seconded:

(Continued on page 96.)

GENERAL CONFERENCE NEARS CLOSE

(Continued from last issue.)

Graphic Arts Needs Referred to Budget Committee

Moved that 250 be appropriated for the purpose stated in the report of the Graphic Arts Bureau which reads as follows:

"The demand for slides for church missionary and auxiliary use has been greater than the bureau could meet with the limited means at its command, but we have tried to make the greatest use of the completed sets we have.

"Our plan is to provide a depository where slides may be had by any who are in a position to use them to advantage. We think the present custom of providing a few missionaries with one or two sets of slides, charging the cost of the expense of the individual, is not productive of the best results for the money expended. Why not have the funds thus expended placed in the hands of the bureau and make the slides available to all?

"We have received from the general church during the past year \$39.91. With this amount we have purchased one lantern for missionary use. Slides added to sets during the year have been supplied from the funds of friends and by gift direct.

"In order that this feature of the church work might receive proper attention during the coming year we would recommend that the bureau be permitted to use not less than \$500 of general church funds."

Elder C. Ed. Miller spoke convincingly and entertainingly on the question.

Apostle McConley also favored the appropriation, as did Elder Putnam.

Bishop Keir moved to refer to the budget committee. Bishop McGuire said the Graphic Arts Bureau was being considered along with the other departments, and that if the report of the budget committee is not satisfactory, the conference can then take action.

The motion to refer the matter of appropriating \$250 to the budget committee for consideration, was carried.

The following was read:

Reading of Appointments Requested

"The following was adopted by the Seventy in joint council this forenoon [October 11]:

"Resolved, that it is the wish of this Quorum of Seventy that all general representatives of the church receiving an appointment shall have such appointments submitted to the General Conference for ratification."

Resolution on Songs to Department of Music

The following was moved:

"Resolved, that we look with favor on a certain percentage of the Saints' Hymnals and Zion's Praises being combined into one book, for the benefit of those who are requesting the same, and request the Board of Publication to issue them at their earliest convenience."

(Signed by G. E. Harrington and J. F. Curtis.)

Moved as a substitute to refer to Department of Music with power to act.

Previous question was moved and carried.

Substitute was carried.

Another Song Resolution Tabled

The following was read:

"Whereas there is a disposition to have a number of adaptable hymns compiled for missionary purposes and believing it to be an advantage in spreading the gospel;

"Therefore, we request that a committee of three be appointed to make such compilation and authorize the Board of Publication to print the same, both music and words."

(Signed by R. E. Burgess and H. E. Moler.)

Motion to lie upon the table prevailed.

Missionary Appointments to Conference

Moved and carried to consider matter coming from the Quorum of Seventy.

Moved and seconded to adopt same which means that hereafter the missionary appointments will be brought before the conference for approval.

Moved to amend, which would make the resolution read as follows:

"Moved to amend that nothing in this resolution shall be construed as prohibiting the appointive powers from making changes or appointments in the interim of conferences."

Question was asked the president of the Twelve if the list of missionaries will be complete in time for action by this conference.

Apostle J. A. Gillen said he thought the list would not be complete in time.

President Elbert A. Smith said that most of the local appointments were ready but not all of them.

Apostle Rushton said that the custom of years past could be followed, and those not appointed at conference time could be appointed later and a supplementary report printed.

Apostle Paul M. Hanson spoke in favor of original motion. Previous question ordered.

Motion as amended carried.

Appointive and Elective Officers

Following motion was read:

"Resolved, that all offices of the church and its departments, both local and general, except those specified in the Doctrine and Covenants as appointive offices, shall be designated as elective offices."

Elder Pycock spoke in favor of the resolution.

Moved to defer action until next General Conference.

Previous question was ordered.

Motion to defer prevailed.

Resolution on High Council

The following resolutions were read:

"Inasmuch as the decisions of the Standing High Council are of grave concern to the church, and it is fitting and desirable that the members of this council shall be selected in harmony with the law so as to establish the greatest confidence in its functions, guaranteeing justice and equity to all, therefore, be it

"Resolved, that the principle and method providing for the selection of the members composing this Standing High Council, be and hereby are reaffirmed, viz:

"Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be or-

ained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve, and one other to be chosen by the council of twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conference may be held.—Doctrine and Covenants 120:9; and further, be it

“Resolved, that members of the Quorum of Twelve, Order of Bishops, and Stake Presidencies shall not be eligible to appointment to this Standing High Council; and further be it

“Resolved, that all resolutions conflicting with this be and hereby are rescinded.”

(Signed by J. F. Curtis and G. E. Harrington.)

Reasons for Change in High Council Personnel

Moved by Apostle J. F. Curtis, who spoke in favor of the resolution.

Apostle Curtis called attention to the importance of the High Council. He read Doctrine and Covenants 120:9.

Reason for excluding members of Twelve is that they are not eligible for Standing High Council as their mission is that of Traveling High Councilors.

Objects to stake bishops acting on high council for reason that cases may come before them as judges and then later be taken to the High Council on appeal.

Thinks also that stake presidents should be engaged in pastoral work and not concerned with council work.

Moved to defer action for one year.

Apostle T. W. Williams believes this conference should settle the matter. Why put the question off? Will you know any more about it a year from now?

It may have been difficult to find men to fill the places in the standing high council before. But it seems to Brother Williams now, that men of wisdom and experience should be chosen to fill the places on the Standing High Council. This does not call in doubt the character of the men already on that council. Is questioning advisability of men holding double office, as Twelve and High Council, etc. This council is important and men of judicial temperament should take the office.

This conference should consider the matter now, not wait another year.

Elder G. E. Harrington called attention to the Doctrine and Covenants where the Standing High Council was organized. Only high priests can sit on this council. In Doctrine and Covenants 104 two distinctions are made, that of the traveling high council and the Standing High Council.

The standing High Council acts as a judicial body.

Moved that the matter lie upon the table.

Division was called for, and by a vote of 142 for, to 232 against the conference decided to consider the matter further.

The previous question was ordered. Motion to defer until next General Conference was lost.

The original motion prevailed.

Speeches on Common Consent Ordered Published

The following was moved and seconded:

“In order that the Saints throughout the church may have the fullest benefit of important matter presented here during the last several sessions,

“Be it hereby ordered by the conference that the speeches upon the subject of ‘common consent’ delivered by President Elbert A. Smith, Apostle John F. Garver, and Apostle T. W. Williams, be published in the *Saints’ Herald* at the earliest convenience of the editors.”

(Signed by James E. Yates and F. F. Wipper.)

Elder Yates spoke earnestly and at length in favor of the motion to publish the speeches.

Moved that the matter lie upon the table. Motion lost.

Previous question was ordered.

Resolution carried, which means that the speeches will appear in the *Herald*.

Moved that the speech of Apostle J. F. Curtis also be published.

Motion carried.

Historian Deplores Action to Publish

Elder Walter W. Smith asked to speak to a question of personal privilege, which was as follows:

“I want to say a word now. Most of my life has been spent in the ministry of this church, and most of that ministry has been spent in trying to heal souls. By no means would I, in the slightest way impugn your motives, but I hope, as pastors, before this conference is over, you will reverse this decision. You are carrying words of bitterness and strife to hundreds of souls that know nothing about it. As Historian I will say you are making trouble for us, and I do hope that as pastors you will reconsider this.”

Yates Asserts Speeches Worthy of Publication

Elder Yates protested the statement of Elder Walter W. Smith in that the inference carried that the speeches contained words of bitterness. Elder Yates said that chairman of the conference had commented on the high standard of debate had, and that certainly no harm could come from such publication.

Book of Rules Adopted

The following resolution was offered:

“Moved to reaffirm the approval of the Book of Rules now in use.”

The previous question was ordered.

The Book of Rules was indorsed.

New Member on Committee of Representation

Moved and carried that Elder R. S. Salyards be added to the committee on representation.

At 3:45 p. m., the chair announced adjournment until 10 a. m. to-morrow.

After giving way to the business sessions for two days, the prayer service resumed its early morning session on Thursday, with C. E. Wight in charge, assisted by Bruce Brown. Perhaps the theme most touched upon was the influence of the prayers and training of parents. Several white-haired missionaries bore testimony of the impressions planted by their fathers and mothers as the greatest factors in their religious development.

GENERAL CONFERENCE ENDS

(Continued from page 93.)

Order of Bishops submit the following recommendation:

"That the appropriation committee of General Conference be enlarged to include two members of the First Presidency and two members of the Quorum of Twelve.

"Inasmuch as there will be no General Conference until April 6, 1925, this conference should make some provision to provide for the approval of the budgets for the fiscal year beginning July 1, 1924, and ending June 30, 1925.

"That until further notice the Christmas offering become a part of the general funds for missionary purposes.

"ORDER OF BISHOPS, "Per VERNON A. REESE, Secretary."

The report carried without dissent.

Interconference Budgets to Budget Committee

Moved by Bishop J. F. Keir that the appropriations for 1924 and 1925 be passed upon by the budget committee.

The motion carried.

Resolution on Stewardship

The following on the question of stewardships was read and regularly moved:

"The Order of Bishops submits, for the consideration and action of the conference, the following recommendation as to stewardship procedure which has the indorsement of the First Presidency and Quorum of Twelve:

"Stewardships

"Whereas the law of God teaches that the earth is the Lord's and the fullness thereof; therefore:

"(a) All men are of necessity stewards

"(b) That the law of stewardships applies individually to each and every member of the church.—Doctrine and Covenants 42: 9; 70: 3; 101: 2; 118: 4.)

"Therefore, be it resolved:

"That the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the scriptures:

"(a) Filing his inventory.

"(b) Paying his tithe.

"(c) Paying his surplus.

"(d) Making his offerings.

"(e) And thereafter giving an account of his stewardship annually as required by the law of God.

"In accordance with the foregoing the members of the church 'who are willing and desirous,' (Doctrine and Covenants 128:1) under the general supervision of the officers ordained of God for this purpose, may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

"In order to accomplish these purposes, we deem it the duty of each individual to endeavor so far as it is consistent with wholesome standards of living to establish a plane of living that will make possible an annual increase.

"ORDER OF BISHOPS,

"Per VERNON A. REESE, Secretary."

Elder F. A. Rowe spoke at length favoring the document and stating that he considered it the big thing of the conference.

Elder Yates Sees Forward Step

Elder J. E. Yates stated that the paper just read represents much thought and study. It is a basis of procedure that is safe and sound. All can go forth in support of such a report. It is the culmination of years of work in the church. He appealed for its support.

Report Adopted Unanimously

Previous question was ordered.

The report was adopted unanimously.

The visitors were given a chance to vote on the question, and they also voted unanimously in its favor.

Resolution Asking for Memoirs of Joseph Smith Tabled

The following was moved:

"Resolved, that the Historical Department, the Board of Publication, and such expert help as they may need prepare and publish a biography of the late President Joseph Smith and the work to be done in such a manner to be of special value to the young people, and that it be published at the earliest opportunity consistent with good, careful work."

(Signed by Edward Rannie and H. A. Higgins.)

Elder Rannie, maker of the above motion, said that the lives of our members tell the story of the church, and that perhaps no man better represented the spirit and genius of the work than did the late President Joseph Smith. He thought it would be of great value to have the biography of Joseph Smith available for all.

Bishop M. H. Siegfried moved the following:

"Inasmuch as the Memoirs of this man referred to in this resolution, are in the hands of his sons, and will probably be published at an early date, or at least as soon as advisable. I move that this resolution lie on the table."

Motion to lie on the table prevailed.

Book of Mormon Concordance

The following was moved:

"Resolved, that we reaffirm the resolution of Tuesday, April 10, 1917, as found in the General Conference Minutes of that year, on page 2442, in reference to the publication of the concordance to the Book of Mormon."

(Signed by Edward Rannie and H. A. Higgins.)

Moved to refer to Board of Publication with power to act.

Previous question was ordered.

Motion to refer carried.

Moved to take up matter contained in report of Church Physician (Conference reports) but on motion it was lost.

Reports were read from the Mass Quorum of Elders, Second Quorum of Seventy, Third Quorum of Seventy, Meetings of Branch and District Presidents, High Priests Quorum, First Quorum of Seventy.

Releases From Seventy Concurred In

Following was read:

"By concurrent action the Quorum of Twelve, Presidents of Seventy, and Joint Quorums of Seventy wish to recommend the release of the following from responsibility as Seventies. This release, if effected, to be made with full appreciation of the years of service of these brethren, and with no reflection whatever upon their character or moral standing:

"Lyman W. Fike, L. E. Hills, A. J. Layland, Samuel Reiste, F. L. Sawley, S. W. L. Scott, S. K. Sorensen, L. G. Wood, S. D. Condit, J. H. Hansen, G. M. Shippy, C. H. Burr, W. M. Self, J. W. Smith, W. P. Robinson, J. F. Grimes, James M. Smith, John Davis, A. L. Whiteaker, J. M. Stubbart."

Moved and carried to adopt.

Report was heard from the committee on administration.

Question of sustaining the church officials was taken up.

Elder R. S. Salyards moved to sustain President F. M. Smith.

(To be continued Monday.)

THE SAINTS' HERALD

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Number 13

Independence, Missouri

October 15, 1923

CONFERENCE DAILY EDITION

MISSIONARY APPOINTMENTS ANNOUNCED

Sunday Services Close Conference Program

Expenses and Receipts Made Public

(Continued from October 13.)

Saturday's closing session of conference was long extended, final adjournment not being taken until after 6 o'clock. The delegates and ex officios, however, were eager to finish the conference business, and not continue over to another week, and as is usual in the closing hours, a great deal of routine matter was put through.

The following were sustained by the conference:

President Frederick M. Smith, his counselors Elbert A. Smith and Floyd M. McDowell.

The Quorum of Twelve.

Just before the vote was taken on sustaining the Quorum of Twelve, Apostle Paul M. Hanson asked the privilege of making the following statement:

Apostle Paul M. Hanson Makes Statement

There may be some who have misunderstood his motive, said Brother Hanson, in the things he had said on the conference floor. He has great confidence in the majority when it acts, however, and was ready to give whole-hearted support to whatever the judgment of the conference may be as expressed by a majority vote.

When the conference decided that it had no jurisdiction in the question of the article published in the *Herald* of January 10 regarding loyalty, he had acquiesced in the decision and bowed to their judgment. That his part in the matter was based on principle and not on personality; that he did not know if or not he was the one referred to in the article and did not care as to that—the principle was involved that where one is wronged all are injured and that everyone should champion a just cause whether directly affected or not.

As an apostle of Christ Brother Hanson said he did not feel as though he could call on the lesser ministry of the church to observe a rule that the leading officers were free to ignore. If the logical sequence were followed, he said, then every officer down to the president of the smallest branch could make attack from the pulpit and by circular letter on the orthodoxy of others, and just so they left out all names, the thing would get by unchallenged.

Brother Hanson thought it would be difficult to debate with a blanket charge over the 1922 opposition as he felt a charge had been made.

The last year, said Brother Hanson, had been the saddest of his ministry; that unconsciously, perhaps, people held aloof from those on whom suspicion had been cast. He felt that even though the conference were to sustain him that he would be tremendously handicapped until the President withdrew his statement as quoted in the *Herald* of above date.

He had hoped when the President's statement was made on the question before the conference that it would be of such a nature that he would have the opportunity of taking the President by the hand, that the past could be forever ended. But to his mind the statement made did not offer that ground.

In concluding, Brother Hanson thought General Conference should straighten the matter out even as a branch president under similar circumstances would be called on to act. He asked that his name be voted on separately in the sustaining of the Twelve and that the people in voting should fully understand his views.

Apostle John W. Rushton made the following statement on personal privilege:

Apostle John W. Rushton Makes Statement

Apostle Rushton called attention to the fact that he had been a member of the Twelve for 21 years and had upheld the cause of Christ as represented by our church in all parts of America and Canada and in many lands abroad. That he had served under many conditions but always to the best of his ability, honorably and straightforwardly.

He said he had always tried to observe the Christian ethics and deal with men according to the golden rule.

It had been his misfortune, he said, that as secretary in years past of the Quorum of Twelve, he had had to enter actively into debate over church questions. He had done his best in that capacity but perhaps had been misunderstood, particularly by those higher in authority than himself.

Brother Rushton said he thought the General Conference was a place where opposing views should be freely expressed in an effort to arrive at unity of thought and that no man should be branded for his positions taken on the floor, even though in opposition to the established order.

He thinks if any one man or set of men get too far out of line, they should be dealt with directly and according to law, never a blanket charge made to cover an entire opposition.

Brother Rushton said his all, his life, had been invested in the work and that he did not intend to throw it away. That his labor this year had been carried on under great difficulty owing to the fact that he had been under an imputed charge, but that in all his preaching he had not once raised his voice in self-defense.

He thought the time had come to reach an understanding. That all wanted peace and that the experience of the afternoon when the spirit of conciliation had come over the assembly, made an understanding possible if only some injustices were made right.

Brother Rushton asked that if he were guilty of any offense that he be directly charged and given a chance to defend himself. He said that in these days of crumbling institutions we cannot afford to have suspicion from within but must re-establish confidence in each other.

Confidence is based on personal friendship, said Brother

Rushton, and he plead for a return of fellowship, that would stand as a firm foundation in any crisis.

As a conclusion Brother Rushton said he was willing to go on if the conference so desired. That he was willing to give his all for the advancement of the work.

The vote was then taken and the Quorum of Twelve were sustained.

The following were then voted upon and sustained:

- The Seventy.
- The Presiding Bishopric.
- The Order of Bishops.
- The Presiding Patriarch.
- The Order of Evangelists.
- The Standing High Council.
- The Quorum of High Priests.
- The Eldership.
- The Aaronic Priesthood.
- The Church Architect.
- The Church Auditor.
- The Church Chorister.

When it came to the office of Church Historian, President F. M. Smith made the following statement:

"During the year it seemed advisable to accept the resignation of Walter W. Smith as historian and temporarily appoint Brother Samuel A. Burgess. We place his name in nomination."

The historian as named was sustained, as were the following:

- The Church Librarian.
- The Church Physician.
- The Church Secretary and Assistant.
- The Church Statistician.
- The Transportation Manager.

Bishop McGuire presented the following for membership on the Board of Publication: Bishop B. R. McGuire, Bishop F. B. Blair, Arthur E. McKim, Bishop M. H. Siegfried, and T. J. Watkins. The conference sustained the board as named.

- Then were sustained the—
- Children's Home Trustees.
- Graceland College Board.
- Graphic Arts Bureau.
- Sanitarium Trustees.
- Order of Enoch.

The question of the departments came up for consideration and President F. M. Smith made the following statement:

"I felt a great relief when Brother Floyd McDowell came into the Presidency to take this departmental work off my hands, and I do believe that you all have confidence enough in Brother McDowell and his administration of these departments to realize that he is going to do the very best thing it is possible to do. I do not think it is wise to make any changes just at present. It may be necessary in the future. We don't know, but if Brother Floyd has any statement to make in regard to the departments we would like to hear from him."

Statement of President F. M. McDowell

President F. M. McDowell made the following statement:

"Personally, I am glad to see the day dawning when we are taking much more interest in our departments as a church, and as far as I am concerned I am going to express myself as absolutely willing that all matters concerning the departments be brought to you for approval as far as such is possible and consistent with an efficient administration.

"I have no desire to conceal or keep from you in any way the administrative plans of these departments. I desire above all things that we shall be united and working towards the same goal, which goal, as I conceive it, is Christlike characters.

"It shall be my policy, if I may be said to have a policy, to work to remove anything from our departments either in method, content, or administration that does not work toward the bringing of men and women, boys and girls to a fullness of the measure of the stature of Christ. I am going to ask your cooperation, assistance, and criticism to the end that we may eliminate anything that does not function in bringing us to this worthy end.

"We have confidence in the men and women who are assigned to work in these departments. I have enjoyed working with them and feel sure that they are in the process of working out a plan that is going to mean wonderful things to this church. They are consecrated to the life of childhood. They are striving to work out such a program of religious education as shall result in the development of a group of men and women who are ready and willing to live together in peace and harmony. The supervision of the work of caring for our young is one of the most sacred trusts that can be given any men in the church. We shall desire to know frequently that you are sustaining us in this most important work."

The following departments were then sustained by the conference:

- The Sunday School Department.
- Department of Women.
- Department of Recreation and Expression.
- Publicity Department.

The list of appointments was then read, which appears herewith.

General Conference closed with the following prayer by President Elbert A. Smith:

Closing Prayer of Conference by President Elbert A. Smith

"O God, now we pray thee to let thy servants go in peace. We thank thee for the all-prevailing Spirit of grace that doth so forgive our follies, our quarrels, our shortcomings, our every weakness, and we pray that that Spirit of grace may never depart from us; that as we receive it so bounteously from thee, we may pass it on to others, and under the mantle of our charity they may find our forgiveness, even though they may not ask it.

"Bless these missionaries who go into many fields, and in hours of loneliness may they feel that they have one friend in thee, the Son of God. Be with those who are pastors to feed thy sheep. May they be wise and careful, we pray, in their stewardship. Bless those whose duty it is to disperse the funds of the church. Guide them wisely, that they may always do the things that shall please thee. Be with those who preside, O Lord; forget us not, we pray. Take these, thy people, and lead them this coming year until we meet again, we pray, in Jesus' name. Amen."

CONFERENCE RECEIPTS AND EXPENSES

The collections taken up during the General Conference amounted to \$1,690.39. There were also \$552.26 received through oblations. Altogether \$2,242.65 were received with which to meet expenses. The total expenses reached about \$3,000 of which \$1,200 were for new materials which will be on hand for future use.

GENERAL CHURCH APPOINTMENTS

Appointments of Local Men Approved at Joint Council Meeting of First Presidency and Quorum of Twelve, Thursday, October 11, 1923

Allen, Arthur, New York District.
 Baldwin, Richard, England.
 Berve, Amos, Nauvoo, Illinois, in charge of historic buildings.
 Blackmore, John, Pittsburg, Kansas.
 Brown, Bruce E., Eastern Colorado District, Colorado Springs objective.
 Bullard, Richard, Missouri, except Kansas City Stake.
 Burt, George W., Central and Eastern Michigan Districts.
 Carlile, Joshua, Nebraska.
 Carpenter, C. I., Northwestern Kansas District.
 Chase, A. M., Fremont District.
 Chelline, H. A., Eastern Maine District.
 Chrestensen, J. C., Southern Missouri District.
 Cook, M. H., Referred to Presidency, Twelve, and Bishopric.
 Cooper, J. L., Northeastern Illinois District.
 Corbett, A. J., Queensland District, Australia.
 Daniel, G. Scott, Nauvoo District, Burlington objective.
 Davis, E. R., Kewanee District.
 Davis, E. A., Eastern Iowa District.
 Davis, James, Western and Northern Michigan Districts, and Southern Michigan and Northern Indiana District.
 Davis, J. Arthur, Western Colorado District.
 Dowker, D. E., Des Moines, Iowa.
 Dutton, J. O., Southern Wisconsin District.
 Elliott, T. J., Northeastern Nebraska District.
 Etzenhouser, M. A., Independence, Missouri.
 Farrell, R. W., Referred to First Presidency and Presiding Bishopric.
 Fry, Charles, Referred to First Presidency and Presiding Bishopric.
 Gresty, J. T., New South Wales, Australia.
 Greene, U. W., Iowa.
 Grice, William, Eastern Michigan District.
 Griffiths, G. T., Ohio and West Virginia.
 Harrington, G. E., Spring River District.
 Hawkins, C. W., Northern California District, San Jose objective.
 Higgins, H. A., Saint Louis District, Saint Louis objective.
 Hull, E. B., Northern California District, Fresno objective.
 Jones, C. E., Seattle and British Columbia District, Seattle objective.
 Karlstrom, A. V., Referred to First Presidency and Presiding Bishopric.
 Kuykendall, G. R., Referred to First Presidency and Presiding Bishopric.
 Lenox, E. J., Northern Wisconsin District.
 Lewis, George, New South Wales, Queensland, and New Zealand.
 McDowell, W. A., Illinois and Wisconsin.
 May, Roderick, Lees Summit, Missouri.
 Martin, J. F., Illinois and Indiana.
 Miller, C. Ed., Toronto District, Toronto objective.
 Mussell, F. T., Gallands Grove District.
 Newton, Thomas, West Virginia.
 Osler, William, Alberta.
 Perkins, D. B., Referred to Presidency, Twelve, and Bishopric.
 Pitt, F. G., Kirtland Temple in summer months; South-eastern States in winter.

Parsons, A. H., Referred to Presidency, Twelve, and Bishopric.
 Pycock, David, Toronto District.
 Rich, C. H., Western Maine, Stonington objective.
 Robertson, E. F., Northeastern Missouri District.
 Rannie, E., Referred to Presidency, Twelve, and Bishopric.
 Russell, R. C., Detroit, Chatham, and London Districts.
 Sheehy, J. F., Cameron, Missouri.
 Shields, John, Ontario.
 Smith, H. O., Minnesota, North Dakota, Saskatchewan, and Manitoba.
 Smith, I. M., Holden Stake.
 Sparling, William, Eastern Oklahoma District.
 Stoft, A. E., New York and Philadelphia District, Philadelphia objective.
 Stone, A. E., Pennsylvania and New York States.
 Twombly, Samuel, Northeastern Kansas District.
 Umphrey, Matthew, Central Michigan District.
 Wells, G. R., Southern Nebraska District.
 White, Ammon, Kansas City Stake and Kansas.
 Whiting, Birch, Northern Saskatchewan.
 Williams, D. J., Hawaiian Territory.
 Williams, Thomas S., Southwestern Kansas District, Wichita objective.

Appointments of Missionaries Approved at Joint Council Meeting of First Presidency and Quorum of Twelve, October 13, 1923

Almond, F. B., Denver, city missionary.
 Anderson, William, Southern California.
 Bailey, J. W. A., Northeastern Missouri.
 Baker, A. M., Southern Missouri.
 Bath, William, Western Oklahoma.
 Booker, Alma, Southeastern Mission.
 Booker, N. L., Southeastern Mission.
 Bootman, W. P., Arkansas and Louisiana.
 Bronson, Eli, Spokane District.
 Burt, E. N., Northern Michigan.
 Burton, P. R., Northwestern Kansas.
 Carr, Thomas M., Isle of Pines.
 Case, Hubert, Central Oklahoma.
 Christenson, A. H., Central Oklahoma.
 Christy, W. L., Southern Wisconsin.
 Clark, Thomas L., Wheeling and Pittsburgh.
 Clifford, C. M., Nauvoo.
 Creel, B. F., Northeastern Nebraska (Indian work).
 Crum, Carl, Montana.
 Curtis, E. A., Kewanee District.
 Curtis, J. D., Eastern Colorado.
 Curtis, T. W., Far West Stake.
 D'Arcy, O. L., Southern Saskatchewan.
 Davey, R. E., Utah District, Salt Lake City objective.
 Davis, William, Eastern Michigan.
 Doty, B. H., Chatham District.
 Erwin, E. A., Arkansas and Louisiana.
 Farrow, Percy R., Owen Sound District.
 Finken, E. D., Virginias.
 Fligg, W. I., Kansas City Stake.
 Flint, B. C., Des Moines District.
 Fulk, R. L., Utah and Idaho.
 Gregory, Fred, Toronto District.
 Grice, J. R., Eastern Michigan and Detroit.
 Haden, W. E., Clinton District.
 Halb, J. G., Northwestern Ohio.
 Harpe, C. E., Southwestern Kansas.
 Hawn, O. J., Southern Indiana.

