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GREETINGS OF THE PRESIDENCY.

To the Brethren of the High Priests; Greeting: Events have moved apace in the great world during the year, bringing some surprises and disappointments to men. The world looked for peace upon the signing of the armistice of November 11, 1918; but, though the great nations ceased their warfare, peace has not come, and internal dissensions have threatened the very foundations of civil government, thus perpetuating the perplexities and anxieties supposed to have ended with the laying down of arms. The divine warning that "My Spirit shall not always strive with man," seems to have been verified, and the further warning that "the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion," is certainly in process of fulfillment. But in conjunction with this warning there is a glorious promise which ought to be cheering to every man who has faith in God, "and also the Lord shall have power over his saints, and shall reign in their midst."

The church itself feels the tremors of the world's quakings, and in this transitory period when it is adapting itself to the radically changed and changing conditions without, we may look for some adversity of view and misunderstandings within, with resultant friction. Such things within the church are not necessarily unfavorable signs, and may be the evidences of growth and progress. If the differences can be held and fought out in the spirit of brotherly love and charity, then all will be well, and with united effort we can go on until the work shall be finished.

It may be expected that the Adversary will leave no opportunity unused to hinder and defeat the work we are engaged in, and nothing can give him promise of success more than for the bars to be let down by which he can gain access to the quorums and councils of the church and cause estrangements, thus destroying the work in its incipiency. To safeguard the church from such a possibility we shall need to be faithful in prayer and watchful of ourselves so that with every word and deed actuated by the Spirit of Christ the Adversary will gain no admission nor find any instrument at hand to do his bidding.

The opportunities for ministerial work are as great as they ever have been and the need for it is perhaps greater. "The field is white already to harvest," is evident to-day, and that portion of the work of harvesting which more specifically belongs to the high priests is the teaching, training, and developing of the members of the church so that they shall be

wholly fitted for the Master's kingdom. This department of work is enlarging each year, requiring a greater variety and an increasing number of workers to perform it, some as educators, some as pastors, some as editors, some traveling ministers, some to care for temporalities, and others in various other lines, and this enlargement will continue as the membership of the church increases. How shall we respond to the opportunities and demands?

We can respond with more perfectly consecrated lives where such is possible; by enlarging our intellectual and spiritual qualifications, by leading and assisting others to qualify and take up the work under the call of God; and by heartily seconding the efforts of the brethren of other quorums in their work.

With confidence in God, and faith in the ultimate triumph of truth over error and right over wrong, the ministers of Christ can press forward in their work, sowing the seed of truth and strengthening the power of right to the utmost of their ability, being assured that no labor directed toward these ends can be in vain, nor fail to bring a harvest of good. That the brethren may be blessed with an abundance of spiritual light and power, and direction in their work is our prayer.

THE QUORUM PRESIDENCY,

J. A. Tanner,
A. H. Parsons,
Charles Fry.

NOTES.

The following items we were hindered in presenting at our last session, due to adjournment: Brother Scott, pastor of the Omaha, Nebraska, Branch, arranged with his local officers and planned systematic visiting of families where the husband or wife were not members of the church. In a short space of time very gratifying results were had, three families thus selected were brought into complete harmony in church fellowship, and other good accomplished. A very splendid work within the pastoral prerogative.

The work made obligatory upon us as those who watch over the church, protecting the flock and developing the Saints, ranks first place in connection with consistent and legitimate missionary efforts to be put forth in winning souls that are to be redeemed. While some old ideas and methods will not serve, and are made obsolete, we are positively convinced God's plan of culture and nurturing the youth, imbedded in a religious fervor that has its foundation in godly and spiritual training in the home, is the only true formula that can produce Zion.

The plan of coordination should be of much interest to all members

of the quorum, and pastors in particular. In some quarters complaint has arisen as to the plan not working out. It is feasible and can be worked. Some old customs have to be changed, active and participating members sought out for the places to be filled. The pastor himself, the chief presiding officer of the whole organization, should be concernedly interested in all departments of church work.

The group plan approved, and as it is in working operation in our stakes, provides pastoral opportunities for thorough canvas and proselyting in given communities. Homes of the Saints are opened; prayer, social, and preaching services are held, to which all the neighbors and friends can be invited, thus doing our part in the warning, God can deal with the question as to those who turn from his word.

There is no feature that should attract or interest our members more than the one on visualization. Especially do we expect our ready men, our aggressive pastors, or the young men of the quorum to see in this field an opportunity for telling work, in the way of graphic portrayal, outlining with maps, charts, illustrations, scenes of travel, history, etc., using the stereopticon or moving picture for speeches, lectures, sermons, and illustrating songs. In all departments of education in the church, let us not be slow to grasp this phase of work.

DUTIES, PREROGATIVES, AND PRIVILEGES OF THE CHURCH PHYSICIAN.

By W. H. Garrett.

I should approach this subject, assigned me by the committee, with more hesitation, because of my lack of understanding, were it not that I am confident that my brethren who listen to this paper will discover and correct any error shown in what may be here presented.

To the writer, the office of Physician to the Church is a very important and responsible one; and it is doubtful if its scope and significance have been as yet recognized by the Saints. Apparently, he has been regarded simply as one to prescribe for the maladies which attack the human system and give proper directions until the termination of the ailment.

But it seems to me it is not a correct view which thus limits the work of this individual. To me the conclusion is logical and inevitable, that when an individual is designated and appointed by the Almighty and his church as a Physician to the Church of Jesus Christ, and is thus set apart for that certain and specific work—the care of the physical health of the children of God—he is invested with authoritative control and oversight of that work, and the burden of the care of the physical welfare of God's

people is upon him, as fully as the burden of care for the spiritual health of the church is vested in those appointed to that work. And his counsel and advice should be carefully considered and, so far as possible, followed, in doing which the aid of divinity has been assured. (Doctrine and Covenants 125: 14.)

As I view it, there is a great deal more importance attaching to the consideration of the *prevention* of sickness and disease than to their cure after the attack, though the importance of proper remedies and care of the sick is not to be minimized or lightly regarded; yet if by proper instruction and oversight, sickness may largely be eliminated, clearly that is the most important work of the Church Physician: for it will be recognized that our bodily welfare is so closely allied with our spiritual health, that better development is made possible when both are united.

This brings us to the consideration of the first division of the subject, the Church Physician's

Duties.

a. A full consecration of his abilities to the work to which he is called, the same as others specially designated and appointed to specific work.

b. By earnest and constant study in as wide a scope as may be at his command, to qualify to meet the needs of the sufferer who may apply for his assistance and to guard against attacks when possible.

c. To urge the administration of the elders in the ordinance for the healing of the sick and the exercise of faith in the promises of the Lord, where this privilege has not been recognized in places where it may be had.

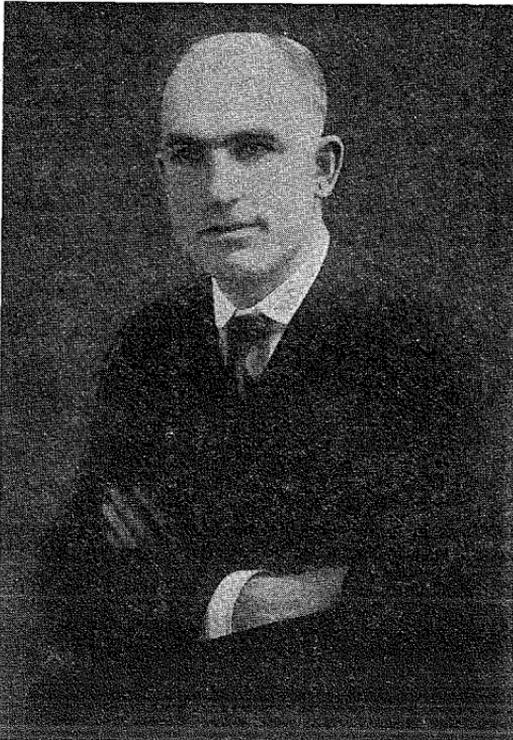
d. To advise and urge the observance of proper hygienic regimen in person and in homes by the Saints, that prevention rather than cure may rank first in importance.

To this end he should give lectures and write articles for the church papers, a department for which should be assigned him by these publications, calling to his assistance others qualified and willing to give such information, under his direction or supervision.

At times in the faithful, conscientious discharge of his duties in preventing, and even in the cure of sickness in the homes, it possibly may be found necessary to disregard, and perhaps even violate what is termed the "ethics" of the profession; but your writer is of the opinion that the Church Physician should not be swayed from a plain duty because others may condemn his methods; for in the appointment of Doctor Thomas B. Marsh in the early church as Physician to the Church (Doctrine and Covenants 30: 4; September, 1830,) he was informed that his calling was not unto the world, for they would not receive him. May it not be

probable the reason for his rejection by the world lay in the fact that in the conscientious filling of the duties assigned him as ministering to the church he would be forced into adopting methods which the "profession" would not approve, and thus engender prejudice and enmity?

For instance: As one having only the interest and welfare of the Saints at heart instead of the "ethical preservation of his special school



Doctor G. Leonard Harrington, Present Church Physician.

of practice," he would in serious cases invariably be impelled by his convictions and sense of duty to invoke the ordinance of laying on of hands of the elders, with anointing and prayer. This is both foolishness and fanaticism to the world, both professional and laity, and the "ethics of the profession" would forbid its employment, if I understand it correctly.

Again: It might happen sometime that in the absence of and inability to secure the use of hot water bottles, electric light extensions, and other

modern appliances, in an emergency, some simple, homemade appliances would have to be used which modern practice would scoff at as crude and ineffectual, but he would not scorn any remedy which gave promise of good results, though others would condemn its use as unethical. In a word, the Physician to the Church must be left untrammelled and free to employ any medium which promises good results, whether or not the particular school of medicine of which he is a graduate would give it its indorsement.

To my way of thinking no one practice contains all the good there is in medical jurisprudence; the science is too broad for a conception of that kind. There is good in allopathy, in homeopathy, in osteopathy, and other lines and schools of practice and treatment, and the interests of the afflicted would seem to be conserved in the employment of the good wherever it may be found, when the exigencies of the case demand it.

e. It is his duty to patiently exercise his office to the best of his ability, knowledge, and skill, for those who may need and request it, regardless of the ability of the patient to recompense him for his services.

Prerogatives.

a. He is entitled to the support of the financial arm of the church, where his income is insufficient to meet his wants and needs in the support of his family, and to enable him to successfully and efficiently perform his important work, like any other servant of the church. This would include the purchase of books and appliances necessary to his equipment for the highest and best service possible.

b. Inasmuch as very grave responsibilities in the interest of the church are committed to his care, he should have by right, the united prayer and confidential support of God's people in his efforts to ameliorate and minimize their physical sufferings and restore to sound health where possible.

c. Without being open to the unkind and unbrotherly charge of "officiousness" it should be regarded as his prerogative and privilege to volunteer medical or hygienic advice and counsel whenever and wherever he sees it is needed among those under his charge, whether in the home or elsewhere, thus conserving the welfare of the people of the Most High.

Privileges.

a. It is his privilege to receive from the Lord when needed, the inspiration necessary to the best interests of his calling. Being designated and appointed by the Lord for a certain specific work, he is entitled to the direction of the Holy Spirit where his own wisdom is insufficient, the same as any other servant of the Lord, called directly and appointed by Him.

b. It is his privilege to be heard in the councils of the church when he shall deem it expedient and needful to present matters for their con-

sideration relating to his calling, and for the welfare of the people physically.

Perhaps sufficient has been presented to induce discussion of this subject commensurate with its importance, whether or not it may be in harmony with what has been said here.

Personal Culled from the Ministerial Reports.

I am seventy-six years of age now, but fully as desirous to work as when younger.—Henry A. Stebbins.

Never felt better in the church work than during the past year.—Ellis Short, Sr.

Look for big things from Detroit in 1920.—William A. Blair.

When I see the great need for some one to look after the boys and how hard it is to get some one to take up that work, I hardly know where to stop.—William O. Hand.

We have a priesthood study class held during the Sunday school session, and it is proving a great success.—David A. Dowker, Los Angeles, California.

Chicago has an organization of the priesthood for study purposes. The meetings are held during the week.—H. P. W. Keir.

At our last mission conference we had a meeting of the high priests. Six were present and we enjoyed this meeting—probably the largest of its kind in the history of the Australian mission.—A. J. Corbett.

THE PICTURE MACHINE.

A. H. Knowlton.

The wide-awake high priest presiding over a branch naturally is anxious to seize every legitimate method to elucidate the theme he presents to his audience, and to afford his pastorate every facility for their education.

Many times the pastor is at the end of his resources in trying to reach all the members of his pastorate because of their different temperaments, likes and dislikes, etc.

In the not distant past our predecessors in the pastoral duty saw possibilities in the music and it was taken up as a part of worship, not without opposition, however, we must admit.

A new opportunity presents itself to the pastor of to-day—one that many have not been slow in taking advantage of—the opportunity of presenting the gospel story in pictures.

Many do not like the thought of the picture machine being used in the church work because of the use it has been put to in the world, but

we do not believe anyone will condemn the machine itself for that; as well could we condemn grain for being made into intoxicating drinks.



C. Edward Miller

In charge of Graphic Arts Bureau.

But the story in pictures, presented to your audience—surely all may understand when presented in such a graphic way.

Are there not possibilities for you in its use?

ADMINISTRATION.

By W. D. Bullard.



W. D. Bullard.

I have found through my experience that as a first requisite the man of God must have faith in God and in the means provided in order to reach the end desired,—that is, bless humanity and help to strengthen their faith in God and in the ordinance of the laying on of hands for the

healing of the sick, as stated in Mark 16: 19: "They shall lay hands on the sick and they shall recover."

James 5: 14, 15 says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of *faith* shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." Also read Luke 4: 40 and Book of Mormon, chapter 4, verse 7, of the Book of Mormon: "They shall lay hands on the sick and they shall recover."

These quotations should be sufficient for the man of God to move out without a doubt, and having implicit *faith* in the means provided by the word of the Lord.

We believe the minister should have the gift of *faith* to heal, also the gift of wisdom, and it frequently happens that the gift of wisdom should be exercised, as it may be necessary to call the house to order and have prayer, inviting divine help, as I have found there are homes where the family altar has never been set up and the spirit of prayer does not abide; also others where the elder has been called as a last resource, the physicians having given the case up as hopeless.

I have been asked what is my method of preparation for administration, and I have invariably answered: "When called, GO, and then be governed by the conditions you find when you arrive. This to my mind is the best way that the gift of wisdom can be said to have "its perfect work."

If the party who is requesting administration has recently undergone an operation, I have found it the part of wisdom to anoint in a very short prayer and confirm with a short prayer in a very quiet, humble way, then retire from the sick room to another where prayer could be had with the relatives and friends. This will give them an opportunity to examine and set themselves right so they can cooperate with you on behalf of the sick one.

When the patient is convalescent I have found that after administration words of encouragement have a beneficial result, but here again it is extremely necessary to use wisdom, for it frequently happens that the sick one will want you to stay with him, as he will want to continue the conversation; but the proper way to do is to excuse yourself until some other appropriate time.

In the administration to children I think the officiating elder should as nearly as possible try to express his thoughts in terms that can be easily understood by them, and not in verbiage that is entirely meaningless to one of their years.

Faith, prayer, wisdom, and humility are the essentials of successful administration, and without the exercise of them we can hardly expect

the Master to sustain us in that line of work. When called to administer we should keep these uppermost in our mind and observe them strictly throughout the performance of the ordinance, for the elder who may have exercised himself mightily in faith and prayer and so far forgets the dictates of wisdom as to supplicate for everything except the patient, cannot hope for success, either for the patient or for God's work.

At the Independence Sanitarium, where I have frequently been called to administer to the sick, I have seen many evidences of God's power, and I know that power is being exercised by God in behalf of the sick as it has been at other times in the world's history. Two instances I will briefly relate, but they are hardly the beginning of the number that could be related.

A sister from Rich Hill, Missouri, came to the Sanitarium very ill and it was decided that an operation was necessary. Before proceeding with this, however, the elders were called and the sister administered to. The sister was healed, left the Sanitarium and went home and started cooking for the harvest hands there at that time. Another sister came to the Sanitarium from Illinois, suffering from paralysis of one of her limbs. The elders were called in her behalf, and after administration she rapidly recovered and returned home well.

PATRIARCHS AND PATRIARCHAL BLESSINGS.

By Hyrum O. Smith.

Early in the inception of this work there came a command to the twelve as follows: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated to them by revelation."—Doctrine and Covenants 104: 17.

This revelation was given sometime in March, 1835, but probably through a lack of understanding as to the importance of the work of this class of officers, but little attention was given to the command, and but few evangelical ministers were ordained in the early church.

On the fifteenth day of April, 1894, a revelation came to the Reorganization, renewing the command to the twelve in the following language, "to ordain and set high priests or elders to preside in all large branches and in districts, and also evangelical ministers." And, as result of doing this, the Lord says: "Then will these officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored, and good will and peace come to the people as a cherishing fountain."—Doctrine and Covenants 122: 8.

And still there was a hesitancy upon the part of those upon whom

God had laid the burden of calling and ordaining these men. And in 1901 God again spoke to the twelve as follows: "Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer."—Doctrine and Covenants 125: 6.

It is evident from the persistency with which the Lord reiterates his command to ordain these men that their place in the church is an important one, and that their work is of great worth to the church in its



Hyrum O. Smith.

development. Hence it would be well to study carefully the benefits to be derived from their services.

Treated logically the conclusion would be that, inasmuch as there are no nonessentials in the gospel of Christ, there must be virtue in the work of an evangelist, and if the church or individuals fail to avail themselves of the services of this class of officers, they must necessarily

suffer loss to a greater or lesser degree. For the work of these men must be necessary to the final development of the church to what God wants it to be, or God would not have placed these officers in the church, and persistently directed their ordination.

To find out just what benefit comes to the individual and the church, it will be well for us to study the revelations concerning this office and its work.

So we turn first to Doctrine and Covenants 107:38. Here we find that God is outlining the organization of the church, and he mentions the patriarch first in that organization, thus emphasizing the importance of the work. He says: "First I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

I do not hold, however, that being mentioned first entitles the patriarch to the first place in the church, or that he in any sense is entitled to usurp the place of the Presidency in an executive way, but it certainly indicates that he has an important place in a spiritual way, and that his work is entitled to grave consideration.

Again, in a later revelation to the Reorganized Church, something of the same character happened. In section 126, a revelation given in 1902, Joseph Smith sees a vision of the General Conference. In this vision he sees certain men occupying higher seats in the assembly than others, and asks what it means, and says: "I was told that they were evangelical ministers, called to minister in spiritual blessings to the church and to preach the gospel undeterred by the burden of the care and anxiety of presiding over missions and districts."

It is obvious from this that they occupy an important place in the church, but not in an executive way. However, they are to be recognized as being very important spiritual advisors to the church. Four men were seen occupying in these seats that hitherto had been members of the twelve, and the one through whom the revelation came seems to have thought that this calling of these men through revelation was an invasion of the rule governing the selection of these men to occupy as patriarchs or evangelists, but to me it seems to be the natural channel through which they should have been removed from one high office to another. They had been called to the apostleship through revelation, and naturally they should be removed through the same channel.

In section 125 the duties of this office are outlined as follows: "The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts as wisdom may direct,

invitation, request, or the Spirit of God determine and require; to comfort the saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessings, and if so led, to point out the lineage of the one who is blessed.

“He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist on presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district.”

When I was first ordained to the office of patriarch, I hesitated to take up that part of the duties that belonged to the office pertaining to the giving of blessings, and was fully persuaded in my own mind that that part of the work was an unimportant one, and treated it accordingly. The time came, however, when I must do that work or refuse to perform that part of the work of an evangelist. I could not refuse, for I had unmistakable evidence of my calling to that office, but still thought it of minor importance compared with the work of a revivalist. I delighted to talk to the Saints and to teach them the laws pertaining to their development, and had been more or less engaged in that kind of work for sometime. But the time came when I must decide what I would do about the other work that belonged to my office, and I very prayerfully and with many misgivings took up the work. I had not been engaged in that work long, however, when I received unmistakable evidence of the approval of God upon it; in fact, I think I received unmistakable evidence during the bestowal of the second or third blessing that I gave. And from that day to this there has been growing within my mind more and more the conviction that it is the most important work connected with the office. I reasoned that, if God had appointed the ordinance, there must be virtue in it, and if there was virtue in it, then the one who failed to receive this blessing naturally would suffer loss in some degree or other.

I thus began to consider what it was to receive a blessing at the hands of this class of men, and I read: “That my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him

by his father, by blessing and also by right, and from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven."—Doctrine and Covenants 107: 29. Or, in other words, God would recognize the official acts of this man, with others who might hold similar office and authority, and whatever promises were made to an individual that were within the rights of the office held, he would see that those blessings and promises were made good. It must not be thought, however, that all promises are unconditional, for they are not. God cannot bless contrary to his law. He cannot bless one in violation of law, and the promises given are always contingent upon the faithfulness of the one to whom they are given. The patriarch can only point out the blessings that are sure to follow obedience.

The next statement that brought to my mind the benefits that are derived from the blessings is found in the thirty-eighth verse of the same section, and reads: "First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

I learned by this that the patriarchal blessing would prove a means of safety in hours of temptation. Not necessarily because one who was blessed could not fall, but the things contained in the blessing, if heeded, would save one from falling. That is, the blessing would, if given under the influence of God's Holy Spirit, contain advice and counsel that would be the means of tiding one over the difficult places in life, and, perhaps by warnings of difficult situations to be met, prepare and fortify one for the future emergencies that might arise, and, being forewarned, one might be forearmed for the occasion. And it is often the case that certain things are said by the patriarch that he himself does not fully understand the significance of, and the party receiving the blessings is not aware of the importance of them until some event occurs to make the wisdom of the advice and counsel apparent. It is obvious that one must retain faith in one's blessing, and faith in the counsel and advice given if one would reap the full benefit of receiving this ordinance.

I might mention, to illustrate, an instance that happened when I was giving the first blessings that I gave. It was at a reunion, and during the meetings I gave forty-four blessings. Among them was a sister whom I had never met. She came to me and asked for a talk, as she had some problems upon which she desired some advice. She also stated

that she would like to obtain her blessing. I told her that I would give her blessing the next morning at nine; that I did not know when I could set apart a time for the talk, but would try and arrange for it later. She came the next morning for her blessing, but never returned for the talk, neither did she say anything more about it. I wondered about it, but could never form a satisfactory solution, until I happened to go to the branch of which she was a member. One day I mentioned the circumstance to the sister that came with her when she received her blessing, and she told me that the sister remarked when they left the tent after receiving the blessing, "That man has told me all I wanted to know." I had, without knowing it myself, given her the advice she had been seeking.

These things have convinced me that the giving of blessings is one of the most important parts of the patriarch's work. It is important because of the personal touch and contact. Advice and counsel given in a general way in a sermon or in an article is often applied to the other fellow, but when the patriarch has his hands upon your head, and there is, perhaps, no other person in the room, you know that whatever counsel and advice is given is meant for you alone. And if this counsel and advice is heeded, it cannot be but for your good.

"He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs." "He is not to meddle with branch affairs or district affairs." Here is certainly a wise provision. As a father to the church and one who is to hold himself in readiness to give advice and counsel, he could not be mixed up in any way with the difficulties that might arise between brother and brother or sister and sister without destroying his neutrality. He would be sure to take sides in the controversy, and hence lose prestige with one or the other, and his power for good in giving advice and counsel would be curtailed. Hence he must be kept free from these things, and in a condition to give advice and counsel to each side impartially.

However that part of the outline of his duties which says, "he is not to listen to complaints made to him by individuals" only permits him to deal with matters of personal difficulties, and not matters of complaint against others. In other words, if you have individual difficulties, you may tell them to the patriarch, but you must not tell your grievances against others, or tell the faults of others, unless you are willing to make them in writing and sign the complaint.

"When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers," is often interpreted to mean "to labor by the consent of these officers"; whereas, to my mind, it means much more than this. The patriarch is to be a

“revivalist.” This means that his services are to be held for the purpose of reviving interest among the members. Hence, “to labor in connection with” means that the officers named shall work with the patriarch in an endeavor to revive an interest among the members. To my mind this would require a preparation for the services, and it is obvious that this preparation should be made, and could only be made by the branch and district officers in anticipation of the work of the evangelist. This preparation, in my opinion, should be begun not less than two weeks before the services are to begin. Each recalcitrant or delinquent member should be visited, and, if possible, a pledge should be obtained that he or she will attend the services. If this member is not there at the first meeting, then a follow-up visit should be made to ascertain the reason why, and again urge the member to attend. In this way you reach the one that is delinquent, and a revival of interest is had. Often, however, the only preparation that is made for this service is to announce publicly that there will be a series of meetings held by a certain patriarch or evangelist. This announcement reaches the ones who are already actively engaged, but fails to reach those that should be reached through the effort, the ones who are delinquent, and need reviving. For this reason the visit of the evangelist should be a reviving of effort not only by the delinquent ones, but the branch and district officers should renew their efforts to bring about an increased attendance at the services, and other activities of the branch or district.

I believe that patriarchal blessings are given for the personal benefit of those to whom they are given, and should be held sacred. Hence I am opposed to an indiscriminate handing of them around even among friends, unless those friends are the most intimate of friends, and discretion should be used even then. But to hand them to strangers, and I mean by this, strangers in the church, is not conducive of good as a rule, but often subjects the patriarchal work to criticism that is unjust. For instance: A certain sister received her blessing; she handed it to one of the traveling elders for perusal, covering up the name of the patriarch giving the blessing, and asked if he could tell by the language which of the patriarchs gave it. The name of the one officiating was given at once, because of the peculiar language used. This caused the sister to lose faith in the blessing. She wrongly concluded that there would be no mark of the human in it, but it would be all divine. This would condemn any document that has ever been presented as a revelation from God. One who is a careful student of the Bible, and familiar with the language used by the different writers, can tell at once which of the inspired men of the past wrote a verse, even if the name of the writer is withheld, for there is a wonderful difference in the style of the different men. I believe the best inspiration is that which suggests the

thought but leaves the person to clothe it in his own language. Any other way would make a man an automaton, a machine with no volition of his own, no chance to use his own brain, and there is grave danger when one gives up one's personality.

Some demand that there be no sameness about the blessings given. And, they say, if two blessings are alike that it is evidence that there is no inspiration back of them. However, if blessings are a means of giving advice and counsel to God's children, then there might be such a thing as two blessings being exactly alike and yet be of God. We note that Christ in speaking to the people upon this continent used the same principles, and often, yes, in greater part, the same language used in speaking to the people upon the Old World. We conclude by this that the advice and counsel given to one would be largely applicable to another, for humanity is very much alike in all ages of the world, in their disposition and nature, and warnings and exhortations to one is very likely to be necessary for another. However, there is a distinct difference, as a rule, but sometimes that difference cannot be readily seen unless one is very closely associated with and familiar with the peculiarities of the different individuals to whom the blessings are given. One sister remarked to me that the blessings I gave in her community were somewhat similar; but, knowing the people as she did, she recognized peculiarities in them that made each one applicable only to the one who received it. Herein lies the danger of criticism if the blessings are to be read by those not intimately acquainted with the recipient. The person receiving a blessing, or their intimate associate, may see great things in it, but one not acquainted with the peculiarities of the recipient can see nothing in it. I do not want to be understood, however, that I am opposed to anyone seeing and reading these blessings. I believe as a rule they should be kept from prying eyes, and held very sacred as personal advice and counsel for the one to whom they are given, but the pastor of a branch may find them a wonderful help in giving counsel and advice to his members, and as a spiritual advisor should not be among those who do not, or cannot have access to them.

It is probable that our work is subject to criticism more than any other for the reason that our words are written, whereas one who addresses an audience is not subject to this close scrutiny. Again, there seems to have obtained an idea that the patriarch should be always under an intense degree of inspiration, but I have never been able to see why one class of God's servants should be any more under the influence of his Spirit than another one. The preacher gives advice and counsel, admonition and encouragement to a congregation, and the patriarch to an individual. If the preacher is satisfied with a lesser degree of inspiration than the patriarch it is because he is satisfied to have his work of a

mediocre quality, and he is not doing all that he ought to do to make his work effectual for good.

One source of evil has arisen out of a misunderstanding of the statement, "He is not to meddle with branch affairs or district affairs." This has been interpreted to mean that he is not to advise along the lines of branch and district affairs. But nothing could be further from the true understanding of the especial functions of this office. All officers of the church should, as I understand it, seek these men for advice in spiritual things, but in no instance should the patriarch give advice and counsel to a branch or district, only through the regularly appointed or authorized officers of those organizations, if their advice and counsel relates to regulating the affairs thereof. If a patriarch is convinced that things are not just as they ought to be, he should go to the ones in authority and state to them that which he thinks is wrong, and if they accept his advice and counsel, they are the ones who should put the regulating machinery into motion. If they do not accept his advice and counsel his duty in the matter is done, and to try to interfere further would be out of his province, and would create confusion. He should abide his time for the vindication of his work; for if he is right vindication is sure.

Some have come to the patriarch with the idea that it is his province to say if they shall be called to the priesthood, and if he says nothing about it in the blessing, they go away disappointed. As I look at it, however, the right to call a man to the priesthood does not belong to the patriarchal office. That right belongs to the executive branch of the church. The patriarch may point out that one is entitled to the priesthood if faithful, and it may be that he might with propriety point out a particular work for which one would be adapted, and to which one might be called if faithful, but the actual calling should be left to the executive line of workers. It might be that the patriarch might receive an evidence that one should be called to some particular office, but to designate that office in one's blessing would be a mistake, I think, but he should tell his impressions to the one or ones in authority, and let them take the step if they think it is advisable. His spiritual advice and counsel along this line may, and should be, worthy of due consideration, and should not be taken as an attempt to interfere or "meddle" with branch and district affairs.

Believing that there should be the utmost confidence between the presiding officers of branch and district or stake, and the members of the evangelical order, I have endeavored to set forth that which seem to me to be important matters to be considered, and ask a candid consideration of them by that quorum the members of which constitute the legitimate source from which all local officers should be chosen, especially in large branches and in districts.

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Grant, John A.	Leeka, Clarence O.
Hand, William O.	Pickering, William R.
Hinderks, Temme T.	Smith, Walter W.
Hulmes, George H.	Tanner, Joseph A.
Krahl, David J.	Twombly, Samuel

THE EISHOPRIC.

McGuire, Benjamin R., Presiding Bishop.	
Keir, James F., Counselor to the Presiding Bishop.	
Becker, John A.	Kelley, Edmund L.
Blair, Frederick B.	Karlstrom, Albert V.
Blakeslee, E. A.	Lambert, George P.
Bullard, Richard	Lewis, George
Clark, E. O.	May, Roderick
Carmichael, Albert	Parkin, Charles
Craig, Albert W.	Short, Ellis, Sr.
Fisher, Myron C.	Siegfried, Mark H.
Hunt, Charles J.	Scott, Beauford J.
Ingham, Edward	Zimmermann, John

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Bailey, John J.	McDowell, Willis A.
Baldwin, Richard	Matthews, Josiah E.
Baty, James	Pitt, Frederick G.
Burt, George W.	Shields, John
Butterworth, Charles E.	Smith, Hyrum O.
Carlile, Joshua	Smith, Isaac M.
Davis, James	Smith, John
Derry, Charles	Squire, Joseph, Sr.
Greenwood, Henry	White, Ammon
Gresty, J. T.	White, Isaac N.
Jones, John	Wight, John
Lambert, Joseph R.	

INDEPENDENCE STAKE.

Smith, Walter W., President.

Becker, John A., Bishop.

Members of Stake High Council.

Bullard, William D.

Knowlton, Albert H.

Cockerton, John M.

Lambert, Richard J.

Deam, William H.

Parsons, Alonzo H.

Gray, James L.

Stover, Leonard

Harrington, George L.

Williamson, William H.

Hulmes, George H.

LAMONI STAKE.

Garver, John F., President.

Williams, Daniel T., Counselor to President.

Wight, Cyril E., Counselor to President.

Carmichael, Albert, Bishop.

Yarrington, A. J., Counselor to the Bishop.

Lambert, Richard J., Counselor to the Bishop.

Members of the Stake High Council.

Anderson, Oscar

McDowell, Floyd M.

Blair, George

Midgorden, John

Gunsolley, Jeremiah

Weld, Francis M.

Hayer, Eli

Wells, Gomer R.

Keown, David

White, David C.

FAR WEST STAKE.

Salyards, Richard S., President.

Roberts, J. W., Counselor to President.

Robertson, E. F., Counselor to President.

Scott, Beauford J., Bishop.

Members of the Stake High Council.

Archibald, Coventry

Hovenga, John

Bear, John L.

Jobe, Samuel E.

Best, George W.

Keck, L. A.

Constance, Benjamin R.

Lewis, Zenos J.

Ennis, Herbert D.

Snider, Coleman

Hinderks, Temme T.

Wilke, David C.

KANSAS CITY STAKE.

Tanner, Joseph A., President.
 Sandy, Seth S., Counselor to President.
 Elliott, Thomas J., Counselor to President.
 Blair, Frederick B., Bishop.
 Tucker, John, Counselor to Bishop.

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Harrington, Joseph A.	Sandy, Harvey
Hayes, Daniel E.	Schimmel, John J.
Hough, Daniel E.	Selbe, Christopher A.
Jellings, Charles D.	Tucker, Edward
Palmer, Emmet N.	Wilcox, Eber S.
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HOLDEN STAKE.

Krahl, David J., President.
 McWethy, Fred A., Counselor to President.
 Hunt, Charles J., Bishop.
 Ross, Isaac M., Counselor to Bishop.

Members of the Stake High Council.

Beebe, George W., Jr.	Johnson, John E.
Burgess, Robert Elvin	Macrae, Washington S.
Cool, Frederick A.	Moler, Hiram E.
Fender, Edwin E.	Scarcliff, Charles F.
Gaither, Charles A.	Thompson, Benard P.
Hartnell, William	Thompson, Emery

QUORUM OF HIGH PRIESTS.

(Organization and addresses of members.)

Tanner, Joseph A., President.
 Parsons, Alonzo H., Counselor.
 Fry, Charles, Counselor.
 Knowlton, Albert H., Secretary-Treasurer.
 Elliott, Thomas J., Assistant Secretary.
 Armstrong, William R., Secretary for England.
 Corbett, Andrew J., Secretary for Australia.

Quorum Statistics.

New Ordinations, 16.

Present membership, 257.

Our New Members.

Anderson, Oscar	Karlstrom, Albert V.
Banta, Albert J.	Newton, Oscar W.
Bear, John L.	Parker, George H.
Beebe, George W., Jr.	Robertson, E. F.
Carpenter, Claud I.	Ross, Isaac M.
Dent, John C.	Wight, Cyril E.
Jones, Charles E.	Wixom, George H.
Jellings, Charles D.	Yarrington, A. J.

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