

THE SAINTS' HERALD

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Number 1

Independence, Missouri

April 6, 1927

CONFERENCE DAILY EDITION

Opening of Seventy-Second General Conference

The First Auditorium Meeting Under Favorable Conditions

Attendance Large and Happy

Ministers Are Full of Zeal

The morning was ideal for the opening session of a General Conference. Bright spring sunshine, balmy air, clean streets, budding shrub and tree, growing grass and flower, and a body of the best men upon the earth congregated to do the business of the church, tended to produce a wonderful feeling of gratitude to God, love and appreciation of fellow men, and gladness and thankfulness for the opportunity to be present at the first session of the church in a new location upon a portion of the temple lot tract owned by the Reorganized Church of Jesus Christ of Latter Day Saints, in the basement of the Auditorium Building being erected, with which the church is in touch.

The approaches to the building are necessarily very temporary. From the main artery of the city of Independence, Lexington Street, through a few feet of Grand Avenue and Walnut Street, the people came first by ones and twos, then in bunches, until more than two thousand people had entered the basement room, looked about, exclaimed, "Oh, this is better than I had expected!" "Oh, what a room!" "Aren't you glad to be here?" etc.

The rounds of inspection of the temporary appointments began immediately. On the east side of the room are to be found booths erected for and occupied by the Laurel Club, which is offering a line of fancy and utilitarian articles for the purchase of visitors, their first purpose being to raise sufficient funds to enable them to keep their pledge that they will furnish and equip the kitchen and dining room of the new building. This is a tremendous undertaking, but the Laurels are a vigorous and determined organization of about fifty women of the church resident in Zion, and they have set their faces to succeed and in such time as to be no delay

to the full use of the building as fast as it can be completed.

Graceland College

A booth established by Graceland College and manned by students or members of the alumni present at the conference comes to the south of the Laurels. Here the work of the college will be outlined to any interested parties, young or aged, those who wish to understand, that they may spread an understanding necessary to intelligent support; also by those who expect sooner or later to become students within the walls of the institution at Lamoni, Iowa. Possibly there will be queries also from the idly curious. But all are getting the same courteous treatment from the attendants.

Printed matter is passed out from this booth in addition to the spoken information, to the answers to queries which were complete in every instance.

Publicity Department

The next booth bears the sign of the Department of Publicity. Here are those who are registering the members of the General Conference under the supervision of Elder Frank A. Russell, statistician of the church, or head of the Department of Statistics.

Here was the crowd for the half hour or more just preceding the hour set for the opening session. All were anxious to obtain delegate and ex officio badges, that they might be able to establish themselves as members of the conference.

Information attendants are next to these publicity people, and then come the representatives of the Herald Publishing House under the supervision of Brother O. W. Parker, manager. He will see that it is possible for conference visitors to obtain the publications of the church, whether books, tracts, or journals.

Thus the convenience of the conference is assured, and there is the best service for the conduct of all necessary things in connection with its various activities that we have ever witnessed.

Seating Arrangement

Upon the platform are seated the presiding officers of the meeting, the Quorum of Twelve Apostles, the Presiding Bishopric, and such other general officers as presidents and bishops of stakes, the Standing High Council, the Order of Evangelists, the musicians for special numbers and for leading in the congregational singing. Secretaries and stenographers of the conference are seated alongside the presiding officers; the press committee, the writers, the historians are all directly in front of the platform, at tables of much greater capacity than has been possible at any preceding General Conference. This is a relief from an almost unendurable condition which has existed for a number of years.

The Session of Organization

Just before ten o'clock on April 6, under the favorable conditions recited, Elder John F. Sheehy stepped to the front of the platform and announced that the first song to be sung in the new building would open with the word *glorious*, and asked that everybody participate in the singing. "Glorious things are sung of Zion" was the song, led by Brother Sheehy and a quartet of singers, accompanied by the piano played by Brother Robert Miller.

President Frederick M. Smith assumed the place of temporary chairman and said, "It is not necessary to call you to order. You are in good order. Who will you have to preside over this conference?"

Apostle James A. Gillen made a motion that the First Presidency of the church preside over the conference; that they be authorized to complete the organization and determine the character and order of the meetings. The motion was seconded by Elder Joseph A. Tanner, and carried without dissent.

The opening song of the conference, "Redeemer of Israel," was sung with beautiful accord and feeling. Following the song, President Elbert A. Smith offered the opening prayer, as follows:

Prayer by President Elbert A. Smith

O God, our heavenly Father; it is with reverent and thankful hearts that we meet together for the first time in this room in conference capacity, that we might do business for thy church. We feel, first of all, that we should offer thee our thanksgiving. We are reminded that upon this day many years ago our fathers met together to organize the church, and we thank thee that we are numbered among the heirs of the Restoration; that the restored gospel sustained by the ancient order of things has come down to us. We thank thee that we are permitted to meet together under the bonds of fellowship and peace. We thank thee that it is made possible for us now to meet in a place that is adequate, and in which we may rejoice before thee. We thank thee for the beautiful day, for the auspicious opening of the conference, and we would commend ourselves and our fellows unto thy divine care and blessing. May the spirit of unity and peace prevail from the beginning until the closing of the conference.

Wherein there may be any troubles or misunderstanding, may thy Spirit guide and direct. Wilt thou remove the ob-

stacles and banish the fogs or mists that might divide us. Wilt thou strengthen and sustain those who occupy in responsible positions. Bless the quorums of the church as they shall meet from day to day in council. May they enjoy the Spirit of divine direction, and under its illumination may they move forward undivided in a way that shall eventually justify itself as having been the path of wisdom, and as we shall meet here in business session, may the entire body of thy people feel the illumination of thy Spirit, that they may be led to realize that God is yet with us, and as from day to day there shall be preaching and prayer services, bless all those who shall take part, that it may be indeed a year of rejoicing and one to which we may look back; and as we shall move out in this work, that it may be with renewed strength and with revived spirituality.

O Lord, bless thy people thus assembled. Give them health of body and peace of mind, and the influence of the Spirit above, we pray, in Jesus' name. Amen.

Song 33, "Praise ye the Lord."

President Smith remained in the chair and announced the following special committees:

Special Committees

Credentials Committee: G. S. Trowbridge, F. A. Russell, John Sheehy.

Reception and Location Committee: C. Ed. Miller, Bishop G. W. Eastwood.

Transportation Agent: G. S. Trowbridge, Room 24, Battery Block. Also at information booth at the Auditorium.

Press Committee: Richard J. Lambert, J. A. Gardner.

Administration Committee: G. E. Harrington, T. C. Kelley, J. A. Gunsolley.

Telegrams of good wishes and full of hope were read from Frank W. Briggs, San Francisco, California, and Albert Livingston, Portland, Oregon.

President Smith's Address

President Frederick M. Smith addressed the conference at length as follows:

I suspect that most of you can guess this morning that I have considerable feeling as we thus meet in the Auditorium for the first time; and I will venture the guess that most of those who are here, and are interested in the development of the latter-day work, feel the same movements of the heart, of joy, of pride, and I trust of determination to not cease in our devotions to the church until this building is completed.

Some seven years ago the need of an adequate building for General Conference, and suitable for the many other needs of a gathering people, became so acute and apparent that a fund was created, which was generously contributed to by the Latter Day Saints and friends. Too long was work on that building delayed—the delay working deleteriously in several directions not here necessary to mention—and all those who appreciated the need for such a building, and who sensed the importance of a progressive people marking their progress by successive goals in a comprehensive building program were made happy a little over a year ago by observing the start made on the erection of the Auditorium by breaking ground in the initial steps for excavating for the basement and foundation; and except for pauses made necessary occasionally by inclement weather, work on the building has progressed steadily though perhaps not with the rapidity some would like to see.

Meeting as we do today here in the basement of this building, holds promise that in due time we shall assemble in the main auditorium, to find space, appointment, and equipment all that might reasonably be desired.

Perhaps there are not a few in this audience who remember meeting with the delegates and ex officio officers of the conference in 1888, in the basement of the Stone Church across the street to the north, and mayhaps those persons will recall expressions then made not unlike some being made now by persons either shortsighted or pessimistic, "It is too large." "It is unnecessary." "It will not be finished." But I submit, my fellow Latter Day Saints, that our record of achievement and our experiences of the past justify us in looking forward with confidence to seeing the Auditorium well and duly finished, and that its capacity, large as it may look now, ultimately taxed to its limit.

The Auditorium *must* be finished! It is needed! It is opportune, and it *will* be finished! To believe otherwise is to overlook the spirit and the determination of a people with a record of eventually accomplishing its tasks.

There is much to cause us to rejoice as we begin the conference work of 1927. The fine and deeply religious spirit essential for the successful introduction and operation of stewardships is surely and steadily developing. The eyes of the Saints are turning upward and forward. It is well; for people who stand looking into the past progress not. To have or make progress means to have goals fixed, or elevated by ideals.

People who look into the past either have lost their goals or have forgotten them, and are living among the images of memory. Peoples like persons become senescent, lose their zeal, and live in the past. So we can rejoice today that as a people we find our eyes fixed upon goals lying up and ahead of us, even if to achieve these goals means work, sacrifice, burdens, and even agony. Our load is heavy, our responsibilities onerous. Our backs grow weary, but let us not pray that our burdens may be less, but only that our backs may be stronger, our courage warmer; for then our hearts will be lighter, because we are making towards our objective.

It is scarcely necessary for me to say here that a great objective, for which we strive and look ahead, is socio-religious reformation, having to do with better human relationships, every day, all-time, associations which will bring God and his Christ into man's affairs other than aloofly; and it is no more necessary for me to repeat that the *modus operandi* of such reformation is institution and universal application of stewardship, or by every Saint going fully and unreservedly upon the basis of living and working with the common weal in view rather than for the purpose of safeguarding personal interests. "He who loses his life shall find it," can be understood when we comprehend that one who forgets himself in serving his brothers will awaken to an abundance of life he never knew before; for then he can see the kingdom of God, for he is born again.

For the introduction of stewardship, that condition under which every man will be doing his best for all, working his hardest, and taking that which he and his family need and justly want, we have been preparing and waiting for many years. The doctrine was promoted early in the history of our church, but it is only in recent years that a distinct movement has been had towards its general application throughout the church.

It should not be expected that the transition will be made without delays, disappointments, friction, or errors. These are bound to come; but even with them present, we can still rejoice that progress is being made. This observation seems advisable because there are apparently those who thought stewardships might spring suddenly into complete operation, like Minerva full-panoplied from the brain of Jove, and these persons are disturbed because delays occur and wrong starts are made. But if we waited till there were no unpropitious conditions whatever, we might well expect that we must not soon accomplish even the initial movements, but we must advance steadily, profiting by our experiences in failure as

well as in success, thus expanding our comprehension and increasing our security by finding the safe anchorages.

Considering everything, however, I cannot but feel that we have made substantial progress in advancing the cause of stewardships, and some of the things begun are bound to be far-reaching in effect. It will be well for our delegates and others interested, to study carefully the Bishop's report and inform themselves further as opportunity may permit.

In addressing the conference last year, I spoke of the previous year as being one of readjustments, a work which was of necessity carried into the past one; and I think it can safely be said that distinct progress has been made therein, as well as in the constructive work which was well started last conference, and which, may we hope, will be continued and augmented. In the efforts to rehabilitate the special funds which have been the subject of much discussion in the past, while carrying on the work of the usual activities, we have taxed our resources in a way to augment some of the problems already before us; and careful work and planning will be necessary to tide over the period of special stress. I refer of course to our financial problems. Carrying on the work of building the Auditorium means putting into the form of permanent and fixed assets a considerably larger sum of money than we have been wont to do in years that are past. Had the special fund remained intact, this would have worked no hardship. The difficulty of the task has been aggravated by the long delay in building. But I am sure that if we with resolute hearts tackle this task along with our others, we will meet it successfully.

In this connection I want to call your attention to my words at last conference relative to our finances, when I spoke of the difficulty of frozen or slow-moving assets. A tightening up in general financial conditions has been quickly felt in our own, and our problems are enlarged, and there is new emphasis laid upon the necessity of carefully budgeting our finances. This applies to the church and the individual members of it. It is not, I think, mistating facts to say that at large confidence has been weakened and hence deleteriously affected industry. And this general disturbance of confidence has in our own case been intensified by internal conflict now rapidly waning but still having some influence. The sudden return of deficit of income over expenses should concern but not frighten us. It reemphasizes the necessity of carefully scrutinizing our budgets to find where the cuts shall be made, and maybe even to the extent of determining what activities shall cease. The development of a fine, forward-looking spirit among the Saints indicates that the decrease of income is perforce of circumstances rather than disaffection. Of course, unrest may exist in some quarters, due to causes not wise to mention here; but these causes are receiving the attention of the authorities of the church and, I feel sure, will be removed gradually.

The refunding of general church indebtedness should receive continued attention. This refunding has been retarded by some restrictions upon the financial department which I hope to see removed. And in this connection I want to urge upon the men of the church who are engaged in business the necessity and wisdom of individually and in groups lending themselves and their capacities to the Bishopric in organizing and handling the increasing business problems. The Bishop is earnestly endeavoring to free himself for the larger aspects of his work by calling to his aid those business men who are willing and able to assume responsibility for the church.

All the problems which are confronting the church are closely connected with, or, I might say, are part of, the greater task of the gathering. This lies before us as part of the great unfinished work of the church begun early but frustrated by events now quite well known as history. This long delay of the work of gathering puts upon us a double burden, that of carrying the work of yesterday while doing ours of today and preparing for the morrow. Had the preparation for Zion been carried on in its due time, our own tasks now would be easier, or at least not so complex. Preparation on the part of the Saints, now in distant fields, to come should have been preceded by careful preparation for

their reception in Zion. This latter work must be expedited now, to gather up lost time and motion while the work of hastening the gathering goes on in outlying fields. As I see the task, there must be a unification of effort more concentrated than ever in the past. Strategic points, strategic from the standpoint of our own developments and movements, must be determined and entrenched, while other points must be evacuated in the interests of the concentrated movement in Zion. This is to say, as I see it the problem now becomes one of branch or congregational development or movement. (This is group thinking in terms of the gathering in Zion.) In some cases more firmly securing the work in places as curtains or supports, in others moving branches as a whole into Zion or the regions round about. Contemplation of such work opens up a whole range of problems which will call for the best effort of a consecrated, prayerful, spiritual people, with a devotion to the cause which tolerates none of the farces making for disaffection. It means thinking in terms of present group and community interests and of future community and racial welfare. Envisaged from a purely human viewpoint, or in terms of present industrial and economic parlance, our task seems hopelessly great; and even conditions existing among us after nearly one hundred years of teaching the message, the task appears one to discourage and dishearten. Self-serving interests are strongly entrenched in the world, and selfishness among us is yielding slowly, if at all. False ideas of democracy, wrong conceptions of equality, find their roots in the soil of selfishness and thus become foreign growths in a philosophy looking to a social order in which differing capacities and ranges of capability must be recognized and on which greater responsibility must be laid. How warped becomes our understanding of the parable of talents when we try to approach it in the atmosphere of self!

In this conference we are attempting again the approach to the remodeling of our conferences towards institutions of spiritual and mental uplift and away from the forensic and combative. How much valuable time, faith, patience, energy, we have wasted in contentions, only deity can tell. But may the hope be expressed that so active will we become in the things which build and construct that we shall have less and less time for destructive tactics and wasteful forensics.

The carping critic in the ministry must give place to the one who can *build* upon the institutions of society and reform, where necessary, the deformities which wrong forces have produced.

No longer "I can tear your house down" but, "I'll show you something better."

Here I must speak in appreciation of the younger men associated with me, in their willingness to take upon them the details of the growing work.

This conference program is largely the result of the collaboration of the junior member of the Presidency and the Secretary of the Quorum of Twelve, so far as the details are concerned, though they have had the cheerful assistance of all the officers.

Last year we spoke of the unification of teaching on the part of the ministry, brought about by the adoption of a program of activities in the field of human affairs. This unification has not progressed as far as is desirable. The mere adoption of the program does not guarantee its comprehension by the ministry. Its adoption by so emphatic a vote ought to stimulate every member of the church to its careful study. More particularly so should the ministry feel the need of close application to study along the lines suggested by the program. Indifference to it, or failure to include it in ministerial effort and propaganda, is not only contrary to the action of the conference in adopting the program, but might even be considered a disqualification of ministerial representation. And a full and hearty support and adequate, comprehensive, and comprehending presentation of the program of the church by our ministers should spring rather from ready willingness to comply with the conference action than from administrative pressure. Were the program in any way a controversion of the gospel, or the early teachings

of the church, there might be some excuse for the indifference of some towards the program; but its complete harmony with the proper church traditions and the gospel should make it not only easy for every minister to support and teach it, but should make him zealous in its support. In fact, I do not see how the fullness of the gospel can be preached without including the human relations included in the program outlined and adopted.

Let me therefore urge again that all representatives of the church compass this program in their work of leading the Saints unto perfection. This can be done without foregoing the preaching of the gospel. In fact, it is preaching the gospel, for the program to be properly understood must be envisaged from the gospel viewpoint, and *based on* the gospel of Jesus the Christ.

Health Department

The present church physician has not yet freed himself from his work as a practitioner to the extent that he can give much of his time to the Health Department; but it is expected that he will soon be able to do so. And when he does so, it is hoped that a work of health education can be developed which will eventually reach every member in the church, in efforts towards disease prevention. There is great necessity for such teaching of health, in harmony with our own ideas of diet and medicine.

I am wondering if in this connection we can look forward to the institution of a school of medicine wherein our youth can be educated in the art of healing, with our own needs and ideas or beliefs in view always? Such a school is needed.

I have here spoken of the "art of healing" as a part of the science of medicine, and I earnestly hope that our students of medicine might take their studies seriously enough to avoid the entanglements of quackery. There is much to learn of medicine. Many schools have sprung into existence, and between some of them there is bitter antagonism. There is doubtless much of good in each of these schools, and mayhaps some of wrong, and the good should be gathered up for the sake of human welfare. The sum of knowledge in medicine is small enough, and we should be assiduous in expanding that knowledge. Full comprehension of the Word of Wisdom will not come without it. And let me suggest that Word of Wisdom supporters and advocates need not become either obnoxious or cranky.

And what is said here applies in its way to the work of the Sanitarium. We need to do the best we can for our sick while learning to keep well. As not all have faith, let us practice medicine—rightly, is the advice of the Word of Wisdom. Our Sanitarium is doing a splendid work, despite the severe criticism of some extremists of restricted vision. I am always glad to receive suggestions and proper criticisms concerning any of our institutions, and even enjoy the radical and severe criticisms of cranks if they are honest and sincere; but before our people condemn the Sanitarium and its work, they should at least endeavor to find the facts as a starting point. I am not and have not been satisfied with the work of the Sanitarium and the Health Department; but we must grow to our right proportions and into our right place among the institutions of healing. I am not blind to our shortcomings, but shall try to keep my eyes on the goal to be achieved by our Health Department. I make no attempt to defend the American Medical Association against the attacks being made upon it, but I can say that in my contact with medical men, I have found some splendid men actuated by high ideals and devotion to service; and I long to see the medical men of the church caught up into an organization designed to promote health on the basis of the Word of Wisdom, bringing to their aid all that science can afford, consecrating their efforts by a religious devotion to the church and God. The health of the church should be the stewardship of our real students of medicine.

I want to raise the slogan that has been upon our literature in recent months:

FORWARD TO 1930
A MARKING GOAL
NOT A RESTING PLACE

Some of the things we should accomplish by that time, I have tried to catch up in a few short sentences:

The Auditorium completed to the point where it can be put into continuous use in local and general activities. This does not necessarily mean completely finishing and decorating it, for that doubtless will consume many years; but the great audience chamber, being the central feature, should be put into use, and the equipment and appointment placed necessary to support it. To do this by 1930 means continuous work, and some action should be had looking towards financing the building with this in view. The methods should be worked out by the proper councils and authorities, and I can not but believe that the conference delegates and Saints will support and approve such a move.

Is it too much to hope that by 1930 one fourth of the Saints will be functioning on the basis of stewardships? We have, I trust, earnestly entered upon that work, and it appears to me that much preliminary work has been done; and if ministers and members cooperate in the spirit of true Latter Day Saintism I have no doubt that the conference of 1930 will find twenty-five per cent of the members working as stewards. We should give opportunity for the hastening forces to work, to let our religion have its perfect work.

By then, if not before, Graceland College should have been placed upon the basis of a fully accredited, standard, four-year college. Without question, the importance of the work of that institution in the development of church work justifies amply such a move. The task of making the college such, is not small, but surely we are equal to it. The religious education department of the college should be broadened, and utilized more as a training place for consecrated young men and women who choose to prepare for the ministry and the work of the church. In my opinion we have been unfair to many men in the past in sending them into work without the benefit of some preparation. We should not delay rectifying that error.

And while Graceland is thus expanding into an institution of larger activity and usefulness, it is to be hoped that the Institute at Independence will steadily advance towards a Junior College with a concomitant of special courses and departments to meet the apparent demands and needs of the educational work here at Independence. We should look to the Institute in connection with the Sanitarium and its clustered activities for our school of medicine ultimately.

The Sanitarium by 1930 should have greatly enlarged its borders and the scope of its work. Under the present effective administration of Superintendent Copeland, it has made a steady and fine growth. But she has been laboring under restrictions and limitations which should be removed. We might well face the fact, that of new buildings eventually for that institution, adequately spaced and appointed for better and higher work.

By 1930 we should have consolidated our ground, with the movement of gathering always in sight, with some branches moved bodily into the regions round about, properly and safely erected colonies anchored in places where they can indeed become curtains of Zion, and agricultural and industrial supports adequately provided.

Is it too much to hope that by 1930 we can see the indebtedness of the church substantially reduced if not liquidated, or the remaining portion so funded that it is not pressing upon our resources and distressing our operations. Towards this end every energy should be bent, and the Saints individually and collectively assiduously work and consecrate.

Nineteen hundred and thirty should find our system of religious education so broadened and deepened that every youth and youngster is feeling its steadying and uplifting effect, that it may become one of the means of stabilizing the lives and activities of our youth and safeguarding their morals, their virtues, their devotion, and their energies.

And may we not look forward to that time demonstrating that the ministry of the church, under the leadership of the Spirit of God, and in a bond of fraternal mutual helpfulness, and with a unity born of a conscious cooperation with God in one of the mighty and glorious labors of the ages,

are standing on higher grounds of exemplary morality, mental excellence, educational proficiency, freed from all discontent other than consciousness of limitations, actively efficient as workers, tireless in energy, frugal of time, helpful in brotherly aid, unitedly teaching the things pertaining to the kingdom of God to a people surely and steadily being led on to the perfection of beauty and godliness—Zion.

Announcements were made and the closing song, "Earnest workers for the Master," was earnestly sung, and a closing prayer of thankfulness was offered by President Elbert A. Smith.

First Midday Organ Recital

This is a new feature of the General Conference, and as was announced by President Floyd M. McDowell, it offers opportunity for quiet reflection and peaceful enjoyment between the morning and afternoon session.

The Stone Church auditorium is the scene of these recitals, and the very first one drew an assemblage of several hundred people, half the capacity of the church being used.

Brother Robert Miller gave the first recital, which elicited from the listeners expressions of appreciation in considerable number. Brother Miller was encouraged because, as he said, "I never experienced a more quiet, orderly recital than this."

Tomorrow Sister Pauline Becker will give the organ recital at 12.45.

Afternoon Business Session

Elder John F. Sheehy directed a service of congregational singing, assisted by Robert Miller and Melva Ward at the piano.

Sister Vivian Latta, of Independence, sang, "I have done my work," accompanied by Robert Miller at the piano.

"All hail the power of Jesus' name," was announced as the opening song of the afternoon business session.

Patriarch Richard Baldwin was announced to offer the opening prayer.

President Frederick M. Smith stated that preceding the business of the afternoon, he would call upon several of the men of the church to make short addresses. He announced Apostle James A. Gillen as the first speaker, who clearly affirmed his belief in God and his Son Christ. His expression of gratitude for the gospel reestablished on the earth in latter days, for the church, its ordinances and sacraments, was echoed in the hearts of those in conference assembly. "There was never a time in my life when I had greater faith in the work than I have now," he declared, and stressed the necessity of there being reborn within the heart of each one the Spirit had by Christ as he went about his work when on earth. The time for us to possess this Spirit is here; without it we can not stand. We must identify our-

selves with that Holy Spirit; we must step over the threshold of lesser things to receive with Christ the heritage which is ours. The Saints need faith, real faith, and with this we can bring Zion about.

Apostle J. Frank Curtis was called upon. He fervently spoke in part: "This is the marvelous work and wonder spoken about by Isaiah. We are gaining ground. We have great things to carry out, among which is our missionary program. When a missionary goes out to work, every member of the church should do everything to assist him. The Saints in the community in which he is laboring should not spare time or talent in supplementing his effort, that he be made free to put his best effort into the presenting of the gospel. We have the promise that if we live up to the divine standard we shall have the Spirit of God with us. The work is onward, but only prayer and watchfulness on the part of every Saint will insure its completion.

Patriarch Gomer T. Griffiths was next introduced, and in his characteristic manner he contrasted the size of the conference audience today with that of fifty years ago when the church membership numbered only a few thousand. "I know this church is the church of the living God," he emphatically asserted, "and it will not go on the rocks, though for a time the Devil will deter us." We must shut our eyes to discouraging things, he counseled, and have faith. If we work and pull together, it will not be long until we have a tangible Zion. This month Brother Griffiths is completing fifty years of ministry in the church, and he gratefully declares that he has been a member for sixty-one years.

Bishop Albert Carmichael was introduced to speak in behalf of the Bishopric. In part his address was: We are to be congratulated for the wonderful vision we have caught for the good of the human race. We have a clear-cut, constructive message, given to us direct from heaven. Our work has two main objectives. They are parallel; one is not complete without the other. They are: the missionary program, and the social program, which we call the gathering or Zion. In history we learn that the followers of Calvin emphasized missionary work and doctrine, whereas the followers of Wesley swung to the other side, stressing service to mankind. We embrace both these mighty projects. We say: "Go teach, and come and help us solve the problems of Zion." The gathering is on. People are looking to us for a practical demonstration of our theories. Now is the time to believe and emphasize divine revelation, for without recognition of this we can not solve the great social problems facing the world. This church is divinely appointed, and will succeed in spite of mistakes and difficulties. Let us live close to the Master of men, follow him and Zion will be.

Sister Blanche Edwards was introduced to speak on behalf of the Department of Women. President Smith stated that Sister Edwards had just recently returned from England. Sister Edwards expressed her happiness in finding herself back in Joseph's Land—the land of her adoption—stating that she is here to do her part in the service of the Lord. Assuring the conference that the Saints in England and over the world are looking toward Independence today, praying for the conference, she said, "Today we are making history, memories that time and age will not fade." She is hopeful of the accomplishments of "her women" and sees in the task ahead the burden shared by all. "It is not a cross," she explained. "I do not want to sing, Jesus, I my *cross* have taken, but Jesus, I my *part* have taken. There is so much joy in service that its happiness outweighs its sacrifices."

President Smith said: "A couple of days ago I was dictating a letter to a missionary in Germany. I stepped into the hall (just outside my office) and met him face to face." I feel sure the conference will be glad to hear from Elder Leonard F. Hoisington." Elder Hoisington began his short address with the declaration that this was the greatest event in his life. As another long-to-be-remembered event, he told of an encounter with a yellow-jackets' nest at a reunion in Woodbine, Iowa, when he was a small boy. From experience and study he, too, believes that God is in the work, and that our task is divine. We do not dare fail in the program of the church. We must be the means of saving the world. The Spirit of God, as well as influence of human intelligence, must radiate from our institutions.

President Smith introduced Brother George Lewis, son of Bishop George Lewis, of Australia, stating that he would speak on behalf of the young people of the church. Brother Lewis counts it a privilege that he has been in this country for three years, saying that at Graceland he had learned our ideals and what it means to be a young person in the church. Then followed a brief description of Australia and the work of the Saints there.

President Smith, at shortly after three o'clock, stated that he would introduce the various reports to the conference, which are submitted in pamphlet form.

He first called attention to the Credentials Committee Report, and it was moved to adopt this report.

Apostle John F. Garver spoke against the adoption of the motion which contained the following recommendation: "The districts named below have elected delegates in excess of the number allowed under General Conference Resolutions as indicated. We recommend that the delegates whose names appear

first on the lists as shown to the extent of the authorized number be seated and that the others be dropped from the list of delegates." It was moved to amend the second paragraph of this report by striking out all after the words, "We recommend that the" and inserting in lieu thereof the words, "We recommend that the said delegates meet and advise the committee of delegates in excess who should be dropped."

The motion to amend was adopted, as was also the motion to adopt the report with its recommendation.

The President then proceeded to introduce the remaining reports.

Reports of the Departments of the Sunday school and Recreation and Expression were presented, and a special recommendation of the Department of Recreation and Expression was read, which reads as follows:

Our plan is to continue the administration of the departments along the lines indicated in the reports of the three superintendents to this conference. We pledge the cooperation of this department in all its phases and activities with other departments, as well as with the general church program as a whole. We have not had, neither do we have, any other thought or motive than the successful triumph of the cause of Christ and the establishment of Zion.

We do come now with one definite recommendation, viz, that a well-trained and qualified individual be appointed as superintendent of this department with the understanding that he is to give his full time and attention to this work.

The reasons for this recommendation are obvious to anyone who has been observing of the needs of the church and society at the present day. Surely there are few if any tasks more vital than the proper supervision of the leisure-time activities of our youth today. We beg the careful consideration of the conference to this recommendation.

Report from Department of Women was presented, as was also a report from the Department of Religious Education.

Graceland College report was presented, and Elder Alvin Knisley arose to ask a question. When a member of the conference makes an address or asks a lengthy question, it is necessary that he get in position where the loud speaker will amplify his utterance, because the audience room is very large. Elder Knisley was called to the platform. He stated that reports had come to him that the Darwinian theory of the origin of species was being taught in classes at Graceland College. He desired to know if this be a true report.

President George N. Briggs was called upon to answer, and stated that in his ten years of service as the president of the college he had not known the Darwinian theory to be taught as dogma, but that it had been presented to classes and discussed just as it is presented and discussed among gatherings of young people elsewhere.

When President Briggs made this statement, it reminded us of an occurrence in a class of young married people at the Stone Church some five or six

years ago. Inadvertantly, or for the purpose of illustration, the teacher mentioned the Darwinian theory. A "modern" was present and quickly and hotly resented the reference, and the class almost irresistibly passed into the discussion of the general question of evolution from the Darwinian point of view. This discussion was continued the following Sunday, and from this occurrence there went out the report that Brother ——— was teaching evolution to the young people in his Sunday school class.

This is not the first time the question as to Graceland teachers presenting the theory of evolution to their classes has arisen. It would seem that the answer of President Briggs should suffice for some time.

Other reports in the order they were received were: Department of Statistics, Church Historian, Librarian, High Priests' Quorum, Council of Presidents of Seventy, Church Architect, Board of Publication, financial report of Herald Publishing House, Social Service Bureau, Department of Publicity, Graphic Arts Bureau, Independence Sanitarium, Presiding Bishop, and Church Auditor.

Having been in session almost two hours, it was considered wisdom to adjourn, and after the doxology was sung the conference was dismissed by President Floyd M. McDowell.

Announcements that there would be a song fest broadcast over K L D S commencing at ten o'clock in the evening were made and invitation was given for all to be present.

THE GRAPHIC ARTS BUREAU

The Aim of the Bureau

To the First Presidency: Briefly stated, the aim of the bureau, as I understand it, is to supply material and equipment for visual instruction to be used by the ministry and in the branches of the church.

To obtain from professional and amateur photographers of the church negatives and prints of artistic or historical value which can be used by the church publications or by the bureau.

To form the nucleus of an art gallery.

The main question to engage the attention of a primitive or a pioneer people is "When do we eat?" As civilization develops, the higher man is not satisfied to live by bread alone. As a church our activities will inevitably broaden out. The bureau hopes to be instrumental in meeting the demands which the church will make along various lines of culture embraced in the term *Graphic Arts*.

During the year 1925, the bureau circulated 76 sets of slides, embracing 4,560 individual slides. In 1926, 132 sets of 8,820 slides were circulated. So there were nearly twice as many sets sent out in 1926 as in previous years. Of the nearly 9,000 slides shipped, not one was broken in transit.

There were written during the year, 469 letters, and 15 lectures to accompany the slides.

An effort has been made to obtain photographs of historical value. This appeal has met with some success, but no doubt there are still many valuable photographs among the membership of the church which will eventually become lost if they are not placed with the bureau. Some of the prints we have are gradually fading, so eventually they

will have no value. We intend copying these for the benefit of future generations. We have done some work along this line with fine success.

An inventory of the equipment shows we have nearly 5,000 negatives owned by the bureau and loaned by individuals for our use. There are 2,610 lantern slides not as yet in sets, one fourth of which we made this year. There are 1,400 slides in sets almost constantly in circulation.

Our equipment is now worth about \$1,000, which does not include negatives or slides. The receipts from July 1 to February 28, when this report was made out, were \$465.

The following is quoted from the Report of the Bureau to the General Conference of 1926.

"A six-pound projection machine has been invented which uses small film slides. This stereopticon can be connected to an ordinary automobile battery when the regular electric light current is not available. The whole world of educational moving picture films will soon be accessible in film slides for use in this machine at a purchase price of only a few cents per slide. The weight will be a negligible quality. However, we do not anticipate that the present glass slides will ever be entirely eliminated, as this small instrument is limited to small auditoriums at present. A heavier machine is now being perfected."

Brother Vance Eastwood has greatly improved the small projector and brought it to a state of efficiency unequaled by any other stereopticon of that type that I know of. He calls it the "Giant Dwarf." There will be a large field for this little projector, as it can be used where electric light is not available. The light can be obtained by connecting with an automobile battery, or electric light can be used by simply changing bulbs.

There are a number of combination projectors on the market at the present time. The Bausch & Lomb, The Bray Screen Concern, The National Picture Service at Cincinnati, Ohio, the Victor Company, etc., have adapters making it possible to use both the slides and the films. The little film projector is limited in its field. The smaller the source of the picture to be projected on the screen, the more intense must be the light used. With a film projector, both the slide and the intensity of the light have been reduced. With a combination projector using lantern slides and films, the regular 500-watt bulb can be used, making of course a bulkier machine. What is gained in portability in the small projector is at the expense of illumination. With the combination machine where there is a gain in illumination, portability is sacrificed.

Where a large, clear, brilliant, colored picture is necessary, the glass lantern slide only can supply that demand. The Graphic Arts Bureau expects to have supply depots located in various parts of the country so glass slides will always be accessible. Last year we circulated over eight thousand slides, and none were broken, by reason of the breakage-proof boxes we use.

C. ED. MILLER.

If you want to buy, sell, rent, exchange, or insure, anything anywhere see

B. J. SCOTT

Jackson County Bank Building
Phone Indep. 1006; Residence Indep. 1772.

For Sale

Income property for sale. An attractive proposition for some one with money to invest. For information write X, in care of Herald Office.

We invite you to use our cleaning and pressing service.
One day service.

SANFORD - HERSHEY

Master cleaners of garments and rugs.
Office South Side of Square
Phone Indep. 824 or Indep. 821
Plant, Sterling Avenue and Walnut

For Sale

Houses and lots and building lots in Independence; small tracts and farms near Independence. Houses for rent, loans and insurance. Frank Hill, 218 West Lexington. Phone Indep. 1835.

For Sale

Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

Buy your gasoline and oil at 301 and 1400 West Lexington.

REDFIELD OIL COMPANY

(CARS DRAINED)

FOR SALE

Three 3-room houses; lights and water. Two at Gudgeall Park and one between Independence and Kansas City.
Three 6-room houses on South McCoy.

JAMES BENNETT

Independence, Mo., Route 6.

Phone Riverside 210

MRS. A. V. TREGO

Realty Bargains

Have some special bargains. Phone Riverside 511.

593 Brookside Drive

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For Sale

8-room house and 3 acres. North River Blvd., close to city limits. Phone Indep. 67K2 or Indep. 2381.

J. B. FARR

Box 53

Independence, Missouri

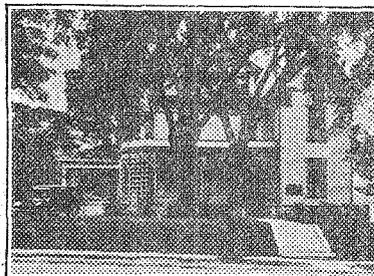
Conference Motors

While in Independence, make our place your headquarters. Let us look your car over for the return trip home.
Auto accessories—Tires, Batteries, Electrical Repairing.

SAVAGE TIRE & BATTERY COMPANY

305 W. Lexington Street

Phone Indep. 1828



We have dedicated our home to the service of the public, and can render a service within the reach of your resources.

STAHL'S FUNERAL HOME

"Service With Personal Attention"

815 Phone Independence,
W. Maple Indep. 36 Missouri

THE SAINTS' HERALD

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Number 2

Independence, Missouri

April 7, 1927

CONFERENCE DAILY EDITION

FIRST CONFERENCE MEETING OF PRAYER

The first prayer service of conference was held in the Auditorium Thursday morning at nine o'clock, in charge of President F. M. Smith. A large number of Saints, aged, middle-aged, and young, met at this hour to worship. "Glorious things are sung of Zion," directed by Patriarch John F. Martin, began the meeting, and President Smith offered a fervent prayer. The congregation then sung that beloved hymn, "Redeemer of Israel." Truly all sensed the meaning of the words:

As children of Zion,
Good tidings for us;
The tokens already appear;
Fear not and be just,
For the kingdom is ours,
And the hour of redemption is near.

On account of the magnitude of the room and the difficulty of hearing those who have not strong voices, President Smith called upon several of the brethren to lead in prayer. They were Patriarch J. A. Gunsolley, and Elders Amos Berve, Alma White, and J. Frank Curtis. In a few brief remarks the officer in charge outlined the task before the church, showing that man alone can not accomplish it, but that each member of the church must so fit himself spiritually and mentally that he shall be in a condition to receive divine aid. He suggested that in the testimonies the Saints should answer: Am I willing? and, What can I do?

Many were the good testimonies borne. The assurance of the aged and long experienced in the church, voiced in testimony and prayer, comforted the young; and the desire for service and willingness to unreservedly consecrate all to the carrying out of the divine program, expressed by the younger workers, was an inspiration to the older.

Saints representing widely separated States, missionaries returned from foreign shores, business men, young men, local workers, all expressed a like ambition to serve.

At fifteen minutes after ten, the singing of "Jesus, I my cross have taken," marked the closing of the service, and Brother Smith dismissed the congregation with prayer.

MORNING PREACHING SERVICE

April 7, 10.45

Elder John R. Grice was in charge of the musical portion of this service.

"Guide us, O thou great Jehovah" was announced as the opening song.

Elder V. B. Etzenhouser offered a prayer.

Brother George Anway, a student at Graceland College, sang a solo, with Brother Robert Miller at the piano.

The audience sang, "Father, bless thy word to all," led by Elder Grice.

Apostle Myron A. McConley was the speaker, speaking upon the subject of missionary fervor, taking a very broad view and giving it liberal treatment, carrying to the people the leading thought that missionary fervor should not be and is not confined to the force of traveling missionary elders and officers but that it should be permeative and far-reaching. This sermon will be published in full in a future number of *Zion's Ensign*.

Song, "Shout the tidings of salvation," was then sung by the audience with missionary fervor.

A closing prayer was offered by Elder V. B. Etzenhouser.

Sister Melva Ward acted as pianist at this session.

Organ Recital

At 12.45 a goodly number were in attendance at the organ recital in the Stone Church, which closed at 1.15.

Sister Pauline Becker was the organist.

These recitals are appreciated highly by the visiting Saints, and Independence people are found in the audiences also.

Song Service

Song service in charge of Roy Cheville, of Lamoni, Iowa. "The Spirit of God like a fire is burning." "Where wilt thou put thy trust?"

Song by George Anway, sung by special request, "Come, sweet Comforter," written by F. M. Smith, accompanied by Robert Miller.

"I need thee every hour," sung by congregation. John F. Sheehy and H. A. Koehler, duet, "Carry

on," H. A. Koehler playing the piano. As an encore, they sang, "When your heart is right with God."

Conference Business Session at Two O'clock

Opening song, "We thank thee, O God, for a prophet."

Prayer was offered by Apostle Paul M. Hanson. Minutes of previous sessions were read and approved.

Additional report from Credentials Committee read by President Smith. Moved by B. J. Scott, and seconded by Brother Tucker, that the report be adopted. Motion prevailed.

It was moved that previous action which may be to the contrary be set aside, and that the superintendent of the Department of Women be seated in the conference as an ex officio member.

The committee on boundary lines reported on three separate matters affecting district boundary lines, and they were each considered and adopted.

Southeastern and Central Illinois District Lines

We your committee on boundary lines, having under consideration the proposal to transfer Cumberland and Clark Counties, in Illinois, from Southeastern Illinois District to Central Illinois District, find that the proposal has been approved by the two districts involved, also the apostles in charge of the territory. We see no objection to the transfer suggested and respectfully recommend that it be approved.

This will make the descriptions of these two districts read:

Southeastern Illinois District:

Northern Boundary, north line of Montgomery, Fayette, Effingham, Jasper, and Crawford Counties; *Eastern Boundary*, east line of the State; *Southern Boundary*, south line of State and south line of Montgomery County; *Western Boundary*, west line of Pulaski, Johnson, Williamson, Franklin, Jefferson, Marion, Fayette, and Montgomery, Counties.

Central Illinois District:

Northern Boundary, north line of Adams, Schuyler, Mason, Logan, Dewitt, Piatt, Champaign, and Vermilion Counties; *Eastern Boundary*, east line of the State; *Southern Boundary*, south line of Edgar, Coles, Shelby, Christian, Sangamon, Morgan, Scott, and Pike Counties; *Western Boundary*, west line of the State.

Combination of Pottawattamie and Fremont Districts

We, the committee on boundary lines, have considered the request of the Fremont and Pottawattamie Districts that these districts be combined under the name of the Southwestern Iowa District, and respectfully recommend that the proposal be approved.

This will make the description of the new district as follows:

Southwestern Iowa District: Comprised of Pottawattamie, Cass, Adair, Mills, Montgomery, Adams, Fremont, Page, and Taylor Counties in Iowa.

We, your committee on boundary lines, having under consideration the proposal to divide the Youngstown-Sharon District between the Pittsburgh and Kirtland Districts by allocating Lawrence County, Pennsylvania, to the Pittsburgh District and the remainder of the district to the Kirtland District, find that the proposed action has had the approval of the three districts involved through their district conferences, also of the apostles in charge of the territory, and the

First Presidency. We see no objection to the proposal and recommend that it be approved.

This would make the descriptions of the districts read as follows:

Pittsburgh District:

All of the State of Pennsylvania west of the 77th Meridian except Mercer, Venango, Forest, Warren, Crawford, and Erie Counties.

Kirtland District:

Northern Boundary, Lake Erie; *Eastern Boundary*, east line of Erie, Warren, Forest, and Venango Counties, in Pennsylvania, and Mahoning, Stark, Carroll, Harrison, and Guernsey Counties, in Ohio; *Southern Boundary*, south line of Forest, Venango, and Mercer Counties, in Pennsylvania, and of Mahoning, Harrison, Guernsey, and Licking Counties, in Ohio; also the 40th parallel across Muskingum County, Ohio; *Western Boundary*, west line of Licking, Knox, Richland, Huron, and Erie Counties in Ohio.

A motion was made that the General Conference adopt the recommendation of the College Board of Trustees "that on authorization of General Conference, the college authorities should proceed to erect a dormitory, it being understood that until further authorization only the basement for this building be constructed, the same to be used for kitchen and dining-room purposes, the insurance money secured from the loss of Patroness Hall being the fund from which this basement should be constructed."

This matter was referred to the Appropriations Committee for recommendation.

The recommendations from the Department of Recreation and Expression, which are:

Our plan is to continue the administration of the departments along the lines indicated in the reports of the three superintendents to this conference. We pledge the cooperation of this department in all its phases and activities with other departments, as well as with the general church program as a whole. We have not had, neither do we have, any other thought or motive than the successful triumph of the cause of Christ and the establishment of Zion.

We do come now with one definite recommendation, viz, that a well-trained and qualified individual be appointed as superintendent of this department with the understanding that he is to give his full time and attention to this work.

The reasons for this recommendation are obvious to anyone who has been observing of the needs of the church and society at the present day. Surely there are few if any tasks more vital than the proper supervision of the leisure-time activities of our youth today. We beg the careful consideration of the conference to this recommendation

were referred to the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, for report to this conference.

The report of the Herald Publishing House presented in the preconference reports, published elsewhere in this issue, was considered and adopted.

A motion to adopt the report of the Presiding Bishop was made and prevailed. Readers of the *Herald* have had this complete report. This action does not embody the adoption of the recommendations which are as follows:

We recommend:

That the effort started to make the church membership 100 per cent stewards continue to be stressed.

That the membership may have that confidence in their

leaders, the priesthood, and as a result comply with the law governing stewards, the priesthood should be urgently solicited to comply with the law. Especially is this true with all General Conference appointees and all presiding officers in Zion, in stakes, in districts, and in branches.

That great care be taken in the selection of church representatives. The financial department of the church is the first to suffer from those who fail to uphold our Zion program.

It was moved that we adopt the recommendations contained in the report of the Presiding Bishopric, and a lively debate ensued.

There was consensus of opinion by all speakers as to the virtue of the doctrine of stewardship, and also that the doctrine should be earnestly presented by the priesthood of the church. There were matters outside the Bishopric paper which crept into the discussion and caused considerable earnest debate, but no real attack was made upon the recommendation. The motion to adopt was carried by a very large majority.

It was stated by President Smith that he held an appeal to the General Conference from a brother who was dissatisfied with the action taken by the Quorum of Twelve that he had been refused appointment to the missionary force.

A motion was made that the appeal be referred to the Quorum of Twelve.

Another motion, that the appeal be referred to a joint council composed of the First Presidency, Presiding Bishopric, and the Quorum of Twelve, was stated.

A motion that the matter be placed on the table was lost.

The motion that the matter be referred to the joint council was lost.

The motion that the matter be referred back to the Quorum of Twelve was adopted.

Announcements were made.

The audience sang, "My times are in thy hand," and were dismissed by a prayer by Apostle M. A. McConley.

INDEPENDENCE PEOPLE PURCHASE CURTAIN

It was a thrilling moment with the executives of three organizations of Independence on the opening day of conference when they met the salesman from a Kansas City firm to figure for a draw curtain for the Auditorium stage. Samples were laid out on the floor, hung on the pillars, and prices and practicality were discussed. Such a joy and privilege to buy the first permanent equipment for the Auditorium stage!

A curtain of taupe-colored rep was selected. The curtain completed, weighted with pulleys on track, ready to draw, will be hung by Friday night for

the last rehearsal of "The Fool"; ready for the public performance Saturday night, the "Restoration" Tuesday night, and for "David" on Sunday night, April 17.

The curtains were purchased and presented by The White Masque Players, the Independence Music Club, and the Department of Recreation and Expression, all Independence societies.

The taupe color was selected because of its natural shade, which can be used for back drop when a better curtain is purchased later.

BOOTHS AND THEIR PURPOSES

The Laurel Club

Entrance to the Auditorium is attained from several directions, and one walks several directions before reaching the lower floor on which the conference sessions are being held. This is because of the ramps or inclines, which are used in place of steps.

As one enters the door from the east, the first booth to visit is that occupied by the Laurel Club. In front is a counter full of pretty and almost indispensable wares for the home, such as thread, needle holders, cushions, candlesticks, linens, etc. On one end of the display counter is a layette.

Across the back of the booth are hung aprons and house dresses. All are dainty and well made, some more serviceable than others. Everything is for sale, the proceeds to be used to buy equipment for the Auditorium kitchen.

Graceland's Booth

Next to the Laurel Club is the Graceland booth, already mentioned in detail in a previous issue. The large blue and gold letters of "Graceland headquarters" stand out with dignity and fine effect.

Publicity Department

Walking down the broad aisle, one enters the publicity booth, which is open, permitting free entrance to tables of literature and an excellent opportunity to inspect the Christmas offering posters hung on the display board in the back of the booth. On the table to the left in this booth are boards on church advertising, posters, and cards to be used in advertising services and church periodicals. Standing upright in the center of the table are charts showing the number of subscriptions to the church papers each month.

The table on the right displays the church bonds recently offered for sale; also samples of all church leaflets, some of which are placed there for free distribution.

Registration of Conference Members

The next booth is one always of most interest at the beginning of conference, the Registration Booth, where programs and badges are given those fortunate enough to be delegates or ex officio members. At one end of this booth the representative of the Graphic Arts Bureau answers questions and exhibits slides and pictures of church people and places. At the other corner the public is served with what has become a conference commodity—the Hav-a-Bon candies; always for a price which we cheerfully pay.

Herald Publishing House Booth

The Herald Publishing House, with its representative, occupies the next booth, exhibits the church books and tracts, takes orders and subscriptions. There is also a checking stand to the right of this booth.

Around the corner, but in full view of those who enter the building from the east, is the display from the Independence Institute of Arts and Sciences. Here is exhibited the art work done by the students under Dru Messenger, Mrs. Keown, Miss Nellie Sampson. Handcraft, basket weaving, pictures, and various interior decorations are on display.

As one turns and walks back down the aisle, he constantly greets friends who hail from Maine to California, from Washington to Alabama, and all are happy, proud of the spacious new building.

PICTURE OF THE FIRST AUDITORIUM CONFERENCE

The Graphic Arts Bureau was on the job the first one on the opening morning of conference and secured one half dozen pictures of the first conference in the Auditorium. These are pictures of the conference in session—were taken at ten o'clock and ready for sale at 12.30 the same day.

"THE FOOL" SATURDAY NIGHT

Friends inside the church and nonmembers said "The Fool" was "too ambitious a play for home talent." After seeing the production Friday, April 1, they went away saying, "It was wonderfully played and staged. The production was above the amateur class."

It will be given in the Auditorium for the conference visitors and Independence people Saturday evening, April 9.

SONG FEST WEDNESDAY EVENING

A unique program in the form of a song fest was the attraction at the Auditorium between the hours of ten and twelve Wednesday night, April 6. The entertainment, though informally rendered by a volunteer choir, was broadcast over K L D S to listeners far and wide.

The personnel of this choir was indeed interesting. Composed of persons from every part of the United States from Maine to California, from Canada to Florida, it boasted one member of the Presiding Bishopric, two apostles, several missionaries, mothers, Graceland students and alumni, high school students, district and local church workers, doctors, teachers, and writers.

Announcer F. M. S. presided at the microphone and opened the fest, announcing the song, "Holy, holy, holy is the Lord." "We're from Missouri, and are gonna show you we can sing," he confided to the listeners. As an announcer, the President of the church is a success, and radio fans in Independence and elsewhere appreciated the seasonable little explanations he gave concerning the songs and those participating in the fest.

The Miller brothers, Robert and George, took turns presiding at the piano.

Some two hundred people remained seated in the Auditorium after the preaching service to enjoy the fest. They sat singly, in twos, threes, and in groups, some singing with the choir; others, their heads bowed, sat in meditation. And well could they meditate and commune with God under the influence of the spirit of song.

The choir sang song after song. It sang joyously; it sang reverently. Various musicians were given the opportunity to lead the body of singers. Among these were Elders John F. Sheehy, of Independence; Roy Cheville, of Lamoni, Iowa; John R. Grice, Detroit, Michigan; Matthew Liston, Flint, Michigan; and Frank A. Russell, of Independence. And while the choir rested, solos were the order of the program. Brother George Anway, tenor, whose voice has been missed over K L D S, sang by request the verses of several songs, and the choir assisted him in the chorus. Elder H. A. Koehler sang and was assisted by the choir, as did one of the regular announcers of K L D S, Doctor F. H. Criley.

Some of the songs which took the air were: "My God, how wonderful thou art," "I need thee every hour," "America," "In the sweet by and by," "Lead, kindly light," "Anywhere with Jesus," "God will take care of you," "Jesus, Savior, pilot me," "Onward to

Zion," "In the garden," and others. In the words of one who sat in the congregation, "It was grand!"

Elder John F. Martin rendered a piano solo by request, a composition of his own, composed during the late war; and a fitting close to the program was the song "Consecration," sung by Brother Paul N. Craig, director of the Stone Church Choir.

Yes, the fest was a success. Everyone enjoyed it. Though the hour was late, interest did not wane. When one is consecrated to singing the songs of Zion, the flight of time goes unnoticed. It is good to meet in a service of song, for we are told in the Doctrine and Covenants, "The song of the righteous is a prayer unto me."

THE GENERAL CONFERENCE SPIRIT

For many years I have lived at a location in Iowa or Missouri where the General Conferences of the church have been held. A few times they have been taken to Kirtland, Ohio, and once to Saint Joseph, Missouri, and at these I have not been in attendance; the remainder of these general meetings of the church since 1895 I have attended.

It is not entirely possible to describe in few words the atmosphere which surrounds a conference of the Reorganized Church, as it is not possible to briefly describe the feelings of a Saint when a message comes from the Lord through one of his prophets. However, one who has been in attendance at several General Conferences has a feeling which must be akin to the instinct which takes the birds north in the season of the year when conference convenes.

There is often a clash of interests in the life of a Saint—his æsthetic or spiritual sense impelling him in the direction of the assembly of God's people, while his economic or commercial sense clamors loudly that he should make the most of what seasonal trade is opening, or take advantage of every hour of weather which would permit the preparation of the soil for the reception of the seed.

Ten years ago today America entered the arena of war, and many remember the clash of feelings experienced as delegates and visitors gathered to transact the business of the church and labored under the load of the message that world conditions had become so hazardous and unendurable as to force God's chosen nation to take up arms to achieve if possible the setting aside of such hazard and making the world safe for self-governing peoples.

Not since then has there been noticeable so much of the finer, higher, spiritual hope and trust, combined with godly determination, which in a paltry

way describes the General Conference spirit, as comes now with the entrance to Independence of the delegates, ex officio members, and the visitors hourly arriving.

Warm friendship and close fellowship are always to be admired and enjoyed—they are an essential part of the religion of Jesus Christ; they are of the spirit of our Leader and Commander. If these continue to make themselves manifest, the General Conference of 1927 will prove of great profit to the church.—*Saints' Herald*, April 6.

K L D S REPRESENTED AT GOVERNMENT HEARINGS

Upon investigation of the new Federal Radio Commission, representatives of all phases of the radio industry assembled at Washington March 29 to April 1 inclusive, and had opportunity to give suggestions and advice to the new board, which virtually has all regulatory control over radio in the United States. Brother A. B. Church, director of the church radio, represented K L D S and was one of about five religious organizations represented at the hearings.

As stated before, the purpose of the hearings was to enable the radio industry to give its views and suggestions to the new radio commission before that body issues any new licenses. Therefore, no regulatory action of any kind was taken. It is felt, however, that the commission will act upon suggestion of the radio men where unanimity prevailed. Practically everyone in attendance at the hearings felt that no change should be made in the present broadcasting wave band of 200 to 545 meters. All conceded the necessity of reducing the number of stations on preferred wave lengths.

The Radio Commission is expected to create two classes of stations. First, national. These would be given wave lengths above 240 meters, on such a basis that no two stations would be broadcasting on the same wave length at any given time. Another class of stations would be termed "locals," and these would occupy the wave band from 200 to 240 meters. They would be required to broadcast on low powers and would be designed especially to cover small areas, such as metropolitan centers. These wave lengths could therefore be duplicated in various parts of the country, not less than six hundred miles apart, and would accommodate a great number of low-powered local stations.

A third class of stations was suggested by the K L D S director, to be termed regional stations.

Such stations would include those owned by educational institutions, state owned stations, etc., which are particularly interested in covering a limited area. Three of such stations could operate on a single wave length at the same time in three sections of the country—Atlantic, Middle West, and Pacific. It is felt that K L D S will be able to retain a favorable wave length, although a two- or three-way division of time may be necessary. In such event, distant listeners who are now unable to hear K L D S on account of interference conditions, will be able to pick up the church station more frequently.—*Saints' Herald*, April 6.

PRESIDING BISHOPRIC

To the First Presidency: For our financial report for the fiscal year from July 1, 1925, to June 30, 1926, inclusive, we submit balance sheet and statement of income and expenditures as taken from the report of the General Church Auditor.

BALANCE SHEET AND STATEMENT OF INCOME AND EXPENDITURES
From July 1, 1925, to June 30, 1926.

BALANCE SHEET			
	Gross	Reserves	Net
ASSETS			
Cash	\$ 13,916.61	\$	\$ 13,916.61
Cash in transit and in hands of Bishops and Agents	45,159.69		45,159.69
Time deposits	61,499.90		61,499.90
U. S. bonds	43,890.00		43,890.00
Total liquid assets	164,466.20		164,466.20
Notes receivable—secured	51,601.46		51,601.46
Notes receivable—unsecured	125,949.34	9,127.00	116,822.34
Real estate contracts receivable	66,130.45		66,130.45
Accounts receivable	214,228.93	6,411.69	207,817.24
Total receivables	457,910.18	15,538.69	442,371.49
Commercial real estate	382,335.06	8,430.00	373,905.06
Auditorium (cost to date)	72,080.64		72,080.64
Lamoni Coliseum	10,126.75		10,126.75
Home properties	85,562.52		85,562.52
Churches	1,444,314.83	38,500.00	1,405,814.83
Total real estate	2,494,419.80	46,930.00	2,447,489.80
Investments	80,975.59		80,975.59
Libraries	16,222.15	6,822.00	9,400.15
Radio broadcasting station, K L D S	21,520.08		21,520.08
Automobiles, furniture, fixtures, etc.	41,364.44	5,228.00	36,136.44
Equipment, furniture, and fixtures of Homes	18,299.33		18,299.33
Real estate—repair material	201.87		201.87
Total miscellaneous assets	178,583.46	12,050.00	166,533.46
Total assets	\$3,295,379.64	\$ 74,518.69	\$3,220,860.95
LIABILITIES			
Notes payable banks		\$ 64,642.86	
Other notes payable		171,661.51	
Accounts payable		46,496.91	
Vouchers payable		13,026.31	
Receipts from sale of churches		26,444.55	
Graceland bonds		200,000.00	
General church bonds		17,400.00	
Mortgages on real estate		116,186.30	
Total liabilities		\$ 660,858.44	
Special fund reserves		553,157.52	
Net worth		2,006,844.99	
Total net worth and liabilities		\$3,220,860.95	

CONDENSED STATEMENT OF INCOME AND EXPENSES
July 1, 1925, to June 30, 1926

INCOME		
Tithes and offerings—all classes (see below)	\$582,173.76	
Interest received	4,580.25	
Dividends on investments	532.84	
Old debt losses paid	30.69	
Total income	\$587,317.54	

EXPENSES	
Elders' expense	\$ 49,749.61
Elders' expense contributed by Saints and friends	36,340.91
Total	86,090.52
Family allowances	234,058.64
Total ministerial	\$320,149.16
Aid	21,142.62
Support of church institutions—(see below)	46,367.08
Foreign missions	3,141.70
Northeast Nebraska Indian Mission	4,341.00
Administrative expense—(see below)	
General offices	66,935.07
Stakes	10,707.96
Payments on consecration contracts	7,132.44
Interest and exchange	18,665.32
Commodity shop	11.26
Real estate—excess of expenses over income	2,036.42
Total expenses	495,680.03
Surplus for the year	\$ 91,637.51

TITHES AND OFFERINGS

July 1, 1925, to June 30, 1926.

Tithes	\$325,765.26	
Offerings and oblations	34,402.68	
Total per list of individual contributions published herewith	\$360,167.94	
Offerings to elders from Saints and friends	33,340.91	
Christmas offerings	42,013.44	
Surplus:		
General	\$ 1,185.05	
Lamoni Stake	80,404.51	
Kansas City Stake	15,247.35	96,836.91
Consecration contracts	10,695.31	
Bequests	32,300.00	
Contributions for Departments and missions:		
Radio—K L D S	\$ 317.58	
Women's Department	1,208.73	
Department of Recreation and Expression	107.16	
Graphic Arts Bureau (less slide rentals)	791.65	
Nebraska Indian Mission	326.25	
Palestine Mission	27.75	
Children's Home	6.00	
General Conference collections	1,034.13	3,819.25
Total offerings for general purposes	\$582,173.76	

ADMINISTRATIVE EXPENSES

July 1, 1925, to June 30, 1926.

General	
Presidency	\$ 8,414.49
Bishopric	13,901.40
Quorum of Twelve	1,677.60
Statistician's Office	2,081.97
Auditing Department	2,838.74
Architect's Office	982.08
Historian's Office	1,092.88
Patriarch's Office	145.81
Women's Department	1,860.35
Church Secretary	34.35
Graphic Arts Bureau	1,041.98
Social Service Bureau	1,455.95
Department of Recreation and Expression	1,178.55
Radio Department	6,753.45
Librarian's office	218.88
General office expense	6,343.53
General church	5,891.48
District bishops' and agents' expense	1,692.63
Publicity Department	7,575.90
General Conference	1,753.00
Total	\$ 66,935.07

Stakes

Independence	\$ 2,010.72
Lamoni	3,717.62
Kansas City	2,568.14
Far West	1,161.25
Holden	1,250.23
Total	\$ 10,707.96

CHURCH INSTITUTION BUDGETS
July 1, 1925, to June 30, 1926.

Graceland College	\$ 23,000.00
Graceland Gymnasium Fund	2,300.00
Children's Home	3,173.13
Holden Home	7,853.37
Saints' Home	10,040.58
Total	\$ 46,367.08

OUR ACTIVITIES

The year just passed has been one of much activity in the financial department. We have endeavored in every way consonant with what we considered good business judgment, not only to conserve what we had of financial assets, but to increase our receipts.

We tried to survey the field from which we might expect to receive our financial aid, and from our analysis of the same, set in motion certain business programs which would in effect bind the members of the church closer together through a greater spiritual awakening, and at the same time give the Saints a clearer vision of the big objective of our social program—Zion established—and a concomitant of this objective, the proper use of their finances. Keeping the attainment of these things in mind, we have presented the following program:

(1) A strenuous campaign has been inaugurated utilizing all the priesthood and the church publications to have every member comply with the law, thus paying their tithe and surplus, or to make an offering. We are emphasizing this one activity as the one of greatest importance.

(2) A call is being made for the payment of subscriptions to the Auditorium fund. This call is being made by letter to each individual subscriber.

(3) Through the church publications and the personnel of the priesthood, we are urging the buying of our church bonds. The purchase of these bonds may be urged of Saints who have savings accounts which they are expecting to use eventually for the purchasing of homes, etc., thus not conflicting with the law of the tithe and surplus.

(4) Another campaign has been launched for the teaching of thrift. This is an appeal to all the Saints to be thrifty and frugal so as to help purchase their inheritances; this amount saved to be invested in our church bonds, etc., as an aid towards buying their inheritance or obtaining a schooling or any other laudable investment.

(5) A vigorous campaign is being had to make collection of the accounts and bills receivable due the church. These two accounts show quite a large sum due the church, amounting to over \$300,000. We believe that those owing the church should be urged to make an effort to meet their obligations.

(6) Our inventories show quite a number of Saints still owing on their tithing. Each person so owing will be encouraged to pay.

(7) Finally, to supplement these endeavors, we are doing our best to dispose of the real estate as authorized by General Conference and designated by the High Council.

STEWARDSHIPS

The effort made by the priesthood to have the members comply with the law governing temporalities and enter more fully into the stewardship plan as outlined in the law, has been productive of a decided forward movement. The Saints are responding to the call. Many financial statements are being received by this department, showing that the church members are really desirous of keeping the whole law. A few years of this progressive attitude on the part of our church members will make for a decided advancement toward the redemption of Zion.

ORGANIZATION

In addition to the "Orders" organized last year, we have organized two very important "Orders," or, what are known in legal phraseology, "development associations." These two are known as "The Holden Development Association" and the "Lamoni Development Association." The members of the Holden Association are Bishop J. A. Koehler, C. F. Scarcliff, F. A. McWethy, C. W. Childers, D. R. Hughes, Carl V. Hopkins, and F. E. Ford.

These men were solemnly set apart by the imposition of the hands of the First Presidency and the Presiding Bishopric to have the care of all the church property in Holden Stake, excepting such property as is used for general church purposes; a group stewardship in which the property held by them is held in trust for the benefit of the Reorganized Church of Jesus Christ of Latter Day Saints.

The same is true of the group of men constituting the Lamoni Development Association. They are trustees holding in trust all church property in Lamoni Stake, excepting such property as is used for general church purposes. The men set apart to act as trustees in the Lamoni Development Association are: Bishop A. B. Phillips, A. J. Yarrington, Oscar Anderson, G. W. Blair, D. M. Vredenburg, A. Otis White, and W. E. Prall.

STAKE DEVELOPMENT

By such financial organization as the above is it expected that the various stakes may be developed financially, both as to the individual stewards and group stewards.

RESERVE FUNDS

It is through such organizations that we may eventually expect to provide reserve funds held in trust for the church. It may for a while inconvenience financially the general church activities, but the end sought will far outweigh this temporary inconvenience. The success of the church financially depends upon its having strong reserve funds with which it may be able to bridge over shortages in its financial receipts. It is greatly to be desired that these organizations may grow rapidly into factors of no mean proportion. The character and business ability of the men in charge of them are warranting us in expecting a splendid business administration.

INCOME VS. EXPENDITURES

We have enough information to enable us to ascertain what our yearly income is, averaging it over a term of years. The amount of our budget should not go beyond this yearly average income. If possible, we should try to so curtail our expenses as to leave a margin out of this yearly income for meeting our liabilities or aiding in a reserve fund.

While we fully appreciate the value of the splendid faith shown in our heavenly Father, in his gospel, and in each other, and that this faith is a business asset possessed by very few if any groups of people like unto our church—yet we do feel that our heavenly Father wishes us to use good business judgment in carrying on the business affairs of his kingdom, and surely the Lord does not expect us to run before we can walk.

An analysis of the trend of the receipts and expenditures should be carefully had by the Appropriation Committee and every effort be made to keep the expenditures within the possible income. To this end we are ready to submit to the proper counsels whatever information is desired.

INCOME AND EXPENDITURES

For several years, with the exception of the fiscal years 1925 and 1926, our expenditures have exceeded our receipts. Even in the years in which the receipts have been over our expenditures, these receipts have been partly in the form of real estate, the sale of which is so slow that it is almost a frozen asset, making it nonusable for our present needs.

The Appropriation Committee has had these facts to face and has tried to do what it thought was the best to meet the situation. It has felt that it would not be the part of wisdom to reduce our expenditures below the point of efficiency; but rather to increase, if possible, our receipts. With this plan of action in mind, the committee has endeavored to appropriate for the various departments of the church an amount barely sufficient with which to carry on the work needed to be done in each department. At the same time the great need of the finance department of car-

rying on an aggressive campaign, the object of which is to get before the church members the necessity of a full compliance with the law of temporalities, was urged.

DEPARTMENTAL BUDGETS

The various departmental appropriations evidently have not all been sufficient to meet the demands made of them; at least those engaged in some departments have not lived within their budget.

RECOMMENDATIONS

We recommend:

That the effort started to make the church membership 100 per cent stewards continue to be stressed.

That the membership may have that confidence in their leaders, the priesthood, and as a result comply with the law governing stewards, the priesthood should be urgently solicited to comply with the law. Especially is this true with all General Conference appointees and all presiding officers in Zion, in stakes, in districts, and in branches.

That great care be taken in the selection of church representatives. The financial department of the church is the first to suffer from those who fail to uphold our Zionie program.

THE PRESIDING BISHOPRIC,
A. CARMICHAEL,
MARK H. SIEGFRIED,
J. A. BECKER.

March 23, 1927.

BUILDING LOTS

On North River Boulevard, \$425 to \$800. These lots near Federal Highway north side of Independence and soon to be paved. These lots bound to increase in value. Now is the time to buy. Consider the easy terms, \$10 down and \$5 monthly. Frank Hill, agent, 218 West Lexington.

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Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

Buy your gasoline and oil at 301 and 1400 West Lexington.

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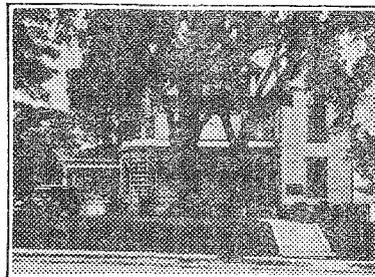
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THE SAINTS' HERALD

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Number 3

Independence, Missouri

April 8, 1927

CONFERENCE DAILY EDITION

APOSTLE D. T. WILLIAMS, APRIL 8

At the close of the morning prayer service, the congregation shifted seats somewhat, visited a little with old friends, and then composed themselves to listen to Brother Clyde F. Ellis. However, as Brother Ellis had been taken sick, Brother D. T. Williams consented to take the pulpit in his stead.

A song service was enjoyed, under the very competent direction of Elder John R. Grice, who somehow manages to infuse pep into his audience, even though they might be sluggish, and this particular congregation did not apparently feel that way. One can not help but note the wonderful carrying ability of this Auditorium basement; and then, too, the Saints are growing in their ability to express themselves in song. The singing of this General Conference has been so very inspiring and enjoyable that all have noted it, with pleasure.

The opening song, "Yes, we feel the clouds are breaking," was followed by prayer by President Frederick M. Smith, and then the K L D S Mothers' Quartet presented two very beautiful selections.

Apostle D. T. Williams took for his subject, "The ideals of Zion," and in endeavoring to outline the ideals of a true Zion, he said, "The pages of history are strewn with the wrecks of institutions or attempts at institutions which it had been hoped would bring about the realization of the brotherhood of man, but which in many instances have failed to recognize the fatherhood of God, and if we as a people attempt to build up a material Zion only of wood and stone and steel, and forget that deep down in the human heart dwells a soul which has the immortal spark of God's own divinity in it, then we have forgotten all. But we have not forgotten that, for which I thank God. In presenting the idea of equality in the scheme of this Zion, he endeavored to show that it would be a fearful mistake, for instance, if he were obliged to wear the same kind of clothes others wore, or they were compelled to wear what he did. "Wouldn't I be in a fearful state," he inquired, "if I had to wear the same size shirt that President Smith wears? It would

look on me like an ascension robe. And suppose President Smith had to wear the same size shoes I wear; wouldn't he be in a tight place! Equality does not mean that we should have everything alike. It means that I shall have the things I need; that you shall have the things you need. It does not mean that everything shall be equally divided among us. I was up to Detroit not long ago, and it was my privilege to go through that magnificent Ford plant which is called The Highland Park Plant, where they tell me 25,000 men are working. I went through it, and saw that great vast working machine, not made up alone of steel, but that machine was made up of men and women as well as iron, and I thought after I had passed through that place, Suppose the philosophy that every man must divide equally with every other man was to come through suddenly, what would happen to Mr. Ford's factory? Why, we would mass there and say, We want our share. You might run away with a wheel; some one might take a pulley; another a rope. What would happen to Mr. Ford's factory? It just wouldn't be, and what good would the wheel do me, the pulley you, or the rope our brother? There's only one way to do to bring about the realization of this great hope, and that is that every man shall find his place and shall work in that place."

President Frederick M. Smith closed the meeting with prayer.

Even President Smith's best friends will agree that when he is deep in thought or worried he looks rather formidable. Wednesday he was neither and looked anything but formidable as he conducted Doctor Teel, the church physician, and two of the brethren through the open part of the Auditorium, ducking under curtains here and there to go farther into unfinished corners, proudly and enthusiastically trying to get them to vision the finished building and its wonderful advantages.

Perhaps if he looks worried he may be wondering how the crowd will be seated in the lower floor before the conference is over.

PEN AND INK CLUB MEETING

The Independence Pen and Ink Club held a meeting last night at the Institute Building with an attendance of members and friends who are interested in improvement of our literature. An interesting and instructive program was presented.

Miss Blanche Edwards spoke upon "Salvation through the press" with dignity, eloquence, and deep feeling. Her hearers, more than one hundred, with eager attention were made to feel that the sacred books of the church were full of plots for beautiful, powerful stories that might be written in dramatic style, with real, living, human interests that would reach the hearts of the unconverted as perhaps some other methods of presenting the true principles of life could not.

She impressed vividly upon the minds present that theirs was an enviable ability, bringing to them heavy responsibility that was upon no other class, and for which they were answerable to God and their fellows. Many other beautiful, impressive thoughts were presented. You should have heard Sister Edwards.

A song, "Beautiful dreams," words by Adam J. Keck, of Denver, Colorado, music by Frank A. Russell, sung by the latter, and accompanied by his wife, was much appreciated, and we hope may be available for the use of singers of the church.

President Floyd M. McDowell spoke in his usual sober, feeling way in the interest of fitting literature for the youth of the church, his subject, "*Autumn Leaves Round Table*."

In his strong feeling for the uplift and development of our youth, he pleaded for the help of the writers of the church to assist in the attempt to make the principles of behavior understood by story and song, and by so doing counteract the ill effect of current literature that placed in a distorted way the principles of love and virtue, instilling in them wrong attitudes of life.

He asked, "Can we make our youth comprehend a purity of love, and make virtue holy?" and stated that he had confidence in the writers to furnish the means by the pen to help accomplish the task.

A privilege was given and criticisms offered on *Autumn Leaves*, all of which were of a constructive character.

The talks made by Sister Edwards and Brother McDowell were filled with thoughts truly impressive, bringing conviction, and a desire to undertake the work needed.

An original song was beautifully rendered by the composer, Miss Hamilton, of Salina, Kansas.

After a humble benediction by Bishop M. H. Sieg-

fried, the company enjoyed a social hour over the usual punch bowl, at which two young ladies of the club presided in a very dainty and pleasing manner.

This event was much enjoyed in the unusually fraternal spirit that has ever been characteristic of the Independence Pen and Ink Club.

DEPARTMENT OF WOMEN

A Restful, Peaceful, Loyal, Devotional Spirit Pervades

One of the happiest gatherings held in Independence in many years occurred in the lower auditorium of the Stone Church Thursday night, April 7. It was a reception given by the Department of Women to visiting Saints and delegates over forty years of age. At the same time the young people of Zion entertained conference visitors and delegates under that age at the Auditorium.

The sisters had made the lower auditorium beautiful with gay festoons of flowers and soft lights, which together with rugs, library tables, floor lamps, and easy chairs, brought from the homes of the Saints, transformed the assembly room into exactly what it is called, "The rest room."

Sister Alice Cowan, superintendent of the Department of Women in Zion, and all her district supervisors, acted as hostesses.

To this place, those members of the conference whose years are decidedly on the decline of life, found their way. These are they whose experiences are replete with memories of the days of privation, persecution, and rabid intolerance. But these memories are made happy by recollections of loyalty, faith, and perseverance on the part of those who were collaborators. One such instance was the meeting of two old Saints who helped plant the gospel in an eastern district more than forty years ago. Another was the bringing together of Saints whose experiences on the western coast have been far-reaching, to the fourth generation.

Memories of the infant days of Graceland were revived, while tears of joy trickled down cheeks that are now withered with age, and though eyes were dim and voices trembled, the unquenchable spirit of loyalty and devotion to the church and her work shone forth.

Not all were aged, for there were scores who are in the prime of life and who for the brief time threw off the heavy burden of responsibility and renewed old acquaintances or made new ones with a zest that stirred one's soul.

It would be a blessing to everyone if Sister Cowan and her supervisors would hold a sort of "home" meeting every night during conference.

GENERAL CONFERENCE WEATHER AGAIN

April 6 was one of those beautiful and balmy spring days which cause one to look for the blossoming shrub and plant, and to note beauty of color in sky and lawn; in fact, to contemplate the beautiful which lies about us on every hand and greets both eye and ear. It seems there never has been a more ideal day than April 6, 1927, for such an event as this opening of a General Conference of the church.

But clouds appeared on Thursday, and rain fell, though not heavy rain. There was some anxiety about the comfort of the Auditorium audience room in chilly weather, and more question as to the approaches to the building, which are temporary in their nature. Many were gratified to find no discomfort in the audience room. Even though the temperature recorded by the Government ranged from fifty-one to fifty-four degrees, you were comfortable and yet unconscious of the presence of the temporary heating plant, which is composed of three "Independence" hot air furnaces, size 25, and one of the same make, size 27, manufactured by the Independence Stove and Furnace Company, only a few blocks distant from the Auditorium site.

Some who had planned the temporary work necessary to house the conference, were glad to see it tested by a day of bad weather, but when again on Friday morning it was cloudy and misting, the old complaint against Missouri weather was heard from many—they so soon had forgotten the ideal day furnished for the opening day. All day Friday is lowering, though warmer, threatening downpour. Weather predictions for Saturday and Sunday are encouraging.

Friday Morning Prayer Meeting

The Friday morning nine o'clock prayer meeting was an hour of peaceful communion under the gentle influence of the Spirit. President Smith being in charge, he brought to mind the theme for the meeting, "What is the degree of reservation with which you are serving the Lord? Saints, varying in age from the young matron and missionary to snow-haired patriarchs and grandmothers, stated their willingness and desire to unreservedly give all to the Lord, to lend every effort to the practical demonstration of our ideals and theories. The testimonies of two brothers, Gomer T. Griffiths and F. G. Pitt, who have given many years of service to the church, workers still, whose presence in the mission field, local branch, or General Conference is an inspiration and help, were encouraging. "By the grace of God and his power, as long as he permits me to live I

am going to live for this church and support its every effort," Brother Griffiths declares. Then comes Brother Pitt with this statement: "I love this work above everything else, and I have no reservations. God has spared me. I want to know what he would have me do. I feel young in the work."

Brother John F. Martin was again in charge of the song service, and preceding the opening of the meeting called upon Brother Pitt to stand and sing the third verse of "The old, old path." Brother Pitt sang, and the congregation assisted him in the chorus. Patriarch F. A. Smith opened and closed the meeting with prayer.

Afternoon Song Service and Business Session April 8

Shortly before two o'clock Elder Roy Cheville, one of the presidency of Lamoni Stake, took the baton, and aided by the chorus of missionaries sang such songs as, "Father, when in love to thee," "Let us walk in the light," a missionary song, "Master, use me," which was truly phenomenal. As we sat at the press table the spirit of devotion and harmony took possession and warmed us through and through. It seemed the congregation was at the fusing point.

The chorus composed of missionaries sang, "Rock of Ages," directed by Elder Paul N. Craig. An encore, "March on," brought strong response from the audience.

Then as a crown to the song service there was announced by Brother Cheville, "Admonition," the song dearly loved by the people of the church. Oh, what a world of feeling was manifested by the huge assembly as in perfect time and chord they sang, filling the audience room with wonderful harmony of sweet sound and beautiful sentiment.

The Business Session

"Glorious things are sung of Zion," was announced by President McDowell, and sung by the assembly.

Bishop Leslie DeLapp, of Minneapolis, Minnesota, offered a fervent prayer.

Secretary G. S. Trowbridge read minutes of previous meetings, which were approved.

The following document from the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric was read:

To the General Conference; Greeting: The Joint Council of Presidency, Twelve, and Presiding Bishopric at its session held in the Battery Block this morning unanimously passed the following resolution, and, by motion and vote, referred it to the General Conference for action:

Whereas, there is entailed in the present method of determination of dates and locations of district conferences, conventions, reunions, etc., considerable waste of time and money, and also of opportunity for members of the presiding quorums to be present in the larger gatherings of the Saints, and;

Whereas, much of the overlapping and duplication can be eliminated by the con-joint arrangement of dates and locations of such gatherings by the presiding officers of the districts concerned and the presiding officers of the church;

Therefore, *Be it Resolved*, that district executives be requested to consult the First Presidency and the members of the Quorum of Twelve concerned about the dates and locations of district conferences, conventions, reunions, etc, before these are finally determined, and that district conferences be requested to provide for such consultations when these matters come before them for action.

(Signed) H. W. HARDER, *Secretary*.

The adoption of the document was moved and seconded.

Apostle F. H. Edwards spoke in support of the document.

An amendment, adding the words *stake and*, just preceding the words, *district executives*, at the opening of the last paragraph, was offered.

Elder George E. Harrington spoke, not favoring the motion to adopt. He thought the effect was not one to develop men, and was not comprehended in the spirit of the law.

Elder Thomas G. Whipple spoke in favor of the resolution.

Apostle John F. Garver spoke in favor of the resolution, citing what he believed to be the law which here applied and established a condition necessitating a proper collaboration of stake and district authorities with the leading quorums of the church. He said this document was the result of a desire in the leading quorums to conserve time and money, that these might be used in the further and wider spread of the gospel among the people not now of the church. Their desire to come in touch with as many people in the church as it is possible to reach, was also one of the forces suggesting the presentation of the document.

Elder David E. Dowker supported the document, arguing that it was a step in conservation of time and effort of men with whom all the church should desire to come in touch. It was by touch with these that the missionary spirit might be spread among the people.

Evangelist Gomer T. Griffiths supported the document, expressing a desire to see the apostles free from unnecessary expense of time and money.

Apostle E. J. Gleazer supported the resolution. He saw no danger of T N T in the carrying out of the instruction of the document coming from the joint council. He thought it not necessary for an apostle to do much presiding, but desirable for him to do considerable counseling with authorities of the local stakes, districts, and branches. There are only fifty-four branches in this country and in Canada, outside of stake organizations, which number more than two hundred members. There are no better places to get in touch with people than in these con-

ference and reunion gatherings. They want to become acquainted with the personnel in order to secure new men for the force of missionaries.

The previous question was ordered by a decisive majority.

The amendment was presented and adopted.

The motion was adopted as amended by an almost unanimous vote.

Announcements were made and the meeting adjourned.

YOUNG PEOPLE'S CARNIVAL

Following the preaching service in the Auditorium Thursday evening, a carnival was held for the special enjoyment of the young people. While the older people took their departure to attend the reception in the lower auditorium of the Stone Church, two teams of young men worked to clear half the floor space of the arena in the Auditorium basement, and some two thousand young people sat and stood about visiting, laughing, and joking.

A "pick-up" band, mainly composed of youthful players from Walnut Park and Stone Church Districts, furnished entertainment.

Brother Harry Barto and Sister Vera Redfield, members of the council of thirteen, representing the young people of Independence, were in charge of the entertainment. On the platform an entertaining program was conducted. Jokes were told, and there were stunts.

Among those who noticeably had a happy time were the missionaries and a number of Graceland students, all of whom with many others formed themselves in line for the grand march, which finally ended at the refreshment booths, where punch and wafers were served.

GRACELAND CHATS

Awards and Honors Given by My College

Graceland College awards a gold seal of the college in the following activities: scholarship, journalism, music, and forensics. Three gold seals are awarded in scholarship. They are given to the three students ranking highest in the graduating class. All their collegiate work must have been taken in Graceland to make them eligible for these awards. Gold seals are awarded the editor and business manager of the *Acacia*, which is the college annual, and also to the editor and business manager of the *Record*—the weekly publication of the student body. To earn a gold seal in music, a student must give

two years' service in the A Cappella Chorus, and be recommended by the head of the Music Department as worthy of the award. The person really has to be a leader in his section of the chorus to merit this award. The gold seal award in forensics is given to the student who has done some outstanding forensic performance during the school year. Last year it was given to the student earning the highest number of points in forensics. The Awards Committee may grant a gold seal to a college student for an outstanding piece of work in any department if such action of the committee is unanimous. So far in the history of the college no such award has been made.

A student participating in two intercollegiate debates on different subjects in a single year, or participating in two intercollegiate debates in each of two years, is eligible to receive the Gold "G" award if he is recommended by the director of forensics and this recommendation is approved by the Awards Committee. No student has yet earned a Gold "G."

Awards are also made to both girls and boys in athletics. Each athletic event gives a certain number of points. A girl must earn fifty points in the different events of the year before she is eligible to receive the award in athletics, which is a felt "G" to be worn on the owner's sweater. The boys are awarded sweaters in football, basket ball, tennis, and track. To be eligible to receive these awards, they must participate in a certain percentage of the intercollegiate games and meets, and comply with certain rules and requirements of the athletic council.

Lambda Delta Sigma is the honor society of the college. A student is eligible for membership if he has earned ninety-five points in scholarship or has earned a minimum of sixty-five points in scholarship and the other thirty points in athletics, music, and other departments and activities of the college. The first year the students are granted only associate membership, and must keep the same standing the second year to merit full membership.

There are five honors given each year to five different students by the popular vote of the student body. These honors go to the students elected as editor and business manager of the *Acacia*, editor and business manager of the *Record*, and president of the student body.

The college maintains an honorary society composed of eight girls called the Crescent Club. Eight new girls are elected each spring to make up the club for the following school year. They are elected by vote of the women of the college. They are supposed to represent true womanhood and be representative of the ideals of the college. The girl receiving the highest number of votes is the presi-

dent of the club, and the next highest is the secretary. Membership to this club is indeed an honor, and is recognized as such by all true Graceland girls.

AT THE COLLEGE BOOTH

Jim Briggs has been known to us for years, so we approached him for a story. He referred us to a tall, gentlemanly fellow whom we hesitated to address, "Come on, George; give us a story," and gave us an introduction. George responded: "I can give you a story in Arabic, but not in American."

That wasn't promising enough for us, so we called on Roy Carmichael: "Tell them about George." So this is our revenge:

"George" is Brother Negeim, a Graceland student, cousin of Job Negeim, whom many of our conference people have met and have heard sing, "I am a pilgrim."

George was born in New Zealand, moved to Palestine, and was educated there. Before coming to Graceland he was employed in the British Post Office in Jerusalem. He has been two years in Graceland, and is an outstanding student and gentleman. Our church men are interested in getting George back to Palestine.

James Briggs, the other Graceland in the booth is an all-American, born in Lamoni, grandson of E. C. Briggs, apostle and patriarch. He has been in Graceland three years; was captain of the football team in 1925 and 1926. "Jim" plans to attend Iowa University next year.

Graceland College will be dismissed Thursday noon, and the College Orchestra, A Cappella Chorus, and other students will drive Zionward.

Next to the Publicity Booth is the booth for Graceland College. Awards for honors won by students of Graceland are being displayed on blue satin on a table in the center of the booth. "Forensic activities are carried on on a large scale in the College," said President Briggs with very definite pride. "This green and red banner was given to the Victorian Society as the champion in forensics in 1925-26. The Alpha-Pi's (the black and gold banner) won the championship in 1924-25, and that blue and red banner was awarded to the Niketes in 1923 and 1924 for championship in forensics. These large banners are awards offered for short story, men's debate, women's debate, music, oratory, and declamatory contests."

A picture of the new gymnasium hangs below the banners and a large sign calling Gracelanders and friends to the dedication of the new "gym," June 4, 1927.

REPORT OF BOARD OF PUBLICATION TO CONFERENCE

To the First Presidency and the General Conference; Greeting: The Board of Publication, sustained by the last General Conference, met on May 13, 1926, for organization. The following officers were elected: President, M. H. Siegfried; vice president, F. B. Blair; Secretary, Howard W. Harder; treasurer and manager, O. W. Parker.

During the year, the board met a number of times and considered various phases of the publishing interests of the church.

The editorial management of the church periodicals, with one exception, has remained as of last year. In the spring of 1926, Elder Frank B. Almond, finding it necessary because of his work and his absence from Independence, resigned as associate editor of *Autumn Leaves*, and Madge Craig Siegfried was appointed to the position.

The subscription list of the *Herald* has grown as of March 1, 1926, to March 1, 1927, from 6,044 to 6,222; and the *Autumn Leaves* in the same period from 2,300 to 3,239. The *Ensign* subscription list as of March 1, 1927, was 3,932.

We append the Auditor's Balance Sheet for the Herald Publishing House.

THE BOARD OF PUBLICATION,
M. H. SIEGFRIED, *President*.
HOWARD W. HARDER, *Secretary*.

INDEPENDENCE, MISSOURI, March 15, 1927.

HERALD PUBLISHING HOUSE

Balance Sheet—June 30, 1926

ASSETS

Exhibit "A"

<i>Cash</i>				
On Hand	\$	20.00		
In Bank		8,088.02	\$	8,108.02
<i>Notes and Accounts Receivable—Trade</i>				
Notes		6,620.48		
Accounts		13,062.72		
		19,683.20		
Less provision for bad debts		7,350.58		12,332.62
<i>Intra-Church Accounts</i>				
General Church				
Notes	\$	8,276.79		
Accounts		4,089.20		12,365.99
Graceland College		1,083.34		
Standard Publishing House		3,970.20		
Local Branch and Departmental Acct.		382.15		17,801.68
<i>Inventories</i>				
Materials and Supplies		4,429.49		
Goods in Process		20,855.60		
Finished Merchandise		17,339.23		42,624.32
<i>Fixed Assets</i>				
Real Estate	\$	7,500.00		7,500.00
Building		50,583.00		46,138.02
Machinery		35,420.94		14,043.98
Type, Plates, and Cuts		10,184.71		9,754.61
Furniture and Fixtures		16,536.06		6,455.26
Auto Truck		292.50		227.79
Power-Wiring and Tools		2,081.23		710.92
		122,548.44	\$	35,637.54
			\$	86,910.90
<i>Deferred Charges</i>				
Revision Expense—Inspired Translation		7,509.57		
Unexpired Insurance		937.18		8,446.75
Deposits on Public Utility Service Contracts				89.00
				176,318.29

LIABILITIES AND NET WORTH

<i>Accounts Payable</i>				
Customers	\$	459.25		
Refund Checks Outstanding		524.77		
Total Liabilities			\$	984.02
<i>Deferred Credits</i>				
Unexpired Subscriptions		15,712.87		
Free Subscription Contrib. Unapplied		95.91		
Birth-Offering Booklet Contrib. Unapplied		132.78		15,941.56
				16,925.58

<i>Net Worth</i>			
Balance June 30, 1925 per books			\$153,614.94
Add—Inventory of Materials and Supplies at June 30, 1925, not set up at time			3,685.93
			157,300.87
Deduct: Additional provision for bad debts to apply to prior years accounts	\$	1,500.00	
Interest and sundry minor adjustments—net		242.93	1,742.93
Balance June 30, 1925 as adjusted			155,557.94
Add—Net Profit for year ending June 30, 1926 per Exhibit "B"			3,329.77
Balance June 30, 1926			159,387.71
			\$176,318.29

SHORT SPEECHES AT OPENING

Representative Men Speak of Their Work and Faith

Afternoon Session, April 6, Receives Strong Exhortation

J. A. Gillen, of the Quorum of Twelve

I am pleased with the opportunity thus afforded me of meeting with such a splendid audience. First of all—and I am reminded that I have only about five minutes—sometimes it is a little difficult for me to get started, and sometimes more difficult to stop. First of all, I want to say to you that I firmly believe in God, the Eternal Father, the Creator of the universe, whose purposes are to finally bring unto mankind the greatest gift that an Almighty, all-wise God can give unto us.

I am indeed grateful for his Son, Jesus Christ, through whom is revealed the power of God unto the children of men, and I feel this afternoon to offer unto him what few words I can in gratitude for that which has been done for the human race.

I am glad I live in a day and time when the gospel has been not only revealed to mankind, but when it has been recommitted to us, in our day and time, with its full equipment, with the organization, including the divine principles, the sacraments, and ordinances, and all the various sacraments of the church through which the church is to be blessed and lifted from the sordid conditions of mortality unto that wonderful and rich realm where Christ our Lord moves, and unto which he invites us to come.

I am thankful I have been permitted to meet with you on this wonderful occasion, our first meeting in the new Auditorium, and it seems it would be to me difficult to find a heart refusing to respond to this splendid and inspiring influence, which has been with us even from the beginning. I must say this, that upon listening to the address of our President this morning, there was created within me a greater desire to move out and occupy as God would have me. There was renewed within me a determination to go on, no matter what the barriers may be; what the circumstances may be offered in the way of hindrance. But with my past experience with God, and the knowledge I have of his goodness and power, there is revealed unto me that this is his church, and I feel impelled to go on as I have never done before. And so today, in meeting with you, I want to state that while of course in the nature of things I am growing older year by year, as are you, yet while I am conscious of this, I want to say unhesitatingly that there never was a time in my life when I had greater faith in the ultimate triumph of this work. And it seems to me that the time is here, as I have said to the audiences with which I have been associated along the western coast, the time is here, when we must manifest true discipleship with Jesus Christ, and the best evidence of that discipleship as offered to us by Jesus Christ, is the fruit we bear. I have gone so far as to say that despite the untoward conditions in which we live, with the consciousness of the silent insidious agencies at work, there must be reborn within us a desire to go on and possess the spirit with which the Master works.

If there is one thing I am sure of, it is this, that the time is here—and we must have been touched by the message which was given to us this morning, not only giving to us the things which should be done, but also hinting at some of the things that would seek to take us away from that which God has given; and I say because of this, *the time is here*. I have felt it in the past. There are those who can witness to the statement I have made. The time is here when we must identify ourselves with the forces that will enable us to possess the spirit with which the Master worked, or we will not be able to stand. But I want to say in harmony with that which has been offered, that if we can do this, there's no power that can stay the onward progress of this work. It is up to latter-day Israel to divorce themselves of those powers which tend to lead them into paths which God has not ordained and into fields which he has not chosen. It is up to this people, as I said a moment ago, to identify ourselves with the forces that will bring us into possession of the holy and divine Spirit; that which will enable us to step over the threshold into the other realm, where Christ lives. And with the power which is offered unto us, which is our rightful heritage, we can go on as sons and daughters of God and proclaim this work throughout the world, despite the fact that we have problems ahead of us; that we may have to break down barriers and all this. I want to submit this for your consideration, and it comes from the depth of my heart, as I have said on the Pacific coast: "Happy is the man, happy is the woman who has lived to see this day in the church, where the forces have been set to work that shall finally bring about Zion." It offers this to me, that when I can demonstrate by the fruitage I bear before the world that this is the truth; then, having demonstrated before the children of the world this thing, God can condemn the world; but it seems to me he can not until this be done.

May God help us, that we may have faith in him, faith in Jesus Christ, and faith in ourselves to move out and occupy so that they may be blessed by our efforts, by our contribution to the forces which have for their purpose the bringing about of Zion. May God bless you is my prayer.

J. F. Curtis, of the Quorum of Twelve

Mr. President, Brother Delegates, Brothers and Sisters: It certainly is an inspiration to look into your faces today, especially so as we meet under these favorable opportunities. My mind naturally goes back to the first time when I met in the first little building of our church in Independence. It was in the brick church on the east side of North Liberty Street. Possibly it would hold only about one hundred fifty or two hundred people. Then came the Stone Church. Of course it took effort to build it, time, money and patience. Then we come to the Auditorium, as we have it today. We are growing, broadening out, and I hope as we grow, we will grow not only in a way that we will need more room, but that we may grow as a power in the earth for good, as a church, and under the influence of the divine Spirit be able to accomplish what the Lord has intended we should.

Isaiah, in speaking of this work, refers to it as a marvelous work and a wonder. I am sure it is. As you know, as one of the Twelve my work has been largely along the line of missionary work. When I look into the faces of these missionaries, I am compelled to recognize a wonderful power of energy; and as I know you here, I can also see you in your fields, working, and know how the efforts are being put forth from time to time in different places for the establishment of the kingdom of God in righteousness. And I also see in the faces of these brothers and sisters, as delegates, workers, and supporters of the missionary arm of the church. And the thought that impresses me this afternoon is this, that whenever a missionary goes out into the world as a representative of the church, every member of the church should be behind that missionary, to see that it is possible for him to make good. Every time he comes into a community where there are those connected with the church, every man, woman,

and child should rally to the support of that missionary, to make it possible for him to get a place to preach, an audience to listen to his message, and sufficient finance to put it across, so that he would be assisted in his work and free to tell the message that the church sends him out to tell.

I am sure that in the past the membership of the church, many of them, large numbers of them, have come to the support of the missionary arm of the church, and we certainly appreciate this, for we realize that without them and their help we could not accomplish a great deal. Even the singers in many places have made great sacrifices in order to make the meeting a success.

I believe that the district president and branch president should utilize the time and talents that the missionary possesses whenever that missionary is in their district, and every means should be used to give him a chance to make good.

Now sometimes this hasn't been done. Sometimes other meetings have been allowed to hinder the work of the missionary, and sometimes the missionary has lain idle for two or three nights a week. I believe our work is so important, and the laborers are so few, that every missionary should be privileged to give as much time to this work as possible, and all should support them in the work.

It is indeed a grand work—no question about it. This work means everything to us. I am sure it does to me. It is my meat and drink. It is all I have, and all that I ever hope to be is tied up in this latter-day work, because we know it is true, and we know God has been with us; and he who has been with us in the past no doubt will continue to be with us, if we are worthy of his blessing.

I am sure we can not accomplish the work ordained of God in our own strength. God never intended that man should work without divine aid. The promise God gave to his servants as they went out, in the New Testament church, "I will be with you always, even unto the end of the world"—of course that promise is conditional. We must be in a position to receive the divine favor of God upon our affairs, but if we live as we should, if our hope and faith are in God, we can go out and expect God to be with us. He has been, he is with us, and will be with us as long as we do our part. I am sure that a people that has faith in God, that has reverence for Jesus Christ, and that respects the power and workings of the Holy Spirit, is worthy of divine favor with God, and God will direct us in our labors and make our labors effective if we do our part.

I am sure the work is onward, but I am also sure that we have to be doing not only our part, but do our watching as well. The enemy is not dead. The powers of evil are still at work, and will be until the Master comes; but under the divine favor of God our work will succeed, because the greatest power in heaven and on earth is on our side as long as we are on the Lord's side. May it help us to be true to the trust imposed upon us, is my prayer.

SECRETARY SALYARDS REPORTS TO GENERAL CONFERENCE

To the First Presidency; Dear Brethren: In the past year I have acted in the office of Church Secretary, performing the general duties of that office, which has included the usual routine of keeping and publishing minutes, general correspondence, and routine work, including research and other lines of literary work, up until the time I was released.

In addition to office work, I have performed ministerial labor in Eastern Colorado and in Missouri, and incidentally at points in the State of Nebraska.

I am firm in the faith of the gospel and have been blessed in preaching and otherwise ministering to the people of God.

Yours sincerely,

R. S. SALYARDS.

INDEPENDENCE, MISSOURI, February 18, 1927.

BUILDING LOTS

On North River Boulevard, \$425 to \$800. These lots near Federal Highway north side of Independence and soon to be paved. These lots bound to increase in value. Now is the time to buy. Consider the easy terms, \$10 down and \$5 monthly. Frank Hill, agent, 218 West Lexington.

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Five-room modern house, Maywood. Large lot, fruit and garage, one half block from school, near Englewood church. Terms.

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Extra fine acre tracts close to Independence in the school district. Rock road and electric lights. See me while at conference. I will be glad to show you around.

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For Sale

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Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

Buy your gasoline and oil at 301 and 1400 West Lexington.

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Three 6-room houses on South McCoy.

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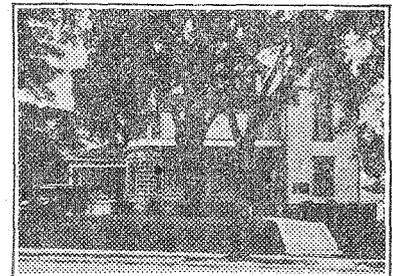
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THE SAINTS' HERALD

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Number 4

Independence, Missouri

April 9, 1927

CONFERENCE DAILY EDITION

SATURDAY CONFERENCE AT AUDITORIUM

Saturday continues the showers and clouds of the two preceding days, but the Saints are hoping for better weather.

The opening hour of the morning service of prayer, April 9, found President Frederick M. Smith, Patriarchs F. A. Smith and John F. Martin, and Elder Peter S. Whalley, of Wichita, Kansas, in the stand. Elder Whalley voiced a fervent prayer for the meeting, and Brother Martin conducted the singing. Patriarch F. A. Smith and Elder John Robinson were asked to make special prayers for the sick.

At yesterday's prayer service, the presiding officer had asked the Saints to come to the Saturday morning meeting meditating upon at least two reasons why they desired to serve the Lord and consecrate themselves to his work. In order that all might have equal opportunity to talk and the meeting be one of profit, testimonies were limited to one minute. The plan worked well, and in a little more than fifty minutes fifty-three testimonies were heard. They were brief; they were concise; they were rich with meaning and full of the Spirit.

Many, many reasons were given why the Saints desired to consecrate their lives to Christ, to carry out the program of his church; but it is safe to sum them up in two paramount reasons: First, because of gratitude for God and his goodness in giving his only begotten Son to save the world; and second, because of a realization that in this institution and its program lies the only solution for present-day problems, religious, social, moral, political, etc.

The singing of "My times are in thy hand," and benediction by Brother Frederick A. Smith closed the meeting.

Apostle Frank H. Edwards

The morning service at the Auditorium was well attended, despite the rain which persisted in falling on both Jew and Gentile. After a most devotional prayer meeting, the minds of the vast audience were in a receptive mood to enjoy the very splendid discourse of Apostle Frank H. Edwards.

Elder John R. Grice was in charge of the congregational singing. After a song service, the meeting was opened by the use of the old and tried number, "Marching to Zion," and prayer was then offered by Brother H. M. Curtis, of Illinois.

"Earnest workers for the Master" was sung, followed by a solo by Lulu Tyrrell, rendered with much feeling.

Apostle Edwards stated, in his sermon, that he wished to discuss something of the contribution of the Restoration movement to education, which has for its center, around which it revolves, a new, better, and more expansive understanding of divinity. We must not be content, he said, to read into our history and quote to other people in argumentative fashion the fact that one hundred years ago we said "God is," but we must be willing to accept the fact of the Restoration, not merely as a matter of history, but as a point of view which must revolutionize our lives, and must continue to be the center around which the mission of this church shall revolve. The Restoration stands as a new emphasis on God, and just as in the past Enoch walked with God, and his life was transformed because of that contact, just as in a remote age Isaiah went into the presence of God and saw his own smallness in comparison to the majesty and splendor of God, and yet could say, "Lord, here am I, send me"; just as Paul fell down at the feet of Jesus when the revelation of Christ came to him, and yet recognized the responsibility that was upon him; just as one hundred years ago Joseph Smith, in the presence of God, recognized his own smallness, and recognizing that smallness, sensed the responsibility that came to him because of his belief, and sensing that responsibility to carry the message to others, could rise from his knees and say, "Lord, send me," just so must we.

If this is the church of God, and we say we know it is, then upon us, more than upon any similar body of people in the world, rests the responsibility of going to the world and giving them something they can not get from any other place except from us. The missionaries in the past have been the pioneers of world expansion. They have been the ones who laid the foundation for culture throughout the world.

Seek learning by study but also by faith, and that, my friends, gathers up in one the big contribution of the Restoration to the educational movement of our time.

Brother Curtis offered the closing prayer, after the congregational singing of No. 84 in the leaflets, "Never pass them by."

The Business Session

There has come to be an appetite for some good singing before the opening of the business session.

Saturday Elder John F. Sheehy led the assembled delegates and visitors in singing some old songs and learning a new one.

At fifteen minutes till two o'clock, to the delight of many, the A Cappella Chorus appeared and sang three or four numbers. It would be difficult to describe the interest of the large number of listeners, but there was genuine pride, affection amounting to love, and an unsatisfied feeling when two o'clock had arrived and it was necessary to say adieu to Graceland's A Cappella Chorus.

"My times are in thy hand" was sung as the opening song of the afternoon business session.

Bishop Clarence Skinner, of Council Bluffs, Iowa, offered the prayer.

Secretary G. S. Trowbridge read the minutes of previous sessions, and the minutes were approved.

President Frederick M. Smith was in the chair.

He presented a report from the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, in which they stated their approval of the request of the Department of Recreation and Expression for a full-time representative in the field.

A motion was made to adopt the report, which motion was approved without discussion, and with no dissenting voice.

A further report was read from the same joint council, placing in nomination Eugene V. Closson to fill the position of representative of the Department of Recreation and Expression.

President F. M. McDowell spoke to the recommendation or nomination of Brother Closson, giving it whole-hearted indorsement. He said, "I am absolutely certain you Saints will look back on this day with pride. . . . You should be happy that you have adopted this measure and that you have a man to occupy in this place."

The recommendation was adopted and without a contrary voice or vote.

The chair recommended that a time limit be set for the introduction of new business, suggesting that the time be three o'clock of Monday, April 11.

A motion was made that the time limit for new business be set as April 11, at three o'clock.

An amendment was moved, making the time limit

for the introduction of new business, Wednesday, April 13, at three o'clock.

The amendment was lost. The motion as originally made was adopted.

A motion was made that the time for the convening of the next General Conference be set as October 1, 1928.

Substitute and amendment were offered that looked in the direction of leaving the date in the hands of the First Presidency.

The substitute and amendment were lost; the original motion was adopted, which leaves the date for the convening of the next General Conference as October 1, 1928.

At the suggestion of the chairman, the sustaining of the principal boards and committees of the church was taken up.

The Board of Publication was sustained as at present constituted: Frederick M. Smith, Roy S. Budd, Mark H. Siegfried, Fred B. Blair, and R. R. Redfield.

Graceland College Trustees were named as they now exist, and it was noted that the terms of office of F. M. McDowell and J. F. Garver expired at this conference.

A motion prevailed that F. M. McDowell and J. F. Garver be chosen to succeed themselves on the Board of Trustees.

The committee on General Conference Resolutions was presented for the sustaining vote of the conference. The name of G. S. Trowbridge was substituted for that of R. S. Salyards, and the committee was then sustained.

Committee on Rules of Representation as at present constituted was presented, and it was moved that the name of G. S. Trowbridge be substituted for the name of R. S. Salyards.

A substitute was made that the committee be sustained as it is at present constituted.

It developed that this is not an ex officio committee, and the substitute prevailed.

The Committee on Appropriations was presented and sustained, as at present constituted.

The President introduced Bishop J. A. Koehler, who stated that there existed in Jackson County some of the most beautiful and valuable agricultural lands of the entire world. Opportunities sometimes come to do things worth while, but if they were accomplished it must be done when the opportunity offers. He, Bishop Koehler, wished to know if there were any present in the assembly who were actively interested in things of this nature. It was ascertained that there were nearly a score of men intensely interested, and an appointment was made for Tuesday afternoon, at the close of the business session, when a trip of inspection of some of the

beautiful farms and farm lands of Jackson County would be made.

Sister Blanche Edwards was called upon to give to the audience an appreciation of the oratorio "Elijah," by Mendelssohn. She told the story of the oratorio in an interesting manner.

Announcements were made for special occurrences, and the meeting was adjourned.

APOSTLE HANSON ON THE BOOK OF MORMON

At half past seven Thursday evening, April 7, a large congregation of Saints assembled in the Auditorium to sing with Brother John F. Sheehy, making the heavy cement ceiling ring with the sweet strains of "We have an anchor," and other familiar hymns. Sister Melva Ward played the piano, and the congregation was assisted by several local musicians with their instruments.

Elder D. O. Cato took charge of the eight o'clock preaching service, and Elder William I. Fligg gave the invocation. A special number, "Speed away," was contributed by the missionary chorus, directed by Brother Paul N. Craig.

The evening's sermon, by Apostle Paul M. Hanson, followed the theme, "The Book of Mormon." Reading Isaiah 29, Brother Hanson clearly explained the meaning of several verses in their application to modern conditions. "The Book of Mormon claims the attention and holds the belief of Latter Day Saints" said the speaker. "It is strongly corroborated by the Bible, by American archæological findings, and by human testimony." These witnesses he took up, showing how directly the chapter of his reading refers to "a book that is sealed," which shall cause the words of the ancients to "whisper out of the dust," and the signs of the time in which it shall come forth. Findings of an ancient civilization in the Americas substantiate the Book of Mormon's claim to be the ecclesiastical and civil history of former American inhabitants. The Book of Mormon purports to be a history of God's dealings with three colonies of Israel which came to America from Palestine, and Indian tradition brings down the fact that the forefathers of the Aztecs were visited by a white God from heaven, who healed the sick, taught the people, and performed marvelous works, and finally left after promising to return. The third witness to the truth of the book was by human testimony. Three men, Martin Harris, Oliver Cowdery, and David Whitmer were shown the plates by an angel and were assured by a voice from heaven of the divinity of this record. Truly, the prophecies of

Isaiah 29 have been and are being fulfilled. Jacob's face has not waxed pale; Lebanon is being turned into a fruitful field; things are turned upside down, but truth shall prevail. And God will continue to reveal himself to his people, as in former years, if we keep ourselves worthy of his direction.

BISHOP SIEGFRIED AT THE STONE CHURCH

Evening Session, April 7, 1927

The song service at the Stone Church during the evening service was under the direction of John R. Grice, with Mrs. Clara Curtis at the piano. The attendance was very good, considering the weather and multiplicity of other meetings.

The opening song, "Workers for the Master," was followed by prayer by Bishop J. A. Becker, after which Bishop Mark H. Siegfried presented a fervent and strong outline of what constituted our true service.

Among the many splendid things offered, we noted one that might be indicative of the trend of his thought. On the side of a cliff at Niagara Falls, New York, clings a small building—not so small, perhaps, in itself, but small when compared to the cliff to which it apparently hangs suspended; small, when one looked at the towering rocks above it, and the immense torrent of water that dashed itself in mad extravagance on the jagged bowlders below, hour by hour, day by day, and year by year; but the force and power that was engineered and driven through that little building by the ingenuity of some man or group of men, to the benefit of multitudes of people, was unlimited. If we could but drive, he declared, the energies, forces, surplus power, surplus strength and activities of 100,000 people whose names are recorded on our church records, through a given channel to the accomplishment of the thing for which this church was organized one hundred years ago, how long would it take to complete the task? If we let our forces go around over the rocks and falls of life, undirected, hither and thither, when could we expect that the great purpose for which this church was organized should ever be accomplished? When the forces of this church are directed, when the vital energy of every man and woman whose name is on our records shall be directed by the concerted action of the priesthood through the channel given and to the end that Zion will be established, how long, think you, will it take?

At the close of his masterly effort, the congregation united in singing, "Stand up, stand up for Jesus," after which Bishop J. A. Becker again offered the prayer.

SHORT SPEECHES AT OPENING

(Continued.)

*Representative Men Speak of Their Work and Faith**Gomer Griffiths, of the Order of Evangelists*

I think it a tremendous task for me to speak for all the patriarchs. I am going to speak for myself. I have just been contrasting the change which has taken place in this and the audiences we used to have at General Conferences fifty years ago. At the time I entered the missionary work, our number was 9,750. What a growth! and I am praying today and looking forward to the time when we shall celebrate the hundredth anniversary of this church. I hope the Lord will let me live to see that day, whatever comes, and I want to tell you this in all sincerity, This is the church of the true and the living God. The devils may rage, and the people imagine vain things, and the devils try to bring about all the evil possible to impede the progress of this church, but they are going to fail. God is back of this work, and we are going to triumph, but in the meantime we have got to be patient and long-suffering, and exercise that faith that is requisite in the eyes of God, shut our eyes to those conditions that exist which seem to be discouraging and a great trial to some people. It is not a trial to me at all. I have got beyond that. I know I am in the Church of Jesus Christ of Latter Day Saints, and I have been in it for sixty-one years. When I was blessed by that grand apostle, that good old faithful servant, James E. Blakeslee, in 1861, the blessing he invoked upon me has never departed from me, and he asked God to create in me a faith in God, a true faith; to have implicit confidence in the Lord, in his promises and his word. And, thank God, I can testify before God and angels and men, that I know this is the church of Jesus Christ. Let all hell rage, and let the people imagine vain things. This work will not go on the rocks. The Devil may impede it for a time.

We have got to be united. United we stand. Stand back of the authority that God has placed in this church till final victory. We are going to get there, too. I may not be there when the Lord comes, but I hope I will have faith and power to hang on to the gospel rod, so that the good saints who have gone on, soldiers of the Christ, who bore the heat of the day in days gone by, with whom we have been associated, who sacrificed for this church to get this gospel to the people, and who brought it to the people, shall not have sacrificed in vain. I would to God they could look down on this vast congregation and see what a wonderful growth has taken place. And we are going to grow, brothers and sisters. Remember what I tell you today. I am not talking at random, but under the influence of that blessed power, that this is the church of God; and if I don't know that by this time, when will I know it? What would you think if I had said, I don't know. When will I get experience? Fifty years in the ministry, of association with God, and good men of God, and angels of the Lord, and don't know that this is the church of the living God!

Thank God for the latter-day work. Praise heaven that we are here today under these auspicious circumstances. Why, it is an auspicious occasion! Yes, we want to build this building; complete it. We don't want any cripples in our ranks, either; and we will do it if we stand for God, for this church, and these men of God who are put here to regulate this church. And if we stand shoulder to shoulder with it and quit finding fault and criticizing what is done, and pull together, then it won't be long until there will be a real Zion, a tangible Zion in which we will all rejoice.

Oh, thank God for this latter-day work. And I ask the prayers of you people. I have faith in your prayers that I, by the grace of God, will never go back on the Lord and his work and the many evidences he has given me in times past. Thank God for the latter-day work, and may he bless these brethren and hold them up by his arms. May his power and love be around them. They are going to be tried to the

utmost. Let us stand by them with our prayers, our fastings, and putting forth our best efforts, and His name will be glorified.

A. Carmichael, Bishop of the Church

I hardly know what to say to you brothers and sisters this afternoon. I am sure we ought to be congratulated for the wonderful vision we have seen, we have caught, for the amelioration of the human race. It seems to me there is no body of men on the face of the earth today who have a right to praise God more heartily than we have. We have a clear-cut, constructive, aggressive message handed straight down to us from heaven, commissioned of God to go out and work with him, in bringing to pass his marvelous work and a wonder. Who should be more happy than we? Who should have a greater courage than this body of men and women? We must always remember, folks, that our work, while it is constructive and aggressive, has two main objectives, *and we can not forget them*. They run parallel. One is a complement or complement of the other, and that is the Missionary Arm, as we have heard talked about, and the Gathering of Zion, or the Social Program of this church. They always have been parallel with each other when God has had a people on the face of the earth, and bless God they always will be. One can not be completed without the other. One is equal unto the other. We can not preach a fullness of the gospel of Jesus Christ and leave one of these great objectives out.

I wish some of you men and women who are trying to look this matter up more fully will carefully read the 34th chapter of the third volume of the History of the Church, where our late President Joseph Smith, in his masterly style, summed up the objectives of this latter-day work. Clearly, succinctly, he gave us there just what this work stands for, and these are the two great objectives—Missionary Work and a Social Program, or the Gathering; or, as we like to term it in our vocabulary, the Gathering of Zion. The world calls it the social program. They mean one and the same thing. We can not exclude either one of them.

If you go off into the past history, you will see that the followers of Calvin have emphasized that good doctrine or teaching of missionary work. Hence you generally see across the face of the doors of the Calvinistic churches, "*Go Teach*," and they have emphasized the thought of doctrine for centuries, the Calvinistic idea of doctrine.

John Wesley and his followers have swung the pendulum the other way. They have felt to serve humanity better by serving humanity. Hence, the Wesleyans have emphasized the thought of service. The covenant people of God should emphasize both. We should say, *Go teach*; and, Come and help us solve the social problem. It is fundamentally the work of the bishopric to provide finances that these two great objectives may obtain.

In point of time, of course, the missionary effort comes first; for naturally we can not have any Zion, or gathering, or social problem, solved until we have the constituency of the followers, of the members of the church. So it is required in the way of time and sequence that the missionaries must go out and convert people, and then they can have their faces turned Zionward; and brethren and sisters, the gathering is on. The church men and women are looking toward Zion, or this place; and if there ever was a great responsibility placed on the people of God, it is now.

This church has stood from its incipiency for the great thought of modern revelation—that God speaks to us, and that these things that come to us are made part of the constitution of our church. That they are written down and made a part of our constitution. That has been true, and may it always be true. If there ever was a time when this church must believe in divine revelation, and emphasize it, it is now. If there ever was a time when we must get right down close to Almighty God, live humbly, prayerfully, practically, it must be now. God is demanding it. The whole race is clamoring for it. They are looking for a solution of the great

social problem. We claim we have it in our grasp; that we can give it to the world. And brethren, let me tell you what I absolutely think about this matter: You could talk to me, for I am Scotch, until the crack of doom, and I don't think it would change me from being a member of this Reorganized Church of Jesus Christ of Latter Day Saints. You might possibly do so, but I hae me doots. It is just the same with our conferees in the other factions of the Church of Jesus Christ of Latter Day Saints, if you would allow me to put it that way. I have talked to my cousins from the Rocky Mountains—for I have a great many there—and I have told them; and I want to say the same thing this afternoon, the one who is finally going to convert these other factions and bring them back is the faction that puts across the practical Zion. The gospel has been preached for a good many years, but it is not the Zion that Isaiah meant was to be lifted up in the latter days, as an ensign. We have been told in the latter days that that sign was Zion, and the thing that is going to convert the world to this latter-day gospel is not the little speeches you and I may make, but the thing that is going to convert the world to this latter-day philosophy is to demonstrate by a practical solution of the social problem, a practical Zion. That is our problem. Are we big enough to fit the task? I believe we are, and like Brother Griffiths, I know that this church of Jesus Christ of Latter Day Saints is divinely appointed and will ultimately triumph.

I want you to listen to me, to what I tell you now, for I must answer to this church, to you, and to God for what I may say. If there is such a thing as a Devil—and I am orthodox enough to believe there is—as we get together and get this proposition nearer completion, the Devil is not going to sleep. Oh, no. He is going to work more assiduously and craftily. You take my word for it—as we try to solve the problems of latter-day Israel, the Devil is not going to sleep, but he is going to be more and more and more cunning and crafty in an effort to disrupt us and interfere with the great program. This is for us to watch, and that is part of our heritage. Men of God, let's live closer to the Master mind. Let's follow Him. Let's be humble and prayerful. Let's take God for our leader through the revealments of God, and Zion will be redeemed.

Introducing Leonard Hoisington, of the German Mission

F. M. Smith: A couple of days ago I was dictating a letter to a missionary in Germany. I stepped out into the hall and met him, face to face, and I feel sure that the missionaries will be glad to have represent them today, Brother Leonard Hoisington, just returned from Germany. If he should happen to hesitate, I can explain it in this way. I know from experience. When a man speaks in a foreign language, he has to learn to think in it. Brother Hoisington has been thinking in German so long that when he starts to talk to you he is going to think in German, and he will hesitate in placing it over in English. If he wants to talk in German, he can do so.

Leonard Hoisington

I want to say that I believe this is the greatest event in the history of my life, up to the present time. About two and a half weeks ago I had no idea I would be able to be present at this conference. Unexpectedly it was made possible, and I am glad to be here; perhaps more glad than any other missionary in the field today. I don't need to go into details—to explain the reasons why.

I remember also another experience—that I had while a young boy. I think I was about eight years old. That was the last grand reunion of the Latter Day Saints held at Woodbine, Iowa. On the last day of the reunion there were perhaps ten thousand people in attendance at the reunion. My father and your present President of the church were camp policemen on the grounds. I remember also I caused a very great disturbance and broke up a general meeting of the

reunion simply because my younger brother and I fooled with a hornets' nest. Rather, it was a yellow jackets' nest. We rolled down the bank several times and noticed some bugs lying on the ground, and I took a stick and stirred them up in the nest, and then I went back up the bank and rolled down among them. The result was, the meeting was broken up. My grandfather, Brother Chapman, was the first to come to us, pick us up, throw us up over his head on the bank, take us into the tent to administer to us, and we were almost instantly healed. We had been poisoned by the insects. We had on our shoes and stockings, and they got down into our shoes and stockings and all over our bodies. Well, that is one of the *keenest* events in my history in this church. This event of the present conference is perhaps a much more pleasant memory—will be; at least I hope so. I hope it will be a stepping-stone in the history of my service to this people and to the world through the institution of this church. I am glad to have been able to do some little bit in building up the missionary work in Germany. I am glad I can present myself again for service in Germany. I hope to go back, but I hope to go back a bigger man in soul, a bigger man in the spirit of this work, a man who has caught a greater vision. I say, a greater vision of the service that this church can do to the world, because I think I can say for everyone who was present this morning who had a little bit of prophetic vision, during the President's address, that we have caught a greater vision of the service that this church must do and must give to humanity in order to maintain its position at the head of the world's institutions for the salvation, for the spiritual welfare, of all humanity.

I want to say also that those who have been upon the platform before me, if I have learned at all to differentiate between the different emotions that arise within my soul, if I have been able to learn to tell the difference between God's Spirit and the spirit of some other force or power, I must say because I have learned and have been convinced by my experience, by my studies, that God is in this work, that this church is God's church, is the only institution that God has upon earth through which he, and I believe it is possible to say through which he, only, can save the world.

We don't dare fail in the service that is expected of us. Those who caught the vision that was presented in the President's address this morning can sense it, and interpret in terms of their own experience, but I interpreted it in the terms of the experiences which I have lived through in Germany. I have studied at the Basle University. I have learned to evaluate conditions in Europe and in America. I have learned to evaluate the different religious institutions, the different governmental institutions in the world, and I must say that we do not dare fail in the program that has been presented to us in the President's address of this morning. The world's economic condition demands the service that has been presented to us. I want to say also that the only way we can save the world is in the development of a mass intelligence among this people; is through the development and application of individual intelligence among our own people. This must radiate from our institutions as outlined by our President. It is the only possible way to save the world from the destruction that is before the world; if we do not cling to God, cling to a religion which forces mankind up to higher levels of spiritual and economic living among the people upon this earth, so that we individually can be saved, that we collectively can be placed in a position not only to rejoice in the glories of God's intelligence which finds its expression in our actions and lives here, but also that we can be the means of saving the world and bringing it to a condition where it also can rejoice in the greatest glory of all glories, with a developed intelligence finding its expression in the institutions of our church. I hope I can prove myself able to purify myself, to present myself before God and before Christ, when he comes, and be able to say then, as I say now, I have ever been glad to be able to serve God in his church, and I hope to say then that I am and have been and want ever in all my existence through eternity, to be a servant of God in his church.

Miss Blanche Edwards, Superintendent Department of Women

Mr. President, Brothers and Sisters: While I have been sitting down there listening to the magnificent things that have been said, I wondered what I could say to add to those wonderful things. There is only one thing I can say—I can just tell you people how I feel on this occasion. I can tell you the deep happiness that is mine now, having the honor of being here; and when I say that, I know I voice the sentiments and feelings of every woman here this afternoon. Some of you have been gracious enough to tell me how happy you are to have me back. I am happy to be back, too. Happy to be back in this, Joseph's land. May I say, the land of my adoption? And when I say that, it doesn't mean that I minimize my love for England; not at all. But, dear as England is to me, there came to me a call that was stronger than the call of my native land—a call that should be superior to anybody's native land, and that was the call of my religion, and my answer to that call is—I am here, and I am happy to be here, too. I am happy to be here in the Auditorium. Few of you people realize, I think, how the eyes of the Saints in all parts of the world are fixed on this place here today. I know that the Saints back in England are thinking about you, are praying for you, and are wishing you well with all the strength and earnestness of their earnest natures. Today we are making history in this place. We are building up for ourselves memories that time and age and distance will not fade. The memories that we are building up for ourselves will be superior to these things; so why shouldn't I be happy to be here in this Auditorium with you? I am happy to be in the session of the Saints. I know that at times we very illy deserve that term. There are times when our humanity is so apparent that unless we told people they would never know that we claim to be Saints. I know it, and you know it. There are times when we allow ourselves to become discouraged.

Not long since I said earnestly that I would have nothing more to do with general church work. That was because I wasn't big enough for the job. We all get discouragements like that. There are times when we allow our selfishness and our meannesses, such as self-indulgence, to cloud our vision, and then we are not worthy of the name of Saints, and yet to me they are the best people in the world. Clear vision, with integrity of soul, with earnestness of purpose, makes them preeminently worth while in spite of the times that we fail, and so I can not but count it a very blessed privilege to be here this afternoon in the company of the Saints. Further than that, I am glad to be here in the company of workers. If ever the world needed devoted workers, consecrated workers, workers who are willing to submerge themselves and their own small, petty, trivial interests in the good of humanity, I believe with all my heart and soul that that time is right now. I realize that the contribution I can make is very small, but I want to make that contribution, and I want to make that contribution happily.

While I was listening to the opening address this morning, listening to the things we should accomplish by 1930, and when I translated that message into the terms of the aims and objectives of the Department of Women, then I realized what a stupendous task was before the womanhood of this church. The women of this church have always been keenly interested in the progress of humanity; and if this stupendous program goes over, it will be because our women are working hand in hand and shoulder to shoulder with our men. I like to think we are going forward together. During last conference some of you may have heard me say that I had to make a decision that seemed big to me. I had come to the place that I must make up my mind whether I would give up church work and go back to secular work, or whether I would give my whole life to church work. It was not an easy decision to make. For months I thrashed that back and forth—sometimes making up my mind one way, sometimes the other; and you know what William James says about indecision—well, that was my condition.

Perhaps some of you will remember our last sacrament service together in the Stone Church. For our closing hymn

we sang that favorite hymn of Latter Day Saints, "Jesus, I my cross have taken; all to leave and follow thee"; and as I stood there I happened to be standing with a crowd of Seventies, and I heard these men singing, and realized all that it meant to those people to really make that hymn their watchword; and there was given to me then the strong conviction that I would come back to this country and that I would take up general church work again.

I am here, and I am happy to be here with you on this momentous occasion, in this building, with this group of consecrated workers, to do my little along with you; but I prefer not to sing, "Jesus, I my cross have taken," for if it is at all humanly possible it is not going to be a cross to me. I prefer to sing, "Jesus, I my part have taken," because there is so much joy in service that it is happiness rather than sacrifice. So I am glad to be here. I am glad I have come back to my women. I want to help them, and to help you to push forward this great work.

Introducing George Lewis, Jr.

President Smith: Up at Graceland College there's a long man and a short man; one is known as George, and the other as Georgette. They are both from Australia. We are going to ask Georgette, this afternoon, to speak on behalf of the young people of the church—Brother George Lewis, son of Bishop Lewis. This is Georgette coming to speak to us.

Brother Garver: When you see him, you can guess how long George is.

George Lewis, Jr., of Australia: You will pardon me, I am sure, if I think in Australian; and if I talk in Australian, I hope you will understand me. I have had the privilege of being over in this country for going on three years. When I say *privilege*, I mean just that, because it has been a great privilege to be over here and associate myself for almost three years in Graceland College with some of the finest people that can be found in the world. There I have learned what ideals are, and what it means to be a young person in the Latter Day Saints Church. Of course I always have to speak of our prayer meetings when I speak of Graceland. In our prayer meetings our young people explain what their ideals are, and it has given me a great inclination to go on and serve this church where there is such a fine band of young people willing to develop and devote time and talents to the work of the church.

When Brother McDowell asked me to speak, I nearly fell over with the shock, and I asked him what I should talk about. He said, "About five minutes." He suggested I say something about Australia. He mustn't have believed I thought much of Australia, when he told me to speak of Australia and tell it all in five minutes.

Then, I will speak of the young people of Australia. At this time the Latter Day Saints in Australia have their eyes turned Zionward; their hearts also, and their prayers are ascending to God for the guidance of his church. Not many of them are able to come across, because of the expense attached to it, but I can tell you that they are quite wholeheartedly behind the church in the program that is before it; and if their way was opened, you would see that there would be quite a big delegation over here.

I have some very peculiar questions asked me sometimes—"What is the color of the people?" etc. It is quite a large country, almost as large as the United States, except for the large lakes in the north. Australia is poorly populated; only 6,000,000 people, and out of that a little over 2,000 of them are Latter Day Saints, and they are scattered over the country. So you can see that we have a tremendous task before us in working for the church out there; but these small branches everywhere, they are a nucleus for further church work, and in time to come we are hoping that there will be a great influx into our church of people out there.

There's a deep feeling as far as America and American

people are concerned. The people in Australia regard the American missionaries with the highest respect. Whenever any Americans come out there, they look at them and say, "The church must have sent the best missionaries they have, and if this is a type of them, I wonder what they have over home." The people look to America as being a leader in many things, and especially in the church.

We turn our thoughts homeward and wonder how Zion is progressing, and we are longing for the time when Zion will be redeemed. The old and young are praying that Zion will not be just a mere theory, but a real fact, and they are looking forward to that time.

We can be very proud of our young people at home. . . . They are active in church work many times; the young people are helping the departments; then on the tithing list. And I believe we can pledge for the young people of Australia their whole-hearted support of the church.

The slogan, "Forward to 1930," has been taken up by the people over there. I have had a letter from one person out there making inquiries about the expense of coming across. I advised him to save and come. It will take three years of hard saving if they want to be here by 1930 and enjoy the conference then. Since then I have heard of several others, and I believe you can count on a delegation coming over, and I hope by that time the things pointed out by President Smith will be realized. Personally I want to do my part in bringing that to pass.

AROUND THE CONFERENCE

The Cafeteria

How homey the Stone Church seemed as we assembled there for the musical institute. No doubt it seemed as good to the Independence Saints to meet again in their old home as it will seem to the delegates from the small branches to return to the scenes of their own intimate service. Yet the Auditorium is not lacking in friendly atmosphere. True, it is larger, but it is full of people, and they are interesting, comfortable, and friendly people. It does not seem so far around the big floor when you constantly meet and greet those you have known for years and those whom you are anxious to know.

The story Sister McClain at the cafeteria told us fills us with inspiration and desire to serve, to "go and do likewise," but we can not all raise fruit and vegetables and can them.

Last year (1926) the Spring Branch Saints had charge of the cafeteria. When they asked to serve this year's conference, the authorities cheerfully said, "Yes, since there was such universal satisfaction last year."

They immediately laid their plans under the direction of Sister D. D. McClain. One brother donated two lots and plowed the ground. A sister donated tomato plants. Other sisters cared for the plants, and sixty quarts of tomatoes were canned to be used for the conference in 1927. This same service was given by other members, many of them. Over four gallons of beets were canned by another sister.

Back in the kitchen is row after row of delicious home-canned fruits and vegetables, waiting to be taken down perhaps by the same hands which canned them, to be prepared for the conference visitors and delegates.

The proceeds from the meals served, made possible because of the service given, will be used to pay for the new Spring Branch Church.

Boy Scouts Act as Pages

A troop of Boy Scouts passed down River Boulevard today at 1.45. Their line of march led them straight to the Auditorium, where the services of the entire troop are gladly accepted by the conference, and their work of pages is neatly done.

Local Deacons at Work

Stationed at various points all over the main floor of the Auditorium are the local deacons, acting as ushers under the direction of Harry L. Barto. Who would say the office of deacon is of lesser importance when their service requires constant attendance at the meetings? They must come early and stay late, arrange the seating as satisfactorily as possible, preserve order, and act as "trouble men" on occasion.

At the Pen and Ink Club Reception

Blanche Edwards:

"For your own sake, I want you people to write. It is an open door; a way of escape; a way for your souls to go to and fro and receive and give."

Some newspaper man has said, "The world shall never be redeemed until the newspaper men do it."

The stirring appeal by Sister Edwards to arise to our opportunities and write dramas, pageants, books, etc., made it seem the most serious mistake in our experience that we had not used our meager talent in that direction, and she is right. It is true of all who could contribute and have not or do not.

Floyd McDowell: A vision.

"Through journalism help youth discover God; get a true sense of values, a life purpose; appreciate the abiding laws which bring life. Gain a picture of the love beautiful that will catch and grip our youth."

OPEN HOUSE AT K L D S

K L D S radio broadcasting station held open house from 5 to 5.30 p. m., April 8, for the benefit of conference delegates and visitors. A. B. Church, in charge of K L D S, reports a very good number of visitors. They were taken through the studio and broadcasting room, the equipment and apparatus being explained. The station will be open at this time each evening during the remainder of conference, and visitors will be welcome.

BUILDING LOTS

On North River Boulevard, \$425 to \$800. These lots near Federal Highway north side of Independence and soon to be paved. These lots bound to increase in value. Now is the time to buy. Consider the easy terms, \$10 down and \$5 monthly. Frank Hill, agent, 218 West Lexington.

For Sale

Five-room modern house, Maywood. Large lot, fruit and garage, one half block from school, near Englewood church. Terms.

Three-room modern, 1 block from Stone Church and new Auditorium. Also good lot 50x170.

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Houses and lots and building lots in Independence; small tracts and farms near Independence. Houses for rent, loans and insurance. Frank Hill, 218 West Lexington. Phone Indep. 1835.

For Sale

Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

Buy your gasoline and oil at 301 and 1400 West Lexington.

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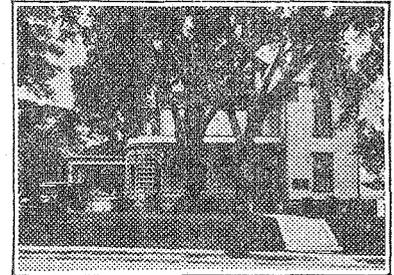
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Number 5

Independence, Missouri

April 11, 1927

CONFERENCE DAILY EDITION

GRACELAND MUSICIANS SCORE A SUCCESSFUL ENTERTAINMENT

Preceding the eight o'clock hour on Friday evening, April 8, the Auditorium was the scene of the gathering of a great concourse of Saints. In they came, visiting and chatting until every seat was filled and many were standing at the back of the galleries. It was estimated that three thousand were present. Drawn together by a mutual love and interest in Graceland College, whose faculty and students were scheduled to give the evening's entertainment, everyone was radiantly happy.

For the first time, the new Auditorium stage curtains were in use, and behind them gathered the musicians.

The time for the commencing of the program approached. From behind the curtains came the faint sound of stringed instruments being "tuned up." On the front seats some small boys wiggled expectantly, and the eyes of the multitude watched the curtains glide back disclosing the Graceland Orchestra and some of Graceland's singers seated on the platform.

President George N. Briggs, of Graceland, announced that the invocation would be offered by one of Graceland's alumni, Apostle Myron A. McConley.

The first number of the program, "Stradella overture," by Floto, was by the orchestra, directed by Brother Joseph Anthony. This body of musicians, about thirty or thirty-five in number, is quite cosmopolitan in character, being composed of some of the best young musicians of the church from widely separated States and branches.

"Wreck of the *Julie Plante*," a French Canadian lyric, by O'Hara, by Mr. George Anway and the chorus, pleased the audience and put it in a proper mood to receive two Russian folk songs: one a clever little bit of nursery rhyme, "Little duck in the meadow," arranged by Nikolsky; the other the well-known "Volga boat song," arranged by Tuthill. The latter two were without accompaniment, and were directed by Miss Mabel Carlile, director of A Cappella Chorus.

Next the orchestra pleasingly rendered "Spanish

dances" (numbers 1, 2, and 5), by Moszkowski, and thrice were given hearty cheers by the audience.

A feature of unusual interest was the group of Negro songs, sung by the A Cappella Chorus. "I'm a-rolling," and "Deep river," by Burleigh, were rendered with an accurate interpretation of the religious fervor of the colored race. "Listen to the lambs," by Dett, was the third of this group, and was likely one of the most popular numbers of the evening.

A difficult but much-loved selection from "Carmen," by Bizet, was contributed by the orchestra.

Miss Mary Louise Lloyd, Graceland soprano, sang a lilting little melody, "Where blossoms grow," by Souci, and "The shadow march," by del Riego. The audience responded with continued applause that amounted to an ovation.

One of the most popular numbers of the evening's entertainment was the "Echo song," of the sixteenth century, sung by an antiphonal chorus. When the applause of the congregation brought the musicians back, they sang the song a second time.

At this time the appreciative listeners were given an opportunity to contribute to the expense of bringing the forty-six musicians from Lamoni. This was the first collection the deacons have been privileged.

President Briggs introduced Elder Lonzo Jones, head of the personal bureau, who spoke while the collection was being taken. Brother Jones paid a beautiful tribute to the farsighted men and women through whose perseverance Graceland was established. Two of these mentioned by him were Brother Joseph Smith and Sister Marietta Walker. He also gave several reasons why the Saints should send their boys and girls to the church college. They are: It is our own college; its credits are academic legal tender; its faculty is second to none; there the boys and girls come in contact with other boys and girls of like faith, like training, and kindred ideals, that make for them lasting friendships; the course offered during the first two years fit the youth for life work; and the extra curricular activities tend to develop real character.

In his hand Brother Jones held a copy of the *Acacia* for this year, and he requested visitors and those interested to look at this year book on display

in the Graceland booth and if possible to take one home to show to the youth of the branch.

"To the field! To the hunt!" from the legend of Don Munio, by Dudley Buck, was sung by a male octet, who as an encore gave an effective Negro melody.

Again the orchestra was the center of attention as it played "Jupiter's carnival overture." When the chorus again came forward to sing, a Boy Scout made his way to the platform and presented Miss Carlile with a beautiful bouquet of roses. A "Mexican serenade," was sung by the chorus.

As the closing number, the song of their alma mater, "Graceland forever," was sung. It is a custom of the A Cappella Chorus to ask former members of this organization to come to the platform and assist in the singing of this number, and in compliance with this request several singers came forward, almost doubling the number of the chorus.

The audience rose to show respect for the alma mater of so many, and the benediction was offered by Patriarch J. A. Gunsolley, a member of Graceland's first faculty, and for thirty years Graceland's staunch friend.

The high order of the program was deeply appreciated by all those who sat through the hour and a half of entertainment. From the remarks: "I did not know Graceland had such musicians." "Isn't it wonderful that our boys and girls can go there and receive musical training like that?" "It's the best musical program I've heard in years," one knows Graceland has scored again. The expressed sentiment was: *Long live Graceland, the school with the divine purpose, the spiritual goal!*

Miss Mabel Carlile and Mr. Joseph Anthony are Lamoni products. They were reared there, received their elementary and considerable of their special education in Lamoni's schools, and have already achieved a permanent success as teachers in their art.

A SOCIAL MEETING OF QUALITY

A rather remarkable prayer service was held in the Auditorium on the morning of the 9th—remarkable in that the congregation responded absolutely to the direction of the stand.

They had been asked, first, to give two reasons "Why I am a Latter Day Saint," and

Second, To speak no longer than one minute.

Both of these requests were observed with the result that in fifty minutes fifty-three vital, living testimonies were offered; and as many as five people were standing on the floor at one time awaiting their turn to speak.

MENDELSSOHN'S "ELIJAH"

Visitors to General Conference and residents of the city of Independence filled the Stone Church Sunday evening at the first rendition of the oratorio, "Elijah."

The soloists were: soprano, Mrs. I. A. Smith, Miss Thelma Vincent; contralto, Mrs. S. A. Burgess; baritone, Mr. Martin Heyde; tenor, Mr. George Anway. Mr. Robert Miller was accompanist at the organ; Mr. George Miller and Mrs. Florence Koehler Campbell, accompanists at the pianos. Mr. Paul N. Craig acted as conductor.

There was an enthusiastic greeting of the chorus as it entered for the performance, and as Mr. Heyde arose to sing, "As God the Lord of Sabbath liveth," the most intense silence and attention was given him. He is a new baritone to Independence people, but was well received and sang the Elijah part to the satisfaction of critical people.

The chorus was at home in the Stone Church, and under their director sang the "Help, Lord," chorus in a way which impressed all.

From the first number until the close, the great body of Independence people and outside visitors were in the best of order; but at the close of part one and toward the close of part two, it was regrettable to see the few single persons and some small groups which in a disorderly manner left the assemblage. There was no excuse for this in the lack of quality of the performance, nor from discomfort in the room, nor anything which would have been unforeseen before presenting themselves for seats in the congregation, and we hope that our people will learn to so conduct themselves as to show a proper appreciation of the events given and which require so much attention and sacrifice upon the part of the performers. With two hundred people trained for weeks, giving up their comforts and their pleasures for the purpose of presenting this oratorio to the General Conference, it would seem that an appreciation by those who listened might reasonably be expected.

Each soloist showed a very close working-out of his theme and a proper comprehension not only of the scheme but of the audience before him, while the choruses presented such a variety of effects as not to pall upon the mind of any. We can not remember ever having heard "Thanks be to God" rendered in any more effective manner than it was on this evening.

Another feature of the rendition was a chorus of eight men and eight women for three special numbers. These gave a variety of effect not always achieved.

The most dramatic rendition of the reviving of

the widow's son by Mrs. I. A. Smith and Mr. Heyde will be remembered by the audience. Mrs. Smith was at her best, and was expressive in presenting most deeply in close succession the emotions of despair and joy.

One more chorus, "He watching over Israel," is worthy of particular mention. The variety of effects and the detail of it were impressive.

As we write on Monday, tickets are out for a full house again tonight, and it is likely the quality of this rendition will be fully up to that of yesterday evening.

"THE FOOL," PLAYED BY THE WHITE MASQUE PLAYERS

The presentation of Channing Pollock's play, "The Fool," by members of the White Masque Club on Saturday evening, was more than an attractive feature for the conference of 1927; it was an event.

The initial performance of this play was given at Memorial Hall, in Independence, April 1, and all who saw it then have helped to advertise it in the meantime. By half past seven every seat was filled, and many were standing. Townspeople, missionaries and their families, visitors and delegates to conference, dramatic critics, reporters, all were there, a conservative estimate of the number present being forty-five hundred. Big, little, old, young, they swarmed about in the building, seeking a seat or even standing room.

To pass the time pleasantly until the entertainment began, the congregation began to sing—at first without a leader, then voluntary directors took turns in leading.

At last the curtains parted, and the second performance of "The Fool," was on. The play went well, and the audience enjoyed it.

At the close of the third act an offering was taken, part of which will be used to defray the expense of the production, and part will go to the Auditorium equipment fund.

This play is the annual production of the White Masque Club, and was directed by Miss Gladys Newton.

The cast of characters in the order of their appearance: Mrs. Gilliam, Louise Hagler; "Dilly" Gilliam, Aileen Bullard; Mrs. Thornbury, Dorothy Cargyle; Mr. Barnaby, Henry Moriarty; Mrs. Tice, Agnes Adams; "Jerry" Goodkind, George Gates; Reverend Wadham, Maynard Hunt; Clare Jewett, Carol Gillen; George Goodkind, Doctor J. A. Harper; "Charlie" Benfield, Doctor F. H. Criley; Daniel Gilchrist, "The fool," Kenneth Fligg; a poor man, William Fligg; servant, Maynard Hunt; Max Stedtman,

W. H. Bartholomew; Joe Hennig, Virgil Julian; Umanski, Clifford Kelley; "Grubby," Henry Moriarty; Mack, Gomer Watson; Mary Margaret, Helen Brackenbury; Pearl Hennig, Esther Bartholomew; Miss Levinson, Ferne Gould; Mr. Henschley, J. G. Fairbanks; Mrs. Henschley, Cora Fligg; Mrs. Mulligan, Ethel Russell; Jimmy, Frank Jennings; Tony, John Sheehy; other members of the mob: Jo Zelma Taylor, Bert Taylor, Louise Jennings, Allegra Luff, Maynard Hunt, Virginia Budd, Reginald Julian, Roland Flanders.

SISTER EMMA BURTON VISITS CONFERENCE

Until Sunday morning a beloved attendant of local services in Independence and General Conference had been absent because of physical disability. However, on this Lord's day, her legion of friends were made glad to see Sister Emma Burton out again.

Three weeks ago Sister Burton was stricken with a malady which greatly depleted her strength and caused her friends to anxiously await news from her bedside. Then they were reassured; she was better. Their prayers in her behalf had been heard. Sunday was the first time she has been out, and, still too weak to walk, she was brought in a wheel chair, which is a new means of locomotion for her and caused her some feelings of trepidation. But she enjoyed the service, seeing the throng of her brothers and sisters, and greeted her friends and new acquaintances with the same warmth and friendliness as of yore.

For many years a stanch Saint, a missionary's wife in foreign mission fields, a worker in Canada and California and in Independence, Sister Burton holds the friendship and respect of many hundreds of Saints and friends. In prayer and sacramental service her voice is yet heard, faithfully declaring that the Lord has indeed been her shepherd, a light to her path, and expressing her gratitude to him. She keeps up with the movements of the church and is vitally interested in the Auditorium and its growth.

Sister Burton is now living at the home of her daughter, Mrs. Addie Matthews, 223 South River Boulevard, Independence, where she welcomes old friends and new, and all come away from a visit with her with renewed faith, courage, and cheer.

Monday's business session was the most interesting meeting of a business nature thus far. We believe a great majority were pleased at the spirit of the meeting.

SUNDAY AT THE CONFERENCE

The Early Prayer Meeting

Another beautiful spring day presented itself for Sunday's conference activities, and the capacity of the audience room in the Auditorium Building and the main auditorium of the Stone Church was needed to accommodate those who assembled for the principal meetings.

The early morning prayer service was opened at eight o'clock, President Frederick M. Smith asking again that no one occupy more than one minute in the giving of his testimony. The result was good. The President gave as a special theme for those speaking, "Two things I can do for the advancement of Zion during the coming year."

After a season of song and prayer, twenty-five minutes were used for testimony, and at least thirty-three testimonies were offered.

The Sunday School

For the Sunday school session, the senior and adult departments of the Stone Church Sunday school were seated in the Auditorium. Regular and special classes were designated by means of placards bearing the number of the class and the name of the teacher. These were made and given to the Sunday school by Brother Paul May, son of J. Charles May. Each regular class had its full quota of attendance and some visitors.

The arena floor was divided between six special classes taught by Elder Cyril E. Wight, of Kansas City, Missouri; James A. Thomas, of Tulsa; O. A. McDowell, of Flint, Michigan; Sister Lydia Wight, of Lamoni; Thomas S. Williams, of Detroit; and James E. Bishop, of Steubenville, Ohio. These classes were crowded, and it was estimated that more than six hundred visitors were present.

The Sunday school was conducted by General Superintendent C. B. Woodstock, superintendent of the Stone Church Sunday School C. B. Hartshorn, and Sister Mary Curtis Cochrane, associate superintendent. The combined Stone Church and Walnut Park Orchestras, under the leadership of Brother R. T. Cooper, did valiant service, and the regular officers of the Sunday school went about their task with efficiency and precision.

In the Stone Church the intermediate department occupied its customary home, the main floor of the auditorium, and the primary department was assigned to the gallery, its usual quarters, the lower auditorium, having been converted into a rest room. Here Brothers G. S. Trowbridge, associate superintendent, and J. E. Kelsey, superintendent of the intermediate department, were in charge. The beginners were to be found in the dining hall with Sister

Tessie Smith, and the junior department assembled at the Institute Building on the Campus, their regular meeting place. Also separate Sunday schools were held in each of the local branches.

The Preaching Services of the Forenoon

At eleven o'clock Bishop Albert Carmichael was the speaker at the Auditorium Building to an audience of more than two thousand people. His sermon will be reproduced in the HERALD within a few days.

At the Stone Church Evangelist Gomer T. Griffiths was the speaker, and he had an audience of more than a thousand people who were comfortable in every way, and enjoyed his fatherly spirit and hopeful outlook.

Automobiles lined the streets for several blocks in the vicinity of and between the Stone Church and the Auditorium, and traffic was slowed down considerably as a consequence. We heard of no accidents occurring. Care should be taken about parking, that corners and intersections be given all the open space provided by the curbs; otherwise damage will be likely to occur upon such times as Sunday, and the costs will settle in a quarter very unsatisfactory to the owner carelessly parking his machine.

Apostle Frank Curtis Sunday Afternoon

The afternoon program was narrowed to a preaching service at the Auditorium Building by Apostle J. F. Curtis, who was at his best; his sermon was reported for future publication, being upon the important and interesting subject of the organization of the church.

At half past seven in the evening several hundred girls and young women from the organizations of Temple Builders, Orioles, and Blue Birds of Independence and Kansas City sang special numbers, being assisted by orchestras from the Stone Church and Walnut Park.

President McDowell Sunday Evening

The Auditorium was again filled with hearers at eight o'clock who came to hear President McDowell. HERALD readers will also get to read his sermon ere long.

CLASSES ARE CROWDED

The classes in the Stone Church have enlarged to such an extent that it has been found necessary to relocate them. Mr. and Mrs. M. A. Etzenhouser's class on "Problems in Social Adjustment" has been put in the small building beside the church. Charles B. Woodstock's class, given over to "Special Problems in the Religious Education Program," has taken the choir loft, while J. A. Koehler's class on "Problems of Industrial Zion," now fills to overflowing the entire middle section of the main auditorium of the Stone Church.

MONDAY'S CONFERENCE DOINGS

The Morning Prayer Session

A fitting way to begin the work of the conference for the week on Monday morning was with a service of song, prayer, and testimony. This meeting convened at nine o'clock; and many, taking advantage of the bright, clear morning, found their way to the Auditorium. Brother John F. Martin led the songs, "In thy name, O Lord, assembling" and "My faith looks up to thee," and Patriarch Frederick A. Smith offered a humble petition for divine blessing and assistance.

There were many requests for prayer, and certain ones, including Elders James Thomas, Arthur DuRose, W. D. Bullard, and Richard Baldwin, were called upon by President F. M. Smith, and each offered a fervent prayer.

A large number were present and listened with interest to the testimonies, seeming to enjoy all, particularly the song service. The meeting was closed by the singing of "How firm a foundation," and benediction by Patriarch F. A. Smith.

The Business Session

Preceding the opening of the business session Elder John F. Sheehy led a service of song, a special feature of which was the singing of the song, "In the old, old path." He called upon those who had been members of the church for upwards of fifty years to sing the second verse of the song, and hundreds stood under this rule and sang this distinctively Latter Day Saint song with the Spirit and with understanding.

Two sisters of the front row volunteered the information that they had been in the church for sixty-two years; one just back of these said, "Sixty-six years for me, Brother Sheehy." "Has anyone anything further to say?" asked he, and within a few seconds came the reply, "Yes; seventy-two years," from about the middle of the room, and then, one moment later, off to the right of the leader, close to the Grand Avenue entrance came the word, "Here's one who has been in the church more than seventy-five years," from a man who looked remarkably young. His color was good. His step was not halting, and as he was ushered to the platform he came with smiling face, firmness, even elasticity of step, and with erect carriage to grasp the hands of three patriarchs on the stand, Joseph R. Lambert, Gomer T. Griffiths, and Hyrum O. Smith, and the President of the church, Frederick M. Smith. It was there ascertained that the brother's name is Thomas Reese, that he joined the church in Wales more than seventy-five years ago. He is affectionately known as "Tom" Reese to many of the Inde-

pendence Saints, where he resides now, having come here to spend the remainder of his days from Montana, where he resided until only a few years back.

This episode was a pleasant one in the happenings of the conference.

Elder Sheehy led the opening song, "Just for today," Sister Clara Curtis at the piano.

Evangelist Richard Baldwin offered the opening prayer.

Secretary G. S. Trowbridge offered the minutes of previous sessions of the conference since Saturday morning, and these minutes were approved.

Elder R. S. Salyards obtained the floor and offered the following resolution:

Whereas, the published report of the Presiding Bishopric covers a period ending June 30, 1926, nine months ago; and

Whereas, full information concerning financial conditions is necessary to intelligent and prudent action by the General Conference;

Resolved, That the Presiding Bishopric be instructed to report to this conference the status of the finances to December 31, 1926, and also to report or to give an approximate statement of the finances to date of March 31, 1927; or if impossible to that date, up to as late date as possible.

That such report include total of amounts invested in or loaned to projects, associations, companies, or individuals.

Also open accounts, naming such, with amounts where the amounts reach the sum of \$1,000.

Further, That a statement be reported in amounts borrowed, transferred, or used from special funds, and for what purposes so used.

That consideration of all matters involving the expenditure of large amounts be deferred until such report is in hand.

It was moved that a time limit of twenty minutes be placed on speeches on this resolution. An amendment was offered, making the limit ten minutes.

A motion to refer this resolution to the Order of Bishops for their report to this conference was made and seconded.

The previous question was called and the chair declared the motion carried.

Division was called for, and tellers were appointed to count the vote. The result of the vote was 344 for, 30 against, and the motion was declared adopted.

The motion that this resolution be referred to the Order of Bishops was put upon its passage and was adopted by a decisive majority.

Elder R. S. Salyards arose and offered the following resolution:

Whereas, the amount of money required to build the Auditorium to a condition where it will be suitable for temporary occupation, also to complete and equip the building in its entirety, together with cost of annual maintenance is not known by the General Conference; and

Whereas, this information should be available to the people and their representatives before further work upon the building is undertaken;

Resolved, That the Order of Bishops and the Appropriations Committee be instructed to make necessary investigation and make report to this conference of the amounts or approximate amounts necessary to cover the items above named.

Moved this matter be laid on the table. Carried. Elder R. S. Salyards obtained the floor and offered the following resolution:

Whereas, it has been urged that the church should erect and provide for a medical school, and for the equipment of Graceland College as a four-year or university institution; also for the development of their building projects which would involve expenditure; and

Whereas, the church is involved heavily in debt and the number and resources of our people are limited, with much of unemployment and financial uncertainty among the peoples of the world, which is causing suffering and distress of many, and

Whereas, the Savior has admonished his people not to build without first counting the cost, and has also commanded the church through President Joseph Smith to the effect that debt should not be contracted, nor too large nor expensive buildings built at the outset (Doctrine and Covenants 127: 4);

"The Spirit saith further unto the church assembled: In order that the temporal affairs of the church may be successfully carried on, and the accumulated debt of the church in its respective departments where debts have accumulated, may be properly made and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and the repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be adequate to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

Resolved, That we obey the voice of the Lord in these matters, and that hereafter any building program be indorsed by the church with the statement of definite specifications as to size, cost, equipment, maintenance, and other information necessary for intelligent and considerate action by the General Conference.

Resolved further, That the church adopt the policy of getting out of debt, and in keeping from debt by its securing means before entering upon extensive building projects.

It was moved to adopt this resolution.

A motion was made that the resolution be placed upon the table, which motion carried.

A set of resolutions was offered by Elder George E. Harrington relating to the enforcement of the dry law known as the Eighteenth Amendment and the Volstead Act, as follows:

Resolved, That inasmuch as there is need of cooperation with the Government for the enforcement of the prohibition amendment to the Constitution by reason of the strenuous efforts being put forth by those seeking its modification and nullification who are issuing propaganda declaring the amendment to be a failure, and since the Anti-saloon League is making vigorous efforts to counteract its effects,

Be it resolved, That we the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled express our willingness to associate with them to maintain the value and benefit of the said amendment, and will assist them in their efforts for the enforcement of said law.

Bishop J. A. Becker at this moment was permitted by the choir to make a statement that the information asked for by the Salyards resolutions, and

even more, has been and is being compiled, and will be furnished the General Conference.

Elder Harrington spoke for his resolution, giving excellent reason why the conference should speak on the question of law enforcement as regards prohibition.

A motion of reference was presented and adopted, that the President of the conference be asked to appoint a committee to draft resolutions upon this question and report the same to this body. The motion of reference was adopted, and the chairman appointed as the committee, R. S. Salyards, Stephen Robinson, and George E. Harrington.

The following resolution was presented, coming from the Joint Council of the First Presidency, Quorum of Twelve, and Order of Bishops, as their action, and asking that the same be acted upon by the General Conference:

Resolved, That we look with favor upon a policy of partially commercializing our radio station if found necessary and approve the placing of K L D S on a stewardship basis, the details of said stewardship to be worked out by the First Presidency and Presiding Bishopric together with such others as they may need to complete such stewardship organization, keeping in mind the prime purposes of the church in building and operating the station.

It was moved that we adopt the report of the Joint Council.

General discussion of the matter was indulged.

It was moved to refer to the Presidency, Quorum of Twelve, and Presiding Bishopric. This motion prevailed.

An additional report of the Committee on Credentials was made and adopted.

Several resolutions or notices were read, stating that matters of new business were in process of completion for presentation to the General Conference.

A song was sung, and the meeting was dismissed with a prayer by President Frederick M. Smith.

Going up street Sunday morning, a brother from California and one from the East were conversing.

California Brother: "There's a car with a Connecticut license tag. What do you think of that?"

Easterner: "But notice the car parked just behind. It's from Washington State. That's wonderful! And say, there's one from Montana on the other side, and two from Oklahoma, right against each other."

Californian: "That's getting so thick that one might call it common."

Easterner: "It's getting to be a very small and select class which uses the railway for passenger transportation."

Californian: "Yes; and yet there were more than 250 who obtained railway rates to this conference."

DEPARTMENT OF STATISTICS

To the First Presidency and General Conference; Greeting: A summary of the work in this department shows the following adjustments have been made in the general church record of membership during the year 1926:

Net enrollment December 31, 1925		99,466	
Gain		Loss	
Baptism	2,853	Died	884
Restored	229	Expelled	68
		Unknown	927
Total	3,082	Total	1,879
Net Gain		1,203	
Net enrollment December 31, 1926		100,669	

We are pleased to be able to include in our report for 1926 the figures showing the enrollment in Society Islands and Australia. A report dated February 1, 1927, from Elder Walter J. Haworth, of Australia, says:

"Net enrollment at date	2,196
Baptisms for year 1926	34

(We know of about 20 more baptisms not reported and hence not yet recorded.)

Releases	5
Expulsions	7
Deaths	22

34

"Most of these deaths, releases, and expulsions were for previous years, but were recorded only in 1926, so that the year 1926 is loaded with the accumulated losses of several years and is at least 20 short in the number of baptisms recorded. We are in touch with the parties affected and will make an adjustment early."

Under date of January 25, 1927. Elder R. J. Farthing reports for the Society Islands, viz:

"Net enrollment December 31, 1925		1,229	
Gain		Loss	
Baptism	48	Death	35
Restored	2	Expelled	58
		Corrections	2
Total	50	Total	95
Net loss		45	

Net enrollment December 31, 1926

Children blessed 39. Ordinations 9. Marriages 8."

The net enrollment of 100,669, if classified, shows, viz, In United States and Canada,

With branches in districts	59,423
Nonresident in districts	9,676
With branches in unorganized fields	668
Nonresident in unorganized fields	1,114
Stakes	14,738
Old branches	9,005
Foreign countries	6,045

Our experience of the past seven years leads us to believe that practically all of the names still shown with "old branches" will eventually be carried to the "unknown" account.

Examination of 1926 reports, exclusive of Society Islands and Australia, shows the baptism of 1,279 males and 1,575 females. Sixty-two and one half per cent were from eight to eighteen years of age. Eleven branches were organized and eight disorganized during the year, leaving a total of 656 in United States and Canada. Priesthood files contain records of 6,450 ordinations—Melchisedec 2,255, Aaronic 4,195. During the year there were 154 Melchisedec and 201 Aaronic ordinations reported.

Many inquiries have been received which lead to the belief that the following figures will be studied with interest: Baptisms per month for the years indicated:

January	148	212	118	139	162	107	89	86	
February	170	314	271	163	162	197	111	115	
March	140	444	159	259	506	276	185		
April	115	422	199	210	201	147	160		
May	220	408	292	362	246	123	120		
June	431	703	451	269	358	342	337		
July	451	650	325	354	437	435	465		
August	592	528	606	465	540	440	352		
September	461	597	322	502	457	357	322		
October	464	287	324	249	336	310	314		
November	329	450	203	193	336	250	244		
December	306	462	370	184	203	197	154		
		3,827		5,477		3,640		3,349	
		3,944		3,181		2,853			

Our ministers should give more attention to the matter of reporting baptisms, ordinations, marriages, deaths, etc. PLEASE DO NOT LEAVE THIS FOR A SECRETARY, OR ANYONE ELSE TO DO. All secretaries know this is not required of them, hence the completeness of our church records depends upon the attention which our ministers give to the work of reporting. Your cooperation will reduce the number of complaints which reach us.

Respectfully submitted,
DEPARTMENT OF STATISTICS,
F. A. RUSSELL.

March 10, 1927.

COMPARATIVE TABLE OF BAPTISMS FOR YEARS INDICATED

2325	.....	1901
2498	.....	02
2532	.....	03
2503	.....	04
2843	.....	05
2779	.....	06
2873	.....	07
2281	.....	08
2444	.....	09
2787	.....	1910
3062	.....	11
3383	.....	12
3670	.....	13
2635	.....	14
4907	.....	15
4631	.....	16
3890	.....	17
5195	.....	18
2988	.....	19
3827	.....	1920
5477	.....	21
3640	.....	22
3349	.....	23
3944	.....	24
3181	.....	25
2853	.....	26

Butcher Wanted

Wanted experienced butcher May 1 to own and run shop in connection with cash and carry grocery doing good business.

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Extra fine acre tracts close to Independence in the school district. Rock road and electric lights. See me while at conference. I will be glad to show you around.

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For Sale

Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

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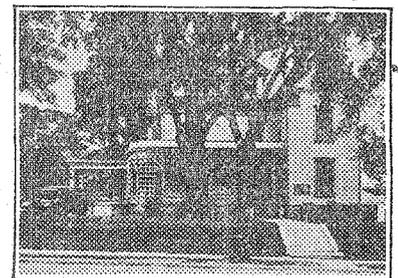
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Number 6

Independence, Missouri

April 12, 1927

CONFERENCE DAILY EDITION

CONFERENCE SESSIONS OF APRIL 12

Prayer Meeting

F. A. Smith was in charge of the morning prayer meeting, assisted by John Sheehy, with Brother Martin in charge of the singing.

Several requests were made for prayers, and Brother Matthews was asked to lead in prayer in their behalf. He was followed by four others, fervently soliciting help for those in need.

The topic of the meeting was stated as being "What has God done for me?"

There were twenty-five testimonies.

The Afternoon Session

Preceding the opening of the business session, about ten of the Order of Evangelists rendered a song, Brother F. G. Pitt singing the solo part.

"Redeemer of Israel" was used as the opening song of the session.

Patriarch Ammon White offered the opening prayer.

The minutes of the sessions of Sunday and Monday were read and approved.

Thomas G. Whipple and John E. Whipple moved the adoption of the following paper:

Whereas, In the Bible and latter-day revelation, God has admonished his people to come out from the world so that they might become a more righteous people; and

Whereas, Many of the Saints have for many years longed for a literal gathering so that greater spiritual and temporal prosperity and security may be enjoyed; and

Whereas, Many of the Saints desire to associate themselves into a colony or colonies to be organized according to the celestial law which requires temporal equality that spiritual perfection may be attained; and

Whereas, In order to establish such colonies it will be necessary to secure a site where natural resources are at hand for economic development; therefore

Be it resolved, That this conference requests the Presidency to appoint a committee to search out such a location, and when such has been found a notice be issued to the Saints, so that those who desire may indicate their resources and fitness for the work, in order that when sufficient available resources are assured to make the plan practicable, such colonies may be established.

It was moved that this paper be referred to the Order of Bishops, with power to act. The motion was seconded, discussed, and carried, and it now rests with the Order of Bishops.

The Quorum of High Priests reported its labors in detail to the conference.

A special report of the Quorum of High Priests recommending the ordination of several brothers to the office of high priest was read, and the recommendations were presented for action of the General Conference singly:

James A. Wilson, Toronto, Canada, was approved for ordination.

C. B. Hartshorn, Independence, Missouri, was approved for ordination.

O. A. McDowell, of Illinois, was approved for ordination.

Calvin H. Rich, of Salt Lake City, Utah, was approved for ordination.

The Church Auditor, Brother Amos Allen, presented a report which was read by Bishop J. A. Becker:

TENTATIVE REPORT OF GENERAL CHURCH AUDITOR

THE FIRST PRESIDENCY,
OFFICE.

April 12, 1927.

Dear Brethren:

I have compiled from the records of the Presiding Bishopric a balance sheet as at March 31, 1927, also a statement of income and expenses for the nine months ending on that date. These statements are tentative and are subject to the comments hereinafter made.

Balance Sheet

Balance sheets of June 30, 1925, June 30, 1926, and March 31, 1927, are presented in comparative form in order that the trend of church finances may be noted. The figures shown under the first two dates are taken from published reports of the former General Church Auditor and have not been verified by me, but several items have been re-classified to facilitate comparison.

In the tentative statement of March 31, 1927, a number of the items have as yet been audited by me only to the extent of transactions subsequent to June 30, 1926, and are subject to such adjustments, if any, as may be found necessary upon re-verification of the balances carried forward at the beginning of the current year.

A summary of the changes in the year and nine months intervening between June 30, 1925, and March 31, 1927, is as follows:

(Continued on page 43.)

Condensed Comparative Balance Sheets

A S S E T S	June 30,	June 30,	(Tentative)
	1925	1926	March 31, 1927
Cash in hands of all Bishops and Agents	\$ 30,496.72	\$ 59,076.30	\$ 22,411.58
Securities	88,875.01	105,389.90	40,161.50
Notes and Accounts Receivable	311,944.48	442,371.49	330,730.54
Corporate Stock and Partnership Investments	78,187.81	80,975.59	81,574.78
Net Assets Held in Trust by Holden Development Association			302,185.05
Net Assets carried on Stake Books			29,944.66
Real Estate—Commercial	763,189.47	873,905.06	634,670.91
Churches, Home Properties, and Coliseum	1,470,751.09	1,501,504.10	1,506,706.10
Auditorium—Cost to Date	27,401.34	72,080.64	193,041.23
Radio Station K L D S	20,369.37	21,520.08	21,520.08
Furniture and Fixtures, Libraries, etc.	63,027.30	64,037.79	62,295.25
Total Assets	\$2,854,242.59	\$3,220,860.95	\$3,225,241.68
LIABILITIES AND NET WORTH			
Liabilities:			
Notes Payable—Banks	\$ 39,643.31	\$ 64,642.86	\$ 58,500.00
Notes Payable—Others	160,167.24	171,661.51	145,155.02
Accounts Payable	53,901.14	62,199.73	60,992.04
Mortgages Payable	115,133.51	116,186.30	99,635.42
Bonds Payable—General		17,400.00	86,000.00
Total Liabilities	\$ 368,845.20	\$ 432,090.40	\$ 450,332.48
Bonds Payable—Graceland College— offset by corresponding amount carried as an asset on books of Graceland College		200,000.00	229,800.00
	\$ 368,845.20	\$ 632,090.40	\$ 680,132.48
Special Fund Reserves:			
Auditorium Fund—Balance Unapplied	\$ 449,163.50	\$ 412,756.55	\$ 300,977.35
Inheritance and Land Funds	57,409.64	57,600.61	58,107.21
Church Edifice Fund	23,338.69	26,444.55	27,198.65
Temple Fund	9,341.74	9,341.74	9,441.74
German and Near East Relief Fund	2,323.49	2,323.49	2,323.49
Translation Fund			50.00
Radio Fund	345.70	500.67	500.67
Total Special Fund Reserves	\$ 541,922.76	\$ 508,967.61	\$ 398,599.11
Net Worth	1,943,474.63	2,079,802.94	2,146,510.09
Total Net Worth and Reserves	\$2,485,397.39	\$2,588,770.55	\$2,545,109.20
Total Liabilities and Net Worth	\$2,854,242.59	\$3,220,860.95	\$3,225,241.68

Tentative Condensed Statement of Income and Expenses
For Nine Months Ending March 31, 1927

Tithes, Surplus, and Offerings		\$300,658.80
General Expenses:		
Family Allowances	\$180,787.67	
Elders' Expenses	71,449.50	
Foreign Mission Expenses	3,824.06	
Nebraska Indian Mission Expenses	704.00	
District Expenses	726.94	
Stake Expenses	7,970.43	
General Administrative	51,749.01	
Support of Church Institutions	20,682.40	
Aid	10,554.74	
Payments on Consecration Contracts	6,073.54	
Total General Expenses		354,502.29
Excess of General Expenses over Tithes, Surplus, and Offerings		\$53,843.49
Other Income:		
Real Estate (Net)	\$ 7,010.77	
Dividends	651.93	
Interest Received on Notes and Accounts	6,587.91	14,250.61
Interest Paid:		\$ 39,592.88
On Notes and Accounts	\$ 13,714.01	
On Bonds	5,066.58	18,780.59
Excess of Total Expenses over Total Income		\$ 58,373.47

(Continued from page 41.)

Increase in assets	\$370,999.09	
Increase in Liabilities		\$ 81,487.28
Increase in contributions to Graceland Endowment Fund to be invested and held by the church for the benefit of Graceland College with respect to the income thereof—Bonds issued therefor		229,800.00
Increase in net worth and special fund reserves		59,711.81
	<u>\$370,999.09</u>	<u>\$370,999.09</u>

In considering the item of Bonds Payable to Graceland College the fact that the books of the Presiding Bishopric do not record the investment of the church in such of its institutions as are separately incorporated should be kept in mind. The books of Graceland College carry as an asset "Investment in Church Bonds" in amount corresponding to the amount shown on the books of the Presiding Bishopric as issued and in a Consolidated Balance Sheet (which it is impracticable to compile except at the close of fiscal periods) the two items would be eliminated as offsets. In other words, funds contributed for the Graceland Endowment are to be permanently retained by the church, its only obligation being to maintain an equivalent investment of a required character to insure an annual interest income to the college.

The increase in net worth and special fund reserves is derived from the following sources:

<i>Reserves—Net Decrease:</i>		
Amount applied to Auditorium cost	\$165,639.89	
Contributions received	22,316.24	\$143,323.65
<i>Net Worth—Net Increase:</i>		
Amount applied to Auditorium cost	\$165,639.89	
<i>Excess of Income Over Expenses:</i>		
Year ending June		
30, 1926	\$91,637.51	
Less excess of expenses—nine months ending March		
31, 1927	58,373.47	
Net excess of income	33,264.04	
Sundry adjustments net	4,131.53	203,035.46
		<u>\$ 59,711.81</u>

The constituent items on the balance sheet of March 31, 1927, are carried under such captions as to be largely self-explanatory. On the notes and accounts receivable, however, I submit the following comments: I have not yet made a complete analysis of these items, but have made sufficient investigation to disclose the fact that there are included therein a number of accounts of several years' standing, upon which nothing will be realized. The Presiding Bishopric are aware of this condition and have asked my cooperation in determining the exact status of each account, preparatory to writing worthless items off the books. Because of the time element no attempt has been made at this time to show the nature of the accounts and notes comprising the total.

Income and Expenses

In compiling this tentative statement, income and expenses for March for several districts from which reports have not yet been received, have been conservatively estimated and included in the figures submitted.

In considering income and expenses for less than a full year period it is necessary to keep in mind that the membership of the church is scattered over a wide territory, and that the income of the church is therefore dependent on those

engaged in various industrial pursuits with varying "peak" seasons, and comparisons based upon less than a full year's cycle are sometimes misleading. For example: Comparisons for several years reveal the fact that during the first six months of the fiscal year approximately 40 per cent of the year's contributions are received, while during the same period 50 per cent of the expenses are incurred.

The total general contributions for the nine months of the current year are approximately \$24,000 less than contributions for the corresponding period of the previous year. Comparisons of the income and expenses on March 31 of several prior years have been almost invariably less favorable than the results at the close of the respective fiscal years.

I shall be glad to submit any additional information desired.

Yours faithfully,

AMOS E. ALLEN,
General Church Auditor.

Succeeding this Bishop J. A. Becker was asked for a statement giving a general idea of the investment of church funds in properties and businesses, etc., which the bishop complied with as best he could, stating that the information was as complete as he could make it unless he be given more time for consulting books and accounts.

Another questioner wanted to know how many acres of land are held in the name of the church, and an approximate answer of 3,200 acres was given.

Technical questions were plied from every side, the great majority of which were in the very best of spirit, and answers were given in the same vein. The line of information, however, was lost quickly, and matters impossible of solution by a large, deliberative body like the General Conference were introduced.

The chairman was evidently in humor to give all the latitude asked, and the questioners and speakers surely asked a great deal. It is gratifying to know that through a discussion of such a touchy subject as finances and from so many angles there was preserved a fine feeling of fellowship. It bodes much for the final accomplishment of this conference.

The meeting did not adjourn until after five o'clock.

Closing prayer was offered by President Elbert A. Smith.

LAMBDA DELTA SIGMA

The annual conference of Lambda Delta Sigma was held at 4.30 in the afternoon of Friday, April 8, following the business meeting, with some half hundred members present.

This society is of five years' standing, present active chapters being located at Graceland, Iowa University, and Kansas University. To become a member of these chapters, one must measure up to certain standards which vary from two to four years

of college work, the lower the time, the higher the scholastic requirement.

Meeting was called to order by President Ronald Smith. Some questions of future policy were presented and discussed at this time, and election of officers for two years was held. Ronald Smith was reelected president; secretary, Arthur Hershey; treasurer, Carol Gillen; historian, Leslie Flowers. The Lambda Delta Sigma Society is endeavoring to endow a scholarship loan fund and a scientific library, and due consideration of these projects was had. Members hope to begin their program on a small scale, gradually enlarging it so that finally it will extensively affect the church. Representatives were present from Graceland College and Kansas University, and a report of the activities of the society at Iowa University was read.

At six o'clock a chicken dinner was served by the sisters of Group 21, under the leadership of Sister Elbert A. Smith. The members of the various chapters derived rare enjoyment from meeting old college friends and acquaintances once more, and are grateful to the workers who prepared and served the fine repast.

FIRST OF WOMEN'S CLASSES

At 10.30 Monday morning the study classes conducted by the Department of Women began work. Each day there will be a lecture by some one who can bring a vital message to the group of eager students.

The congregation is divided into classes as follows: The child of pre-school age, taught by Mrs. Dona Clark Haden instead of Mrs. Eunice Smith, as was announced; Parents of tomorrow, Mrs. C. B. Woodstock; Parents of today and their problems, Mrs. Lydia Wight; suggestive programs for local group meetings, Miss Blanche Edwards.

Looking into those eager, upturned faces and noting the rapt attention of hundreds of the conference delegates and visitors, one could sense the far-reaching influence this study course will carry, as our women go back to their own districts, each treasuring lessons and impressions gained through this association that she can pass on to women and girls of her own group. And we felt a great thankfulness to our heavenly Father for the women at the head of this department, working with the zeal and cheer born of inspiration.

Monday morning's session began with song, and there was prayer by Miss Edwards.

President Elbert A. Smith was the first speaker selected to talk to the women in this series of les-

sons. Brother Smith declared that from his point of view the work of the women is inspirational in nature. In part he said: When the men of the church feel sure of the support of the women, it is a great inspiration. Man and woman began their work together. Man did not get far alone. He was such a picture of desolation that the Lord took pity on his loneliness and gave him a helpmate—Eve. We are trying to recover Eden, which is Zion.

One ounce of mother is worth a pound of clergy.

The world has lost sight of the proper evaluation of motherhood and its duties. Woman's primary stewardship is wifehood, then motherhood. Potential motherhood finds expression in teaching and nursing. Her function is to bring life into the world. Mary was not the only mother who was overshadowed by the Holy Ghost. No man can perform the task of keeping the flame of life pure and clean on the earth; that is distinctly woman's job. She must build the Zion home. No institution can do this work of caring for and rearing the wee ones as can a consecrated mother. No father, be he ever so devoted, can do this. The good home puts its permanent mark on the child, this being mostly done in the first eight years, and should be the work of a mother, devout and well prepared.

The speaker touched upon the depreciation of home life of this modern time, quoting from "It takes a heap o' livin' in a house to make it home," by Edgar A. Guest. It is woman's work to make home her idea of heaven; to make the home clean, but not too clean. Through the generations, if love had failed at one single point none of us would be here.

Woman does not have the stewardship of the priesthood, but she brings into the world the man child who shall hold the priesthood; she feeds and clothes the boy, and hands him over to the church. After a life of toil, as she stands in the valley of the shadow of death she can give a testimony that will keep that boy in the straight and narrow way more than any other influence on earth. Every priest is some woman's stewardship. Jesus was Mary's stewardship. After her, many women have suffered her experience that was Simeon's prophecy, "A sword shall pierce through thine own soul."

VOLLEY BALL GAMES AT CAMPUS

Monday afternoon at the conference business session the missionaries from Michigan waxed courageous and issued a challenge to any team to "play ball." So great was their assurance that they declared, "We can beat any team on the campus."

Up sprang Brother John F. Sheehy, saying, "It can't be done. Missouri will meet Michigan this evening at the Campus."

And they did meet. Two times did the opposing teams battle for the winning score, and two times did the "Show me" team come out victorious. For the first encounter the score stood at 15 to 8 in favor of Missouri, and again it was 15 to 2.

"And," exultantly concludes Brother Sheehy, (of course this is his side of it) "we haven't seen those Michigan men since. We now understand the Boy Scouts have challenged them to a game of ball. Also there is a challenge for them by the Women's Department. But since this is a world conference, the Missouri team challenges the world to play ball."

OBJECTIVES OF THE CHURCH EFFORT

*A Sermon by President F. M. Smith at the Auditorium,
Independence, Missouri, April 6, 1927*

*First Sermon of the Conference, and First Sermon
in the Auditorium*

Let me recall that we now are close to the one hundredth anniversary of the starting of this Latter Day Saints Church, and from the beginning there have been well-pronounced goals or marking places toward which this church should have been steadily progressing; and we trust that they surely have been steadily advancing toward the achievement of their purposes.

Progress of the Past Recognized

It is true that it is sometimes difficult to mark the progress of a people. Sometimes progress, even of the most sure and certain kind, is so steady that we have to pause occasionally to take sight, as the engineer would say, to discover the rapidity of our progress and the ground that we have gained. So in talking about some of the objectives which are still to be reached I do not want to be misunderstood as depreciating in any sense the work of the men who have gone before, the men who have been preparing for the time in which we occupy now, who have been laying the foundations on which we are supposed to build. Hence, if I shall pass with a few remarks one of the great objectives of this people, it will not be because I do not appreciate its significance, because I do appreciate the work of the men of the church in the past who have done this work. So let me repeat what I have said before lest I be misunderstood, that I hold, as do most of you people, that one of the prime objectives of this church is to preach the gospel of Jesus the Christ, preach the principles of that gospel. But I would thus go further than we have done to some extent in the past, and I would have those principles preached with a distinct objective in view, for the principles of the gospel, as I understand them, are of most avail only as we shall put them into effect in our lives as a people and as individuals.

Faith without works is dead, being alone, and the principles even of the gospel of Jesus Christ will not function until we utilize them and put them into effect; and hence I would not only preach the gospel of Jesus Christ, but I would preach it with the direct objectives of the church in view as being applied to the accomplishment of their purposes. And the gospel of Jesus Christ, as I understand it, is designed and was designed to be so introduced among mankind and

become such a power in the world that the principles of his gospel shall become the principles of industry, of business, of social relations, of our conversation, of the interactions of man to man.

One of the difficulties that the world has, is that the gospel of Jesus Christ is held in aloofness, and we will not apply it to everyday affairs of mankind.

So with this emphasis briefly placed upon the importance of the church preaching first, last, and all the time, and reminding you that our object and our purpose and our duty is to preach that gospel as it applies to the human affairs of this world, we will pass on to some of our objectives, the reaching of which will necessitate the adherence to this gospel of Jesus Christ and to putting it into practical operation.

Zion Is the Objective

If I were to suggest or attempt to name what is the greatest objective of this church, I would say Zion. And in saying Zion, I do not refer to that hill in Jerusalem that was the delight of David's heart and of which his eloquent tongue so frequently sang, but I am referring to modern Zion, the Zion that is the goal, the golden age that lies ahead of modern Israel, as we term ourselves, the people of God's adoption. I speak of Zion as the greatest objective of the church, first as being essentially a precious people who are religiously perfected, for I have become convinced not alone as a student of the gospel of Jesus Christ but as a student of the affairs of men, having gone into a number of the so-called methods or schemes by which the ills of humanity can be removed and our wrongs alleviated—I have become convinced, I say, that that reformation and that necessary application of the principles of the gospel of Jesus Christ can not be had except on a religious basis, so that any social reform, any industrial reform, any economic reform that is destined to live and become a vital and moving power in the civilized forces of the world, must be based on religion. And that means that you can not reduce this entirely to the cold formula of science, but it means that we must have a people who are being actuated, as all peoples have been actuated in the past who have accomplished anything, by the things that come from the emotions, from the heart, those things that have to do with the stirring of the soul, those things that arouse patriotism and those things that can not be measured in the formulæ of mathematics.

Our objective concerning Zion is not alone as a precious people religiously perfected, but as a Zion which is a reformed land, so that the ground itself on which we shall live and from which we shall draw our sustenance shall be consecrated and dedicated to the service of God by being converted from the serving of selfish interests to that of serving our fellow men; for let me remind you it is utterly impossible to either preach or practice the gospel of Jesus Christ without having constantly before you in your consciousness your brother, your neighbor, one who might be in need of your services and who has equal claim with you upon the good things God has sent to the earth and upon the mercy and the justice of God himself, a Zion not only as a reformed land, but a Zion which is industrially and socially reformed, a Zion which is rebuilt along social and economic lines in harmony with the gospel of Jesus Christ.

I do not know how many Latter Day Saints there are who still cling tenaciously to selfish interests because of not having been able to get rid of their selfish approach to the subject, and they think that they can still be good Latter Day Saints and attempt to function along the lines the world is functioning today, with serving of self the personal interest. It can not be done. So far as that is concerned, let me emphasize here that I hope we are forever through with hearing from Latter Day Saint circles the idea that a man can be a steward according to the goal of Christlike Saints and be answerable to God alone. For God has said that his stewards are those that are answerable to him in time as well as in eternity, for God himself will not leave out that third great party to all social contracts, the group or the people or your brother. He has given us to understand as presented by the

Christ himself, that it is impossible for one man and God to live the Christian religion. Every man who attempts to do so must have a neighbor. Hence when he introduces stewardships as a part of that principle, he will insist that there shall be recognition of the neighborly part of the Christian contract.

The Zion we look forward to is a reformed society, reformed to eliminate the malformations which have grown up or which have been brought about by the shortsightedness of men, by the constantly mounting proportions of self-serving interests that have been everywhere apparent.

I do not want to be misunderstood! therefore, I want to say I recognize the great amount of good that is in the present order, that is in man himself in spite of the wrong organizations of society in which he is attempting to move. But because there is good in the present order is no reason why we should for ever tolerate the evil that exists and fail to work for the elimination of those evils. So when I say we shall work for a Zion in which there shall be a reformation and in which the malformations of the present order shall be eliminated, not by being destroyed but by being converted to the service of God, just as you people before the Christian religion appealed to you, to your hearts, and after you presented yourselves in obedience with the commands of God, so also will be the movement toward this reformation converting the present order into that which shall be consecrated to the service of God and humanity as well.

The Gathering Fundamental

Now there is one concomitant of the Zionite ideals as applied by Latter Day Saints we must never lose sight of, and that despite the fact that there is a small group of people, not so large now as it was a few years ago, who are trying insidiously to implant in the bosoms of Latter Day Saints the idea that the gathering is a figure of speech. The gathering is a part of the work of the Church of Latter Day Saints. It is one of the great objectives of the church as a concrete, living, vital issue, and we can not dismiss it with the statement that it is a figure of speech and simply one of the idealisms of the oriental manner of expression. For nearly one hundred years Latter Day Saints have been preaching the gathering. Please note it! And it has been preached so significantly and so definitely that the very center place has been pointed out as to where the gathering shall be, so far as its nucleus is concerned. And let me suggest here that in spite of the fact that a large number of factions have been split off from the original church, which have gone here and there and the other place, there never has yet been the voice of inspiration or the voice of God, as we believe it, which has pointed out one other place than the center place, Zion, which is Independence, Missouri. And you can challenge anything that comes to you purporting to be the voice of God, the voice of inspiration, placing the gathering of latter-day Israel any other place than here. It ought to be a matter of extreme rejoicing tonight to be here on the exact spot that marks the center place of the gathering of latter-day Israel.

One Hundred Years of Wandering

I wonder if I am putting it too strongly, my fellow Latter Day Saints, when I say that for nearly one hundred years we have almost paralleled the forty years the children of Israel spent in the wilderness under the leadership of Moses. We have been wandering in the wilderness. We have been wandering, because we have not been gathering except as individuals; and the time is here when we as a people must begin socially and industrially to gather as any people would who are not devoid of the natural logic of the situation. In other words, it is time that we cease wandering in the wilderness and that we begin the work of gathering in a scientific way. As individuals we have been filtering into the center place. Now we must begin the work of gathering scientifically. Is it wrong for me to put it in that light? I don't mean to say that we shall not be gathered on a religious basis. We should have no person coming up to Zion unless he is actuated by the deepest form of religious motivation.

A Covenant Which Is Necessary

I want to say this here and now for fear I may forget it later, I do not know how soon we will establish a covenant of stewardships, but I want to put it down to you as a test that you can apply to yourself or any individual that you know is contemplating going up to Zion, no person should attempt to come to Zion, no group should attempt to come to Independence as the gathering place of latter-day Israel unless he is willing to say from the bottom of his heart, as though being in the presence of Almighty God himself, "All that I have and all that I expect to have; all that I am and all that I expect to be I freely and unreservedly consecrate to the service of God and his church."

That is the religious basis on which the gathering should take place, and that is the test that should be applied to every single individual, every group of Latter Day Saints, every branch and every district, before coming to the center place. For I expect to see in the not greatly distant future both groups of individuals, branches, and whole districts move bodily to Zion and into the regions round about.

Gathering Shall Not Be in Idleness, but for Work

Let me suggest further that we are justified in saying most emphatically that the gathering shall not be in idleness. Any person who comes to Zion with the idea that he is going to settle down and let somebody else take care of him and very quietly and comfortably wait for the coming of Jesus the Christ when he shall come again, is coming to Zion in a way that shall mean trouble for himself, and somebody else as well. Every man who comes to Zion should come, not with the idea that he is coming hoping that the time will soon come when he will meet the coming Messiah, either figuratively or literally, but he shall come first and all the time with the idea that he is helping *prepare the way* for the second coming, which will be the coming of the time when society shall have been developed so perfectly in its functioning, so deeply religious in its motivation, that Jesus will find himself at home if he does come and when he comes.

The gathering, therefore, should be for work. Work for what? Work for the coming of the Son of Man, for the development of that social order which shall be the perfection of beauty out of which Zion shall shine. Work for everybody, for we are distinctly told that the idle shall have no place in Zion. The idle should have no place in any society, and when the time comes that we can eliminate the idleness in our society today, then we shall have brought about a part at least of the millennium.

Work Transformed Into Pleasure

Right here I should like to take as a point of departure a dissertation on work, and show that so far as Zion is concerned work will be eliminated because work is the painful overcoming of resistance; but with us that which we now call work will become pleasure, because every man will be working at that which he likes and that for which he is best adapted. That is the sanctification of labor, and there is no other people I know anything about that is trying so scientifically and religiously as this people, who are taking the attitude that every man and every woman shall work to the extent of his capacity for the welfare of the other man and not solely for himself.

This carries with it another concomitant, that every person who comes to Zion must have a chance to work. There are hundreds of people today who are willing to work but do not have a chance to work at that for which they are best qualified. We must have control of sufficient of the social factors and industrial factors so that we can guarantee that every individual who comes up to Zion shall have the God-given opportunity for work, just as every individual shall have the God-given opportunity for play or recreation. That means, if it means anything, that the people who come up to Zion will come with the idea that every man is to be at his job and every man is to have a job. That is putting it in all its plainness. And the job will not be one simply from which we

can draw wages, but, primarily, let me repeat, with the idea of making his contribution.

Not very long ago I was in that portion of the United States where weaving is the principal industry, and there we have a group of Latter Day Saints who have grown up practically over the loom, until the loom to them has become almost typifying a nightmare. They have seen and heard and worked over the loom until it has become disgusting to them because they have not loved their work. I suggested to them at one time that when we came to Zion we would have weavers there, and they threw up their hands. But I suggested further to them that weaving in Zion when their looms would be singing songs of praise to God because every movement of the shuttle and beam would be making a contribution to the welfare and happiness of somebody else would be entirely different from weaving as it is now; for every person who sat beside the loom would then be able to sing and rejoice while they were working, because they could say they loved their work. That means consecration. That means progress. That means teamwork, cooperation, advancement on the upward road to Zion, to the achievement of our purposes. And we have been comforted with this consoling thought, that if we thus work and labor for the advancement of Zion we are working together with God. That ought to be one of the most soul-inspiring, one of the most uplifting thoughts that can come to the minds and move the hearts of Latter Day Saints, that they are workers together with God. And if that means anything, it means, too, that we shall be found studying together, that we might the better discharge our responsibilities and master our jobs. Whenever you find a man who is afraid to tell you that which he has learned in regard to the task he is doing, whenever you find a man at any kind of task who is afraid to tell you what are the principles according to which he is doing the work, you will find a man who is not master of his job. When you find a man master of his work, he is constantly rejoicing that he can tell other people how better to do the thing he is attempting to do. There ought to be no people on the face of the earth more ready to give helpful suggestions than Latter Day Saints; because when Latter Day Saints are helping other Latter Day Saints to do their jobs better, they are helping contribute the more to the welfare of the group, and that is the very ideal of Christianity—helping others.

Zion Also a Work of Adjustment

I would like to emphasize, and therefore I repeat that Zion means work for everybody, and Zion can not be redeemed by allowing misfits in the social order, and it will not do for the members of this church to sit in smug complacency and say that until the ministry are doing a larger work, until they are showing more proficiency, they will sit back and refuse to contribute either of their talents or time or means, for these three things mean the same thing in the final analysis. I submit that we have a right to expect that the ministry of this church shall be exemplars, that they shall be the first to set the example of living and helping the other fellow and his job, that his own job might be the better done. We have a right to expect that the ministry will set us the pattern of studying together, mastering their job, and the ministry having studied together and helped one another shall in turn go out among the people and lead them on to higher ground.

Desires a United Ministry—No Hasty Gathering

I would like to see the ministry go out from this conference united as they never have been before with a consciousness of the problems of Zion, a conscience that cuts more deeply than has ever cut before into their souls, and wrap itself around their heartstrings. I should like to see them go out so united by the participation in the class work here, by the expansion of our common understanding, so unified and so enlarged in their capacity to teach, that they will keep the people of their own branches constantly alert to the problems of Zion, consequently there will be whole branches, whole districts coming to Zion.

I hope no one will say that because of what I have said we should go back home and get all excited about Zion. I believe that day is past. I believe you will go back fully impressed with the responsibility and will recognize that we must have and use wisdom or else our gathering will be in haste; for unless we gather wisely we are gathering in such a way that our gathering will not be permanent.

People in the last few months have come to Zion unwisely, and they have left shattered in faith and their future usefulness practically destroyed.

Coming in Order, There Will Be a Place for All

Let me suggest, and I must hurry, that we must first teach and prepare the branches of the church to gather, first those who are financially able and those who are financially wise, that these will in turn come and prepare a place for others who are anxious to come but whose coming would be unwise until the way was prepared for them so that they could come as workers and contributors and not as consumers and idlers. It means first we must ask those to come who are socially able, those who have the social consciousness that will enable them to function in such a way that they will contribute to the welfare of the group rather than to detract from it; and those who are industrially able and industrially wise, to come and prepare the way for those who can be made happy in coming and finding their way prepared by the work of those who have come before.

What Is Your Place in Zion

What has been your preparation for the gathering? What is your equipment? You doubtless have felt many a time impelled to come to Zion. Have you ever analyzed your own equipment to determine what you have done that would justify you in coming? Are you willing to come and spend and be spent in the service of your brother fellow man? Are you willing to sacrifice if it is bringing comfort and satisfaction to somebody else? If not, you haven't the spirit of it yet. Are you thrilled with the spirit as you see this building nearing completion and as you contemplate other buildings we shall erect? Mind you, I do not emphasize building alone as being one of the ultimate ideals; but no progressive people are without buildings which mark the road of their progress onward and upward to bigger things.

Buildings Not First, but Necessary

Do you find your heart thrilled with the promise of the completed building that will be adequate to socially and intellectually care for our needs? Does your breast grow warm as you dream of Zion and see in fancy her glittering towers rising until they will glisten in the sunlight of prosperity and happiness? Do you find your soul expanding with the ideals of Zion as we try to present them to you? Then you are a Latter Day Saint in heart, and at least to that extent have become prepared for the gathering of God's people.

Are you cold and indifferent when you hear Zion spoken of? Do you find a response to the pessimistic expressions of those who have failed to grasp a vision of the objectives of this church? Do you find yourself faltering in heart and courage because of the things that are being circulated and stories told by those who do not want this church to succeed? If you are, take warning, for God has said that those who fight against Zion shall surely be smitten at last, and that to my mind is a social and industrial as well as religious truth.

I can not but from the bottom of my heart express this hope, that this congregation will be heart and soul alert to the objectives of Zion; that the ministry who have come here to spend ten days or two weeks in intensive study of the problems of Zion will go out with an alertness that will cause them to be real leaders, until the people shall be prepared to be led to Zion as those who come singing the everlasting songs of joy that will be characteristic of a people in their gathered state, is my earnest prayer.

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Independence, Missouri

April 13, 1927

CONFERENCE DAILY EDITION

WEDNESDAY'S CONFERENCE SESSIONS

Patriarch F. A. Smith was in charge of the 9 o'clock prayer meeting at the Auditorium this morning, with John A. Robinson to assist in offering the opening and closing prayers. Patriarch Martin had charge of the singing. Several requests were made for the prayers of the Saints among the sick and afflicted.

Those in the stand directed the gathered Saints to seek for wisdom, not to run wild in their testimonies, or talk at great length, and the question was asked as to how many observed family prayers. A large number raised their hands, signifying their observance of this law.

There were twenty-seven testimonies, a large number of prayers, and the following tongue given by Mrs. Francis Evans, a member of the Second Kansas City Branch. Sister Evans got up from a sick bed to attend the prayer meeting. She had been so very ill that she could neither eat nor talk above a whisper and had almost to be carried into the building; but as she stood to deliver her message, she required no support, and her voice rose strong and clear in the tongue, and later, the interpretation which follows:

It is wisdom with me, your elder brother, the First Born, to say to these my friends at this time: It behooves you that you set aside any fear or doubt in regard to the divinity of this my work, which I have established in your day and time.

My Spirit speaks at this time that it may encourage the weak and the distressed; that it may lead and guide those that have confidence and trust in the wisdom of the Son of God. My Spirit speaks at this time to warn my people to diligence, to understand the position they take when they stand in the presence of God and among their friends, in testifying of the goodness that they have received. I say unto you that you should be careful; that there is no allowance for deception in the least degree; that I demand of my people that which they pretend to be.

I say unto you at this time that the gospel of God has been restored for the last time, and as it was restored through my son Joseph Smith, jr., when he walked uprightly before the throne of Christ; as it was restored unto him, his son, Joseph Smith, received authority through his hands. Also my servant Frederick M. Smith has received the same divine authority through the hands of his father.

I say unto you, Be not wayward in your thoughts, your

ideas. The gospel has been restored for the last time, and is not to be taken away any more until I will make my appearance among the children of men. I say unto you, Be careful, be prayerful, be diligent, observe the laws of God, listen to those that are instructed by me to give you understanding, and also in regard to the gospel in the future days, because the time is very, very near at hand.

It is pleasing unto your God that this building has been erected, and the day will speedily come that this large Auditorium will be filled to its capacity with the priesthood only. I say unto you, my people, Be very careful in your undertakings, not to pretend that you are serving God and serve him only half way; not to stand on the precipice; there is danger. Walk in the middle of the road. Lift up your voices to God. Give glory to him, because you will find that he will be near you.

Yea, the measuring line has been thrown out, and it is straight. There's no turning here or there. The measuring line is straight. The Messengers from the courts of glory have made their appearance, and I say unto you, my people, Be prayerful, be humble, be solemn in your undertakings, be honest, be truthful, and the gospel of the Son of God will triumph over the world. Amen.

The Business of the Afternoon

With Elder John F. Sheehy leading and Mrs. Clara Curtis at the piano the singing preceding the meeting opened.

Elders W. E. Shakespeare, Wilfred D. Tordoff, J. Charles May, H. A. Higgins, and John F. Sheehy sang two numbers.

Song Number 134 of the song pamphlet was sung by the audience, President F. M. McDowell being in the chair.

Evangelist John F. Martin offered the opening prayer.

Secretary G. S. Trowbridge read minutes of preceding sessions, which were approved.

Elder William Hamann, of Richmond, Missouri, was recommended by the Quorum of High Priests for ordination to the office of high priest. He stated that he was willing to attempt the work if the church wished him to do so, and the vote was unanimous that he be ordained.

The joint council of the First Presidency, the Quorum of Twelve, and the Order of Bishops offered the following resolution:

Resolved, That the investment of general church funds in business enterprises be prohibited until adequate financial reserves are accumulated, but that nothing in this resolution shall prevent the investment of such reserves as accumulate in securities of generally recognized stability and value, or

through the business orders of the church as authorized by revelation and conference approval.

President Elbert A. Smith spoke in favor of the document from the Joint Council being adopted by the conference. His main conclusion was that at the present the church should invest its funds in men to preach the gospel and to care for the Saints.

The previous question was moved and carried.

The question was put upon its passage and was adopted by unanimous vote.

The following was presented as coming from the joint council of the First Presidency, Quorum of Twelve, and the Order of Bishops:

Whereas, publication of lists of names of tithe payers, together with the amount of their contributions, has supplied information which has been misunderstood and misused; and

Whereas, some of our regular tithe payers have urged that such particulars be not published,

Therefore be it resolved, That the printing of the itemized list of tithe payers be discontinued, and that instead the Presiding Bishopric be directed to send an annual statement to each contributor showing his payments on tithing, offering, and special funds, for each fiscal year, provided always that the foregoing shall not in any way affect the present policy of publishing the annual statements of income and expenditure and assets and liabilities of the church.

It was moved that the document be adopted.

An amendment was moved, that we strike out the words *Presiding Bishopric*, and insert *General Church Auditor*.

It was moved as a substitute that the original motion and the amendment be combined, the statement being sent out by the office of the Presiding Bishopric and the General Church Auditor.

The previous question was moved and carried.

The substitute was put to vote and adopted by a very large majority.

Elder Orman Salisbury presented a resolution reading:

Resolved, That at the close of each fiscal year the Church Auditor furnish a statement of elders' expenses and family allowances to each member of the Joint Council, including the First Presidency, Quorum of Twelve Apostles, Order of Bishops, and members of the General Standing High Council, and that we discontinue the publication of this report in the SAINTS' HERALD.

A motion was made that this matter lie upon the table. The motion to lie upon the table carried.

Elder and Sister F. G. Pitt sang "Some day I'll understand," and the meeting was closed by a prayer from Apostle J. F. Curtis.

ENOCH HILL CANTATA POSTPONED

The Easter cantata, "The thorn-crowned King," which was to be given by the Enoch Hill Choir on Easter Sunday, has been postponed, and will be given the Sunday following Easter, April 24, at eleven o'clock.

PERTINENT STATEMENTS BY THE BISHOP

During Tuesday's debate, which originated with the report of Auditor Amos E. Allen and the questions asked of the Presiding Bishopric and others, Bishop Becker was chosen to answer for the Bishopric, it having been stated that the Bishopric desired to give any information in their possession. There was a splendid spirit exhibited among the brothers who questioned and by those who answered, the evident strong endeavor to do one's whole duty by the people and by the church prevailing to a remarkable degree.

At the close of this debate, Bishop Carmichael and President Smith each made statements of some length. The one made by Bishop Carmichael we are presenting because of the information contained in it not being found elsewhere, to our knowledge:

Statement of Bishop Carmichael

Mr. President, Ladies and Gentlemen, Preachers and Business Men: I feel pretty good over this. There are some things, though, that I would like to say. I hope you all feel just as kindly disposed toward me as I am toward you, toward every man and woman in this audience.

I do not want this audience for a moment to think that in any way whatever we are trying to cast reflection on our former presiding bishop. God forbid! All over this land I have fought for the integrity of the former presiding bishopric. And I intend to fight for it. No man can climb the heights back to God by tearing down some other man. There has been too much of that in this world. I can not do it. I am not going to tear down. I will quit first. So far as I am concerned, brethren, you will never find me, I hope, speaking disrespectfully of anybody in this church. We have a big enough job on our hands to move out in the affairs of God without fighting each other.

That is that, with me.

I want to notice some of the difficulties that the Presiding Bishopric have to face. You men come in with your budgets. I am glad of it. We voted several years ago that my wife and the wife of this man and that man and every man in the ministry could not have an allowance from the church until they first put in a budget. I am glad. But you other folks do not do it! Why? There should be fair play. There is no class legislation in this church.

You wisely said to my wife, "Mrs. Carmichael, you put in a budget or you can not get an allowance." Your wife and my wife should put in an honest budget, indicating to the Appropriations Committee just what their needs are. It is the same with the departments of this church, the College, the Homes, the administrative offices. All individuals as well as groups in this church should put in an honest budget indicating to us just what is their need.

In past years we have told the Appropriations Committee, and the former Presiding Bishops have done the same thing, as would any competent, level-headed business-man advise, that while our budgets total, we will say for the sake of an illustration, \$500,000, yet our prospective income to the church amounts to but \$400,000. *We should see to it that our expenses should not exceed our income.*

The Appropriations Committee meets, and they try to see what they can do to get that extra \$100,000. They have asked you to put in a budget, and I think you have all put in honest budgets, indicating just what your needs are. But in the hope that we would go out and by coordinating our efforts and

teaching the social program of the church, of tithes, surplus, and offerings, our income would be increased, we have every year appropriated from fifty to one hundred thousand dollars more than we had in sight. The amount of tithing in the last eight months has fallen off materially.

What could the Presiding Bishopric do? You appropriate more money than is in sight. And when the record for the tithes comes in, it is less than usual. That is why we had to go into some of these funds for help. We could not call you men in out of your fields. We could not stop the expense. We have tried to do the very best we could to make the ends meet.

I recognize this Quorum of Twelve have their part to play, and you and I can not afford to eliminate these men from the place where God has put them. It is for us to recognize these men. It is for us, too, to recognize the business men, the part they must play; and I will be the last man to try to put anything before this congregation that would take away the rights of these men of the various quorums of the church. We must play fair and just. Zion can not be built on any other platform.

We may make mistakes, but if we do, let us realize that we are human. Let us try to forget and forgive. These men have their part to play in the appropriating of the funds. Wherein the law says so, we are trying to recognize them.

And these business men have their part to play, too. You ask, "When is the Presiding Bishopric going to choose business men?" We answer, We have chosen six of what we consider the best business men in the Holden Stake, and we have organized these men into an association we consider to be in harmony with the law, both of the land and of God, and we have placed in the hands of these six business men property amounting to about three hundred thousand dollars and asked them to hold it as trustees for the people of this church. You will get the benefit of their business ability. We are trying to do the same thing in Lamoni Stake, and we intend to do the same thing here in Zion, so that the Bishop of the church will not have control of the commercial property; but the business men, a group of the best business men in the stakes, will have this property placed in their hands as a holding trust to operate for the benefit of the church members, intending to make a profit, but profit is not the primary thing. We are doing it that we might help the members of the church to come here and get homes.

These business men are all members of the church and have been chosen just as much by the spirit of wisdom and revelation as we choose men for the priesthood. Before they have been chosen, every one of those business men has complied with the full law governing stewardship and has been set apart. We are not going to ask a man in this church to take part in a group stewardship until he has demonstrated that he has put his business strictly on a stewardship basis.

We never can make a success as long as we say "Go." Like the Master of men, we must say, "Come." If the men of the priesthood haven't the courage of our convictions to lead these people by example, they never will be led.

ELDER SALYARDS ASKS A CORRECTION

Editors Herald: The *Daily Herald* for April 11, 1927, page 38, contains a misprint of the fifth paragraph of a resolution introduced by me. It should read thus:

"Resolved, that we obey the voice of the Lord in these matters, and that hereafter no building program be indorsed by the church without submission of definite specifications as to size, cost," etc.

R. S. SALYARDS.

"THE RESTORATION" AND THE LAUREL CLUB

In the presentation of "The Restoration," a church play in three acts, by members and friends of the Laurel Club on Tuesday evening, April 12, another event of great interest and appeal of the conference of 1927 was written into history.

The Laurel Club, an organization of thirty-five ladies of Independence, has been and is very interested in the Auditorium and its erection and equipment. They have pledged themselves to equip the kitchen and dining room of the edifice, and thus far have entered many fields of activity to realize this pledge.

"The Restoration" was written by three members of the club, Mrs. E. S. McNichols, deceased, Mrs. M. T. Williams, and Mrs. Nelle Brocaw, one part, "Lament of the Church," being written by President Elbert A. Smith. In both the writing and producing of this play divine assistance was called upon and given. And on this evening the message of inspiration of the play was caught by many who saw it. Once before, about six or seven years ago, the play was given, and since then many have asked to be privileged to see it again.

Upon entering the Auditorium basement room, one was given a program, and taken to a seat by a Laurel member in trim white uniform, the sisters ushering with ability and fairness. Seats were reserved for officers of the church and missionaries.

Preceding the entertainment, Elder John F. Sheehy conducted an interesting session of congregational singing, being assisted at the piano by Miss Melva Ward. And as a prelude to the play the Stone Church and Walnut Park Orchestras, directed by Brother Orlando Nace, favored the large audience with a sacred selection. A reading, "The lost word," by Henry Van Dyke, was given by Mrs. A. B. Taylor; then a beautiful vocal number, "Who-soever will," was sung by the Second Church Ladies' Quartet, composed of Mary Fields, Mrs. Clara Curtis, Mrs. Frank Good, and Gladys Good.

In intense silence the people sat while historical slides of events of the time from 1820 to 1830 were shown. These beautifully colored pictures, descriptive of the coming forth of the church, were set off by fitting Latter Day Saint hymns, sung by a chorus consisting of Mary Fields, Mrs. Clara Curtis, Mrs. Frank Good, Gladys Good, Edward Brackenbury, A. H. Koehler, John Sheehy, and J. A. Koehler. One saw a representation of the boy Joseph at prayer in the woods and the visitation given him at that time, the visitation of Moroni when instructions concerning the plates were given, the finding of the plates on Hill Cumorah, the translation of the plates,

a picture of the late Joseph Smith, and one of the present First Presidency.

The play itself is a series of beautiful pictures. In the opening scenes is a vivid portrayal of the Church, with the aid of Faith, Hope, and Charity, establishing herself with her various quorums after the divine pattern. She grows and prospers. Then Discord and her emissaries enter; murmurings are heard; there is discontent among the brotherhood. Apostasy, accompanied by confusion falls upon the Church. Attended by Sorrow, the Church laments over her fall, the destruction of her cities and temples, the scattering of her children. Through the long, weary years of waiting, Faith, Hope, and Charity strengthen the Church. Then the time comes for her to establish herself in her original glory and beauty. Her purpose is to establish Zion, and at the close we see her working to solve the problems of today. Love enters the Garden of Zion, and success is promised.

Enhanced by harmonious music and soft, colorful lights, the production was accepted as a sacred masterpiece by the reverent audience. Twice were the people moved to sense the inspiration and spiritual appeal of the play, in the Lament of the Church, and Love's appeal. In sharp contrast to some other productions presented in the Auditorium, there was no confusion, no moving about, no talking in the audience. This was mainly due to the efficient management of the club in the placing of members to usher, and by requests that there be no audible applause. The applause was in the heart. Only enough were admitted to fill the seats; no one was allowed to stand. During the intermissions the orchestra played and the crowd remained quiet.

Following the second act, President Frederick M. Smith made an enthusiastic introduction of the Laurel Club to the audience, and a collection was taken to be applied to the dining room and kitchen equipment fund.

Following the closing scene of "The Restoration," the congregation with Brother Sheehy leading sang the second verse of "Consecration," with deep fervor, and President Elbert Smith gave the prayer of dismissal. Truly it was as one brother remarked, "This has been an inspiration. I feel spiritually revived."

The cast of characters: Church, Mrs. Clifford Forties; Faith, Lillian Williams; Hope, Mrs. Ray Moler; Charity, Mrs. Lyle McFarlane; Sorrow, Margaret Sturges; Spirit of Love, Allegra Luff; Discord, Mrs. Silas Robertson; Jealousy, Clarice Gillen; Self-Ambition, Maxine Franklin; Envy, Virginia Budd; Heresy, Mignon Franklin; Distrust, Opal Hill; Priesthood, D. O. Cato; Sunday School, Mary Cochran; Religio, Francis Holm; Department of Women, Mrs. C. C. Koehler; Temple Builder, Ina

McCord; Boy Scout, Blaine Bender; Oriole, Mildred Crick; Blue Bird, Ruth Holsworth; Brotherhood of Church, Frank Hershey, Francis Holm, W. B. Paul, Lyle McFarlane, Roland Flanders, D. O. Cato; Quorums, men of the church.

Reception to Players and Helpers

The Laurel Club invited the players, helpers, and the leading officers of the church to repair to the dining hall at the close of the performance. A gathering of more than a hundred people resulted, directed by Mrs. T. J. Watkins, president, and members of the Laurel Club, President F. M. Smith assisting and presiding at the table.

Following the serving of sandwiches, cake, and ice cream, President Smith announced with a tone of satisfaction and with commendation for all who had cooperated in giving the production, that the audience had contributed \$484.70 as their response to the appeal of the club for help in their work of furnishing the dining room and kitchen of the Auditorium. One sentence he used toward the close of his speech was, "I wonder if there are men who still believe that we do not need such a building as the Auditorium, or that the movement to build was premature!"

President Elbert A. Smith, in answer to President F. M. Smith's sentence quoted, said he was reminded of the man who never was mistaken in his opinion. When asked by one of his friends if he ever found himself in error, he replied, "Well, yes; once I thought I had been mistaken, but found out later I was all right." He had been right about this Auditorium all along. But once he thought he had made a mistake in preparing to hold this conference in the basement of it. Now, however, it is demonstrated that he was right at the time he favored holding it there.

At the close of President F. M. Smith's speech he had said, "As I said before, the amount of the collection tonight was \$484.70. Can we make it \$500 before we leave this room?" And right then and there the crowd raised \$17.25, and made the total \$501.95, or more than one twentieth of what the Laurels say is their aim.

Four members of the club spoke in appreciation of the work of all, which had made possible the achievement: President Watkins, Mrs. Mansel T. Williams, Mrs. J. L. Latta, and Bishop G. W. Eastwood, the last-named saying he "joined" the club because of the efficiency and splendid spirit of the organization.

General Conference in the Stone Church this year would have meant *not enough room for ex officios and delegates*. Then what about the visitors?

THE WOMAN SOCIAL SERVICE WORKER

The Tuesday morning study classes conducted by the Department of Women opened with song, and a prayer by Elder John F. Sheehy. Miss Blanche Edwards presented Mrs. Ida Etzenhouser as speaker of the hour, whose subject was, "Woman as a social service worker."

Beginning with the question that has vexed the minds of men for generations, "Is man superior to woman, or are they equal?" Sister Etzenhouser brought forth as the result of intensive study and investigation on the part of many the decision that they are neither superior—each is the complement of the other. Woman is conservative in everything by reason of her physical difference and her task of safeguarding the young of the race, while man expends energy, means, and everything else that he can subdue. To him was given the task of going forth and wresting from Mother Earth the things necessary for maintenance for himself, wife, and babies. And quite naturally to the woman falls the part of caring for and instructing the little ones.

Every woman has a place in one of the phases of social service. By being the wise, careful mother whose great aim in life is to provide a wonderful home—not house, but home for her growing boys and girls, by counseling and helping them through the uncertain years of adolescence, standing by in those years of finding themselves and stabilizing men and women of strong Christian character—that mother belongs to the class of "preventive" social service workers. Her children have no character scars to ache and mar their peace of mind through life. May this woman's tribe increase!

The other phase is the woman whose love for humanity is so great that she has the courage to go through the years of preparation to equip herself that she may go down into the very dregs of sin and degradation to lift up poor, bruised, bleeding humanity, and help, if it is possible, to make a man or woman out of the material lifted. This woman must have the powerful maternal love and wisdom that the mother of the fallen one did not have to undertake such a task, and she must bring to the church a heart of devotion that will not falter "though pressed by every foe." She is the curative social worker.

Sister Etzenhouser's appeal to the women was to "write it into the nervous systems of your little children so deeply that when they are older and mature they will have a mental attitude which will make them do the things which are right."

There is a great increase in attendance at some of the classes, especially those studying the subjects "The parents of tomorrow," and "Suggestive programs for local group meetings."

LATTER DAY SAINTS BAR ASSOCIATION MEETS

At a meeting in the Kansas City Athletic Club Building, Monday evening, April 11, there were present through the activities of Brother Stephen Robinson, of Des Moines, Iowa, with the sanction of President F. M. Smith, some twenty lawyers, President Frederick M. Smith, and Bishop A. Carmichael; a very enjoyable time was had by every one, acquaintances were made and a good spirit engendered.

Those present were J. L. Prentice, of Toronto, Ontario, Canada; Guy Riley, Omaha, Nebraska; J. S. Meyer, Holdenville, Oklahoma; Stephen Robinson, Des Moines, Iowa; Lloyd Harding, Lees Summit, Missouri; Clark E. Tucker, Kansas City, Kansas; Verne L. Deskin, Des Moines, Iowa; Carl T. Self, Omaha, Nebraska; Kenneth I. Fligg, Burdette B. Root, J. Calvin Budd, and Alex McIntoch, of Kansas City, Missouri; R. T. Cooper, S. A. Burgess, I. A. Smith, J. A. Becker, J. M. Gould, S. Ralph Stone, Arthur B. Taylor, of Independence, Missouri.

The purpose of the meeting was to organize to render more efficient service and assistance to the church in matters involving legal questions.

I. A. Smith presided as toastmaster in a very pleasing and fitting manner. Addresses were made by President Smith and Bishop Carmichael, portraying the channels in which greater cooperation of the lawyers for the church might be had, and responses were made by every lawyer present. Underlying all the talks was a splendid devotion, and the expressed desire of every man was to render all service that may lie in his power to the profit of the church.

A preliminary constitution and by-laws were adopted, and organization effected by the election of R. T. Cooper, president; Stephen Robinson, of Des Moines, vice president; Carl T. Self, of Omaha, Nebraska, secretary; and J. S. Meyer, of Holdenville, Oklahoma, treasurer.

The next meeting will be held at the time of the next General Conference, and all lawyers of the church are invited to become members of the association by correspondence with the president or secretary.

General Conference in a tent this year would mean discomfort in the extreme. No tent can protect against such rains.

APOSTLE E. J. GLEAZER MONDAY EVENING

The Walnut Park Junior Band, under the direction of Brother E. E. Moorman, furnished the music for the half hour preceding the evening service in the Auditorium and received much appreciation from the audience. Opening song, No. 151, "Just as I am," John Sheehy in charge of the music.

The invocation was pronounced by Edwin L. Shaver, of the Boston Branch.

Miss Cecile Hamilton (the blind girl) sang "The Better Land," accompanying herself on the piano.

The subject of E. J. Gleazer's discourse was spiritual gifts, and he took as his text the scripture found in the 12th chapter of 1 Corinthians, his text being found in the 12th verse, where the saints of that day were to seek that they might counsel to the edifying of the church. In the Book of Mormon times, you read that when the church was in atunement with its divine head, the divine head manifested itself through the body and gave gifts unto man. In the New Testament day, the same was true. In the Old Testament times, God revealed himself to the people through his servants the prophets, and this was not limited to the priesthood, for He had handmaidens who also prophesied, . . . and in these days we still have the manifestation of divine power in the numerous gifts of the gospel of Jesus Christ. The great Restoration movement not only brought back to the earth the church as the church existed in the days of the apostles, but it also brought back with that church a manifestation of the gifts of the gospel.

The closing song, No. 96, "Stand up—stand up for Jesus," was sung, after which the benediction was pronounced by Brother Archibald.

THE CHURCH ARCHITECT

To the First Presidency: During the past year the completion of the Graceland College gymnasium has been undertaken. I have made working drawings for two small churches, and blueprint studies have been furnished in answer to a number of requests. With these exceptions my attention has been almost entirely on the work of the Auditorium.

The actual start of the Auditorium was made at one o'clock, January 28, 1926. The excavating was well under way at the time of last conference, and with few interruptions due to heavy rains it was continued steadily throughout the summer until the rock ledge was encountered. This thick rock ledge showed up over the entire area. We were pleased to find this good foundation to build upon.

Arrangements were made and quarries opened in Pacific Street adjoining the Campus on the south, and we were able to obtain building stone and crushed rock at advantageous prices. Early in the summer, work was begun on

laying the heavy stone foundation walls. This work continued with the excavating for piers and footings throughout the summer. In order to hasten the work of excavation, we took over the work of excavating the boiler room, which went down through solid rock to a much lower level.

Originally our studies were made with a subway across the front of the building. We could not arrange to do this at the time the building was begun; but early in July permission was given to excavate in the parkway on the south side of Walnut Street on the north of the building to a proper depth and width for this very desirable improvement to our building. This subway gives us light and air for two additional stories entirely across the front of our building, besides giving us a direct entrance to the basement assembly rooms, and provides a very necessary sheltered entrance to the building in bad weather.

The possibilities of a conference in the Auditorium basement were considered early in the year, and an effort has been made to finish the concrete work on the slab for the main Auditorium floor which should form the roof for the basement assembly room. The piers were built to support the main columns and trusses, the steel erected over the basement assembly room, the forms built, and the slabs poured before freezing weather. From that time, the work has been carried on during the winter on the retaining wall, minor slabs, walls, and columns.

After the banks had been retained, we undertook to build first the portion desirable to have in at conference time. The work had been concentrated on building one set of ramps from the main floor level to the basement.

As far as is practicable, the work on the Auditorium is being done by church members. As the work continues, many men throughout the country will have opportunity to do that part of the work for which they are best fitted.

In the office the working drawings for the Auditorium structural steel are virtually complete. A number of details only remain to be worked out. The shop drawings are being prepared, and we hope to have them checked and that fabrication may be begun so that erection of the main roof steel may be started early in the summer, at which time the superstructure will more rapidly take form and the general appearance of the Auditorium be understood.

I find a much greater desire this year to have our church buildings good looking and suitable in appointment. This is to be expected and should be more noticeable as we continue our work for improvements.

As soon as the finances of the church will permit, and before the general ban on church buildings is lifted, we should be able to furnish on inquiry a small booklet illustrating a number of types or buildings considered desirable. There may be a section devoted to the details on Sunday school classrooms and arrangements. A start on this idea was made some years ago when the general superintendent of the Sunday school undertook a book on Sunday school methods.

Respectfully submitted,

HENRY C. SMITH,

Church Architect.

INDEPENDENCE, MISSOURI, March 5, 1927.

CHURCH HISTORIAN AND LIBRARIAN

To the First Presidency: During the calendar year 1926, Elder C. I. Carpenter has had immediate charge of the library and reports that four hundred and forty new patrons were registered, making a total of eight hundred forty-four people who have taken from the library during the year eight thousand, two hundred and forty-six volumes. The majority of books used have been in the section devoted to required reading in the seventh to twelfth grades of the public schools. In addition to this, young people from high school and the public school are in every noon reading magazines and consulting the books upon our shelves.

Elder Carpenter also states that thirty-five books have been issued in one loan to the Spring Branch Sunday School for periods of three months. These books are not included in the above totals.

Small additions have been made to the church history section of documents and periodicals. Considerable additions have been made to the more recent numbers of the *Saints' Herald* and *Autumn Leaves*, both complete and incomplete volumes. These files have already proved valuable to us in filling vacancies in the files of the Library of Congress at Washington, District of Columbia, and the New York City Library, as well as elsewhere. We have also placed a few later church publications in other church libraries.

We are not attempting to present our ideals, or what we are trying to do, as that has already been presented in part in the *Saints' Herald*, and we hope to add further articles from time to time about what we are doing and what we hope to accomplish. The two published articles appeared in the issues of October 6 and 13, 1926.

Very few purchases have been made during the year. The principal one was new books to replace those worn out in the section for required reading in the schools. There are two reasons for this. First: the thing most needed is accessioning and full indexing. We do not plan extensive purchases until this part of the work can be put in better shape. This will require, we believe, more funds than we have yet available. But we hope to start soon, if possible this spring, and finish with the appropriation for the next conference year.

Another purchase made since the beginning of the year was to place some needed books, light reading of good character in the Independence Sanitarium. These with smaller purchases make a total of one hundred fourteen volumes.

We regret to advise you that the books on Social Science purchased in June, 1925, have been very little used during the past conference year. A number have been outstanding for more than a year. We have not insisted upon their returning them, because of the limited demand and the numbers of copies on hand. The ministry should study these as a minimum of preparation.

Another feature to which we wish to draw especial attention is a collection of high-grade magazines, which are placed mostly in the southeast room. We would be willing to loan these to any member of the ministry interested. These are a part of estimable donations, reviews, etc., from President F. M. Smith, and others.

The work of the historian's office has taken on a considerable change because of the discontinuance of the *Journal of History*. We most sincerely hope that the time will come when the church will issue this publication once more, for it has certainly never filled entirely the field that it might fill; first, in informing the church people; second, as a point of contact with the readers and students of history; nor have we any other publication filling these needs.

In May we made a trip to Cedar Rapids, going by way of Iowa City and Des Moines. In June, a second trip was made to Iowa City in connection with the work of the department. Both trips proved highly beneficial and meant contacts which helped in our efforts to have inaccuracies corrected.

July was spent in Saint Louis and as much time as possible in the Jefferson Memorial Library there, although our work there was not exhaustive. We believe some time should be given to such outside research, also a greater effort should be made to come in contact with workers in various fields. It is with reason that the first historian of the church was directed to travel among the churches.

Our work otherwise has principally consisted in answering inquiries and getting together material which is valuable to us to use in the historian's office. We find it difficult to secure reports and cooperation in local work. A few of the branch and district historians are doing splendid work and are promptly sending in reports, but today, as in the past, the majority of people are more interested in trying to make history than in reporting it.

We have noted a number of inaccuracies in various publications published in Independence. The fact that these have not been corrected should not be construed as an admission of their accuracy.

The work in both departments is one of growing interest.

Respectfully submitted,

S. A. BURGESS.

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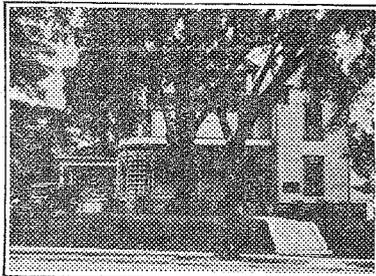
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Number 8

Independence, Missouri

April 14, 1927

CONFERENCE DAILY EDITION

CONFERENCE SESSIONS OF APRIL 14

Prayer Meeting

The rain was pouring down as the Saints gathered for the nine o'clock prayer service held in the Auditorium, but in spite of the disagreeableness of the weather, quite a large gathering was assembled, which was augmented when the classes were dismissed over in the Stone Church and they literally "poured" into the Auditorium.

F. A. Smith, patriarch, was in charge, with Brother Martin leading the music. After a short song service, the meeting was opened by singing "I need thee every hour," and prayer was offered by John Sheehy. "One sweet hour with Jesus" followed, and then a number of requests for prayer were read, to be followed by fervent prayers for the sufferers. Twenty-nine testimonies were given, and the closing song, "Youth's prayer," was sung—substituting "church" in place of "youth" in the chorus.

Afternoon

Preceding the opening of the afternoon business session, the singing was in charge of Sister Ada Fallon.

H. A. Koehler and John F. Sheehy sang "Take the lifeboat," some one saying that in view of the downpour coming daily and almost hourly, this was an appropriate song.

A chorus of eight women sang two numbers which were enjoyed by the assemblage.

Evangelist John F. Martin, at the persistent request of the body, rendered a piano solo of his own composition and received the gracious thanks of those who heard.

The Business Session

"Love divine, all love excelling" was used for opening.

Prayer was offered by Elder Charles B. Woodstock.

Secretary G. S. Trowbridge read minutes of several preceding meetings, and these were approved.

President F. M. McDowell was in charge at the opening of the session. He now surrendered the chair to President Frederick M. Smith.

The chairman read a report from the Latter Day Saints Bar Association which told of their organization during this conference, a report of which appeared in our DAILY HERALD.

A report was read from the Presidents of Seventy, recommending Elders W. J. Vaughn and Leonard Hoisington for ordination to the office of Seventy.

The consideration of the name of W. J. Vaughn was taken up. Apostle Myron A. McConley and Elder James W. Davis spoke in recommendation of Elder Vaughn, and the motion that he be so ordained was approved.

Elder Leonard Hoisington was called upon, and he said he would answer to the call of the church that he might work as a seventy. Apostle J. F. Curtis spoke in recommendation of the movement to ordain Brother Hoisington, as did also Elder Leonard G. Holloway and President Elbert A. Smith. A motion that he be so ordained was adopted.

President Smith stated that at the request of several, the Presidency of the church would set aside next Sunday as a day of fasting and prayer.

The chairman also presented the report of the work of the First Presidency for the conference year 1926-1927, which reads as follows:

The work of the Presidency the past conference year has been carried on much as usual, with office routine and field work being carried on as best we could, under the conditions prevailing. We do not here attempt to state the number of reunions, district conferences, conventions, institutes, and special meetings we have attended, but we can say we have been busy. In doing the field work, we have done it largely individually, though on a few occasions our paths have met in traveling. Of the details of our work away from office and headquarters, the Saints have been quite well informed through the columns of the church papers, as they have of some of the official activities of the Presidency at headquarters, in the way of councils, special meetings, etc. Of the routine of office work, such as correspondence and conferences, it may be unnecessary to speak other than to say we have found much to do.

We have kept in touch more or less closely, and we trust helpfully, with the activities of all departments of the church, and have been pleased to note the steady growth of those activities, missionary and others, which look to the betterment of the Saints and minister to their spiritual needs.

though there is in places a dearth of persons to carry the burden of responsibilities.

The reports already submitted to the conference indicate quite clearly the departmental activities.

With perhaps minor exceptions, the working relations with all departments have been pleasant, and we have to report a closer touch and working understanding with most, to the advantage and benefit of the cause. We find a cheerful willingness quite prevalent among the general officers to work to the limits of endurance. In fact in some cases even a disposition to pass the limits of safety to health.

The members of the Apostolic Quorum have been assiduous in the tasks assigned them, both generally and specifically, and our relations pleasant. Of their work they have kept us informed by letter, special report, personal conference, councils, and by report for the year. These reports indicate they have been happy in helping the cause and in the support and cooperation received from local and general workers, and are grateful for the measure of divine direction and help accorded them, and all manifest and express a desire and determination to serve to the extent of their capacity. As in the case of the Presidency, the demands upon them for labor caused them largely to travel by ones rather than twos, in order to cover more ground. Cognizance by these men of the great opportunities before us with a concomitant forward-looking spirit characterizes their reports.

Some changes in assignment of work of the Twelve were made necessary by conditions, in one instance it being necessary to ask one of them to assume temporarily the responsibility of pastoral work.

Report of Church Secretary

In accordance with recommendation of the Joint Council and approval of the General Conference of 1926 that the work of the church secretary, the maintenance of necessary records, and the securing of railroad courtesies and concessions be unified under the direction of a secretarial assistant to the Presidency, Brother R. S. Salyards, who has rendered long and faithful service in the office of Church Secretary was relieved on December 31, 1926, and Brother G. S. Trowbridge was secured to fill the position provided for by action of the conference. Brother Trowbridge reported for duty January 3, and has since been looking after the work of Church Secretary, Transportation Manager, and the office work of the Presidency, owing to the continued illness of Brother O. W. Newton.

The Music Department

This department, while active, has been so neither to the extent all would like to see, nor in so orderly a way. Local musical activities have perhaps been more pronounced than the general.

However, conditions have been somewhat unusual, and it is now hoped that the department will soon show a more rapid movement forward. Under the leadership of Brother P. N. Craig and A. H. Mills, secretary, the Musical Institute at this conference has developed a wider unity of purpose, and this was crystallized into definite suggestions to the Presidency, and we are glad to do what we can to carry into effect the suggestions. With the appreciation of the importance of music in the work of the church, there seems to run through those of the department of music a strongly forward-looking spirit, one big, near-lying objective being the 1930 anniversary; and in preparation therefor these workers have suggested further division of responsibility by increasing the number of subdepartments in the department. These suggestions we concur in to the effect that the department be sub-departmentized by dividing into congregational singing, adult choir, junior choir, band and orchestra, missionary and song leadership, each subdivision to receive the attention of one assigned to the task.

Acting in harmony with suggestions from the musicians formally expressed, we appoint, subject to the approval of

the conference, Sister Louise Robinson as associate superintendent of the department. On conferring with her we have gained her consent so to act; and she has in turn recommended, also on the suggestion of the institute, the following sub-department heads: Paul N. Craig for congregational singing and missionary song leadership; Mabel Carlile for adult choir work; Luella Wight for junior choir work; Joseph H. Anthony, for band and orchestra.

These musicians have further expressed to us the opinion that an appropriation of \$2,000 be made for the work of the Department of Music this conference year. We so recommend.

They also have suggested that a course of musical leadership be included in our ministerial conferences, institutes, and conventions. This we also approve.

One other thing presented in the report of the institute to us is that a motion was passed favoring uniforms for our choirs, and passing this matter on to the conference for consideration.

In a number of instances, local choirs have adopted vestments. If this is at all likely to become general (and we favor it in cases of substantially organized choirs), it is wise to have these uniform, so that in combinations of choirs into a larger chorus there may be uniformity attained.

The report indicates a successful and profitable institute has been held at this conference, and the musicians encouraged and helped forward.

Report for Radio Department Broadcasting Station K L D S

Progress in church radio during the past year has been made chiefly in utilizing more broadcasting time and in adding new features. K L D S is broadcasting almost twice as many weekly features as it did a year ago, and is furnishing its listeners four times as many services and programs as it did two years ago.

Amount of Broadcasting for Period March 15, 1926, to March 15, 1927

Following is a table showing the approximate number of regular features broadcast by K L D S during the twelve months' period:

Church Services (Stone Church)	38
Studio Services	295
Educational lectures	53
Musical programs	191
Children's features	53
Miscellaneous features	14
	644
Total religious services	333
Total other features	311

Attention is called to the increase in religious services, 123 more services being broadcast than during the preceding year. Many special programs and features are not included in the above regular schedules.

Present Weekly Schedule

Sunday:	
8.30 a. m.	Children's Sacred Program.
9 a. m.	Bible Study.
11 a. m.	Stone Church Service.
3 p. m.	K L D S Radio Church.
6.30 p. m.	Vesper Service.
9.15 p. m.	L. D. S. Studio Service.
Tuesday:	
6.30 a. m.	Morning Devotional Service.
7 a. m.	English Study.
2.30 p. m.	Matinee Program.
7 p. m.	Children's Feature and Stories.
7.20 p. m.	Special Feature (Walt Filkin).
7.40 p. m.	Lecture.
8 p. m.	Musical Program.

Thursday:

- 2.30 p. m. Matinee Program.
- 7 p. m. Children's Feature and Stories.
- 7.20 p. m. Special Feature (Health Talk).
- 7.40 p. m. Lecture.
- 8 p. m. Musical Program.

Friday:

- 6.30 a. m. Morning Devotional Service.
- 7 a. m. Children's Feature—Uncle John.

Saturday:

- 7 p. m. Sunday School Lessons.
- 8 p. m. Musical Program.

It will be noted that each week has twenty-two regular features, or schedules, as compared with twelve a year ago, and five schedules two years ago.

Although the utility of K L D S has been increased approximately 400 per cent during the past two years, there has been very little increase in operating costs. In this time, however, to meet government requirements and to assure dependable, efficient broadcasting, certain changes and improvements have been made. The costs for these changes and for legal assistance in protecting our wave length rights were of course not anticipated, and the budget allowances were not sufficient to cover these contingencies. An additional financial problem for the radio department has resulted from the failure of plans for the *Journal-Post* to broadcast, the Appropriations Committee having approved the 1926-27 budget on the basis of anticipating almost equal revenue from the Kansas City newspaper.

Despite the rather serious and unlooked-for problems that have been encountered, it is felt that K L D S has greatly increased its service to the general public and to the church membership.

Reelection of our radio manager to the directorate of the National Association of Broadcasters, and his committee appointments at the last Hoover Radio Conference, have undoubtedly tended to increase the solidarity of the church station, and to maintain its prestige as a pioneer broadcaster.

The passage by Congress of the new radio legislation should shortly result in the elimination of much of the confusion that now exists. This will redound both to the benefit of listeners who have so frequently been unable to hear desired stations because of interference and to the broadcasters allowed to remain on the air, who will be licensed for sufficiently long periods of time to justify them in expending money and effort to efficiently serve their listeners.

It was moved by President Elbert A. Smith that in view of the long and faithful service of former Secretary R. S. Salyards, this conference extends to him a vote of thanks. The motion was carried by a large vote without dissent.

A motion was made that we approve of the organization, and nominations suggested for the Department of Music, and that the matter of the appropriation for that department be referred to the Appropriations Committee for its consideration. The motion carried without debate.

A resolution coming from a joint council of the First Presidency, Quorum of Twelve, and Order of Bishops, was read. An amendment was made transposing the order of terms referring to the contributions to church funds, which motion was adopted, placing the terms in the order: "Tithes, surplus, and offerings."

A motion to adopt the resolution was discussed. The resolution reads:

To the General Conference; Greeting: The Joint Council of First Presidency, Quorum of Twelve, and Order of Bishops at their session this morning unanimously approved the following resolution:

Whereas, it is essential to the stability of our general church endeavor that financial reserves shall be created and maintained; and,

Whereas, the maintenance of our essential function and the building of these reserves will necessitate economies both individual and collective, local and general, as provided in Doctrine and Covenants, section 130, paragraph 7, as follows:

"In order that the temporal affairs of the church may be successfully carried on and the accumulative debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body."

Therefore, Be it resolved: That the policy of the church respecting finances for the interconference period 1927-28 shall be

To provide funds for the care and expenses of General Conference appointees and their families, together with the general administrative expense;

To provide for the care of the poor and needy and expenses incident to the operation of the homes for the aged;

To supply the budget adopted by General Conference for Graceland College;

To provide for the building of a basement of a dormitory for Graceland College as fast as funds are available;

To provide for the continuance of the building of the Auditorium as fast as the observance of the foregoing shall release funds that were subscribed for that purpose which were utilized to supply past financial needs of the general church, or as may be provided otherwise by General Conference, or Joint Council of Presidency, Twelve, and Order of Bishops.

And Be it Further Resolved That we Recommend: That the Christmas offering be used in support of the general missionary work of the church;

That stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field;

That the church through the Presiding Bishopric and the entire ministry of the church shall make special efforts to increase the church income through the divinely appointed channels of tithing, surplus, and offering.

INDEPENDENCE, MISSOURI, April 14, 1927.

Apostle J. F. Curtis spoke to the resolution, clearly stating that he was in opposition to any motion which if carried out would place us in danger of greater debt.

President McDowell stated that this was not a document making appropriations or relieving the Appropriations Committee of any of its duties, but rather sought to be a sort of platform for the guid-

ance of the committee as to what the church desires to be accomplished.

Apostle Roy S. Budd spoke for the adoption of the document, calling attention to the fact that the council was looking to a policy of economy which he fondly hoped would reestablish confidence so that the work might go on with safety. He was opposed to appropriating more than was available for any purpose being promulgated by the church.

Apostle F. H. Edwards was in favor of retrenchment so far as it does not impair our power, not decrease our man power. He sees also the necessity of increasing our income according to the regular order provided in the law. "We must cut down our expenditures so far as is economical; but we must also build up. Support the general work. We want no more drives."

Elder James W. Davis spoke to the support of the resolution, desiring to see the time come when we should stop going in debt. He believes the church has been increasing her debt at a very rapid rate, and that for this reason we should be concerned deeply.

Bishop M. H. Siegfried discussed the question from the standpoint of a belief that the condition of the church was not alarming; that it is very good; in fact, better than many institutions that are going out and borrowing money all over this country. He called attention to the auditor's tentative report which was published in the DAILY HERALD of April 12, pages 41, 42, and 43, and showed that the proportion of increase in assets over liabilities was very satisfactory. He expressed the belief that the membership of this church would come to the support of any reasonable program the General Conference and the officers of this church should adopt.

President F. M. Smith announced an adjournment of the session and that business would be resumed at two o'clock of Friday.

Announcements were made, various meetings, such as a meeting of the Saints of Michigan, a meeting of the members and guests of the Independence Music Club, and numerous other groups and societies were appointed, and the closing song was sung.

Prayer of dismissal was offered by Apostle Paul M. Hanson.

FORMER LAMONI CITIZENS GET TOGETHER

The rain of Wednesday evening did not deter a number of Lamoni friends from accepting an invitation to a get-together meeting at the home of Mr. and Mrs. C. E. Wight, and Mrs. Benedict and daughter Harriet, 3629 Brooklyn Avenue, Kansas City,

Missouri. About thirty-five of these friends found their way thither and spent a most enjoyable time together in songs, games, and conversation, and in partaking of the delightful refreshments served by their hosts. The guests reluctantly separated at a late hour, lingering in the wish to prolong the joy and pleasant associations of the occasion.

DEPARTMENT OF RECREATION AND EXPRESSION IN ZION

Zion's Religios or Societies of Recreation and Expression Hold Contest

Draws Stone Church Full of Visitors

A large crowd in which conference visitors predominated, assembled in the Stone Church on Wednesday evening, the 13th, for the final Religio contest between representatives of various Religios in the center place. Tryouts and eliminating contests leading up to the final have been the program of the Religios throughout the winter, and have proved a real asset to the Religio programs. On this evening, only the winning teams, musicians, and readers met; and because of misunderstandings as to dates, some of the former event winners were absent.

The meeting was begun with the singing of "Dear to the heart of the shepherd," by the congregation, Elder George Harrington offering the invocation. Francis Holm, superintendent of Religios in Zion, presided over the meeting, and with him in the stand were the superintendents of the three competing Religios, Frank Hershey, of the Stone Church; Levi Rawlings, Second Church; and Kenneth Morford, Walnut Park.

The three judges were chosen from different States, and were Mrs. J. S. Myer, of Oklahoma; John F. Martin, of Ohio; and Lorena Keuffer, of Illinois.

The first event of the contest was that between the Stone Church and Walnut Park male quartets. Glaud Smith, Earl Cox, Fred Horn, and Kenneth Morford, representing Walnut Park, sang first, pleasingly rendering a Southern melody in excellent Negro dialect. The Stone Church quartet, composed of Roderick May, Ronald Smith, Gordon Kress, and Orville Martin sang "Kentucky babe," and while the judges were making their decision favored the audience with another number. They were awarded the decision of the judges.

The contest of ladies' quartets was scheduled to be between Second Church and Stone Church, but the singers of the former could not be reached when

it was learned that they were expected to compete. The Second Church Ladies' Quartet, sometimes called the K L D S Ladies' Quartet, has been heard by many, being strenuously called upon during conference. Miss Thelma Vincent, Mrs. Jeannette Kelley Craig, Mrs. Hazel Koehler Moler, and Miss Elizabeth Okerlind sang for the Stone Church, rendering the beautiful song, "Drink to me only with thine eyes."

A feature which perhaps was the drawing card of this contest was the debate between Walnut Park and Stone Church debating teams on the question, "Resolved, That our social program is feasible in the light of modern sociology," the Stone Church debaters taking the affirmative and Walnut Park speaking for the negative. Lloyd Weber, Ronald Smith, and Orvar Swenson were the Stone Church team, and Kenneth Morford, Ruth Bryant, and Agnes Adams represented Walnut Park.

Seven minutes were allowed for the opening speeches and ten for rebuttals. The speeches were scientific and concise, showing a comprehensive study of the principles embraced in the program of the church and teachings of the highest sociological authorities of today. The debaters were terse; they were earnest; they were watchful; and it began to seem that the program of the church was suffering. But in the rebuttal of the negative, Brother Morford reassured the audience with this statement: "I am not taking into consideration divine revelation. That is not the question. If it were, we would not be debating here tonight. I am a Latter Day Saint, and am not trying to discredit the program of the church; rather, I am trying to ascertain which team here tonight are the best debaters." In a two to one decision, the judges gave Walnut Park the victory.

In the dramatic readings, Miss Dorothy Benson was the contestant for the Stone Church and Mrs. Ammon Badder for Walnut Park. Miss Benson won.

Though the hour was growing late, much interest was manifested in the humorous readings in which Miss Agnes Adams, for Walnut Park, read "Luck in reverse," and Miss Rilla Leeka, Stone Church representative, read "Ten minutes on a street car." In this Walnut Park scored again, Miss Adams being declared the victor.

Mr. Don Lee Pierson, of the Stone Church, presented an excellent oratorical selection for his district as the final number on the program.

Bishop M. H. Siegfried gave the prayer of dismissal. Officers of the Department of Recreation and Expression plan to make these interdistrict Religio contests a feature of training, interest, and development each year. A silver loving cup will be presented to the local having the highest number of points to be held

for one year. By this means growth and progress will be assured, a desire to train instilled in the minds of the members of each local, and the standard of the Religio programs raised.

APOSTLE GILLEN WEDNESDAY

Evening Meeting

J. A. Gillen delivered a masterly sermon at the evening session of April 12 in the Auditorium. Because of other activities in various other directions, there was not as large an attendance as there should have been. His subject was "Priesthood," and he declared in no uncertain terms that while men might hold the priesthood they might not be endowed with the *authority* of the priesthood; and it was his opinion that this was one of the reasons why there was so much unrelieved sickness in branches. Some of the elders administering held the priesthood but did not have the authority they should have to officiate in this ordinance—or other ordinances of the church.

The usual song service was enjoyed, with Arthur H. Koehler in charge.

A beautiful solo was rendered by Ina Hattey, with Mrs. John R. Green at the piano.

The opening song was "Abide with me," Mrs. Sarah Barney, of Seattle, Washington, at the piano. "Onward, Christian soldiers," "Trust and obey," and "Tell me the old, old story," were the other songs sung.

Brother Bishop offered the opening and closing prayers.

Did you ever hear a person whistle when he is unhappy? Mr. Average Man whistles only when he is happy. When Brother Sheehy asked the congregation to whistle "The old, old path," Tuesday evening, April 12, before the commencing of the program, the Auditorium was at once transformed into a cage filled with canaries, some very good performers, some not so good. Truly, everyone must have been happy, for the whistling was excellent. On the part of some, it was spontaneous; others succeeded in producing a few warbles after much concentration of mind and puckering of mouth. But none looked worried or discontented. Among the officers of the quorums of the church, there are whistlers, many of them whistling with the ability and skill born only of long practice. Perhaps as small boys in blue overalls and tattered straw hats they learned it out on the farm; but wherever they learned it, they can do it. It can be said that not only is it good for the Saints to come together and sing, but it pleases them to whistle.

MISS EDWARDS ON WOMAN AS AN INTERPRETER ONE RESULT OF THE GRACELAND ENDOWMENT

Miss Blanche Edwards, general superintendent of the Department of Women, was the speaker at the meeting of the Department of Women in the Auditorium, Wednesday morning. As announced, her subject was, "Woman as an interpreter of spiritual values." Through the ages when peoples have faced great crises, men and women have arisen who have been particularly fitted to come to the rescue. Beginning as far back as the record of Deborah, judge and prophetess in her day (Judges 4: 5-14), Miss Edwards in her earnest way presented such women as Joan of Arc from French history, and Frances E. Willard, founder of the W. C. T. U. Here the speaker paused to pay a glowing tribute to our prohibition and compare the United States with her homeland, reminding us we should be thankful that we are the first nation in this world to "clean up." In the lives of these women, she showed where divine inspiration had actuated their efforts, and to what great extent their influence has gone.

Although women are only at the dawning of their emancipation and often blunder, they are at the beginning of their preparation, while the male of the race has had thousands of years of preparation; at least he has had the opportunity to prepare.

Briefly she reviewed the modern inventions: travel, by water, train, and air; communication—telephone, cable, air; then surgery, medicine, chemistry. Not only America, but the whole world is at the crossroads to know what to do with this tremendous amount of knowledge and invention which should make the earth a veritable Garden of Eden. But will it? Today we look out upon a world of science. Steam and gas are but toys; newer things are coming into use which will help men wrest all things from nature. Science could abolish four fifths of disease, but instead the actual fact is, it has created new ones.

It is ours to choose. Will the women of our race take the scientific things, this power plus, that has come to us, and use them as an uplift and pass them on to the next generation? Surely it is for the women to see the spiritual vision.

Miss Edwards's lecture found lodgment in the memory of every woman who heard her speak, and will strengthen each worker as she returns to her home.

There was another noticeable increase in attendance at the classes of the Institute of parentcraft and home building, held under the auspices of the Department of Women, Wednesday morning. This is mute evidence of the fact that our women are anxious to qualify.

When President George N. Briggs came to the councils of the church and told them that unless Graceland College were endowed with a reasonably large sum of money or income property, it would be impossible for him to keep the church school on the list of accredited institutions for any considerable time, it was unwelcome news to the men composing those councils. They knew what it would mean if two hundred thousand dollars had to be raised to endow Graceland. They knew that unless a large percentage of the friends of the school would partake of the spirit of devoted sacrifice, that such a considerable sum could not be raised within the comparatively short time limit. They knew that if the college were not endowed, a large amount of work and expenditure for a term of years of the recent past would be lost. And they were anxious.

Under these circumstances, prolonged consideration was given the problem, and this unforeseen emergency was not permitted to weaken our standing or impair our usefulness. The campaign to raise \$200,000 was launched in November of 1925, and was vigorously pursued until the church at large had an opportunity to render its verdict. The church's answer was satisfactory to the leading men of the church; satisfactory to the North Central Association of Schools and Colleges; satisfactory to the friends and workers of the college. The church had pledged \$286,000 for an endowment fund. Of this sum more than \$237,000 have been paid in, or almost nineteen per cent above what was the minimum requirement to conserve the church's previous effort and to secure future recognition.

The raising of the college endowment fund has been a matter for congratulation ever since its achievement, or for more than a year, but at the appearance in various newspapers of the country on March 18 of a dispatch which tells of what has happened to those schools not able to reach the requirement, the church should again take comfort.

Eight colleges have been dropped from the accredited list of the North Central Association, and others are likely to be dropped, will be unless they make the grade Graceland College was compelled to climb. It should be a source of satisfaction to all who contributed in any way to the endowment fund that the name of our fair college is not found in the press dispatch which we produce herewith:

Chicago, March 18.—Eight midwestern colleges were dropped from the accredited list of the North Central Association of Colleges and secondary schools yesterday by the committee on higher education. Those failing to measure up to the specifications were:

Lombard College, Galesburg, Illinois; Ripon College, Ripon, Wisconsin; Tarkio College, Tarkio, Missouri; Friends University, Wichita, Kansas; Defiance College, Defiance, Ohio; McPherson College, McPherson, Kansas; Upper Iowa University, Fayette, Iowa; and Hardin College, Mexico, Missouri.

The cause of suspension in each case was the inability of the institutions to meet the endowment requirements which the association maintains are necessary to carry on the educational work on a sound basis.

No action was taken in the case of Drake University at Des Moines, Iowa, pending a second survey by the commission. It was said that certain factors had been brought out since the first inquiry which may change the status of the Iowa institution.

THE PUBLICITY DEPARTMENT

Report for the period July 1, 1926, to March 7, 1927

To the First Presidency: The Department of Publicity has placed its resources and facilities at the disposal of all departments and activities of the church. As a result, the requests for assistance have been so many and so varied that it is exceedingly difficult to catalog the work that has been done. The following list comprises the major church projects requiring the service of this department in writing publicity and advertising:

Autumn Leaves Tithing Club; Auditorium; Christmas Offering; Church Bonds; Graceland College; Subscriptions to *Herald*, *Ensign*, and *Autumn Leaves*; Graceland College Endowment-Stewardship Fund; Campaign promoting interest in the financial law.

In addition to this, many smaller campaigns have been planned and written, covering special series of meetings in various localities throughout the church; local financial campaigns, General Conference program, etc. Many newspaper write-ups have been prepared and furnished to local publicity agents throughout the church.

Wherever the church has received publicity in the local newspapers, we have urged our local representatives to send the clippings to this department, that they may be acknowledged from the headquarters of the church. The object in this is to make the newspapers of the country aware that the general church organization is supporting every local congregation and minister wherever they are representing the church. This work has brought good results.

There are at the present time 470 publicity agents at work throughout the church. When the department was reorganized on July 1, 1925, there were approximately 192 appointments in effect.

The work of these agents has brought to the Herald Publishing House several thousands of dollars in subscriptions, and sale of supplies and books.

The subscription list of the three papers on February 28 numbered as follows: *Herald*, 6,222; *Ensign* 3,932; *Autumn Leaves*, 3,239.

Since the above count was taken, the *Herald* and *Ensign* and *Autumn Leaves* have all increased their lists; particularly the *Autumn Leaves*, which, on March 7, showed the total number of subscribers to be 4,522.

There is an urgent need for new literature to be written covering the various aspects of gospel work. A short, concise history of the church in one volume is greatly needed. Our supply of literature for use by missionaries was printed several years ago, and should be revised and put out anew in attractive form.

Each month has brought additional requests from missionaries for the service and supplies which the department has at its disposal. In all cases response has been made to the best of its ability and the limit of its resources. The Department of Publicity has at all times kept well within its budget allowance, maintaining an adequate margin to meet any emergency call which the general church interests might make necessary.

Respectfully,

J. A. GARDNER, General Publicity Agent.

March 7, 1927.

Investment Versus Speculation

¶ THERE is a difference between speculation and investment. Speculation may waste the principal, whereas an investment protects it.

Speculation Is a Lure Investment Has a Purpose

¶ THE practice of thrift and frugality has produced many savings accounts which, through wise investment, have made the saver secure against the uncertainties of life.

¶ WHILE many have saved and thus protected themselves, equally as many, or perhaps more, have attempted the short cut to a larger income through speculation and have lost.

¶ PERHAPS one out of a hundred may gain in this way, but the lure of speculation grows into a habit, and scarcely one out of a thousand retains what "chance" may have brought.

¶ THE administrative officers of this church warn against speculation, the lure of which has lost the savings of a lifetime to thousands. They advise careful investment of savings, whether it be one dollar or a thousand. If your heart is in your church, there will your treasure be also.



Church Bonds offer safety with incentive to save, and in addition a guaranteed income on the investment.

FOR SALE

\$500 Cut in Price for Conference Time Only

Six-room modern house with large sleeping porch, 5 blocks west of Stone Church. Garage and fine fruit cellar and workshop in basement. Hot water heat. Large cistern. Over an acre of ground. Large modern chicken house. Lots of fruit and berries. One of the prettiest places in Independence.

Call owner, Phone Indep. 126, or see Frank Hill or B. J. Scott.

If you want to buy, sell, rent, exchange, or insure, anything anywhere see

B. J. SCOTT

Jackson County Bank Building
Phone Indep. 1006; Residence Indep. 1772.

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Master cleaners of garments and rugs.
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REDFIELD OIL COMPANY

(CARS DRAINED)

15% Discount to Delegates at Conference

Visitors to conference wishing to get glasses while here will get better service by phoning for appointments early in order to secure a check before leaving for home.

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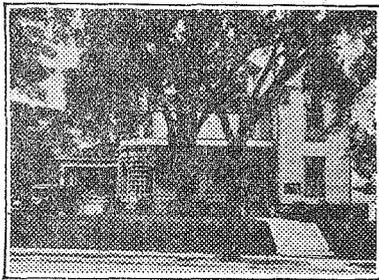
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Two level lots; light and water in street; some fruit. Both \$600 cash; \$650 terms. Indep. 3324J. Call after 5.30 p. m. or before 9.00 a. m.

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Houses and lots and building lots in Independence; small tracts and farms near Independence. Houses for rent, loans and insurance. Frank Hill, 218 West Lexington. Phone Indep. 1835.

For Sale

Six-room modern and sleeping porch, 1403 West Short. Three blocks of Stone Church, three of Auditorium, and one of Kansas City car line. Fine location. Easy terms. Why pay rent? Frank Hill, 218 West Lexington.

FOR SALE

Three 3-room houses; lights and water. Two at Gudgell Park and one between Independence and Kansas City.

Three 6-room houses on South McCoy.

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Independence, Mo., Route 6.

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8-room house and 3 acres. North River Blvd., close to city limits. Phone Indep. 67K2 or Indep. 2381.

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While in Independence, make our place your headquarters. Let us look your car over for the return trip home.

Auto accessories—Tires, Batteries, Electrical Repairing.

Savage Tire & Battery Company

305 W. Lexington Street

Phone Indep. 1828

BUILDING LOTS

On North River Boulevard, \$425 to \$800. These lots near Federal Highway north side of Independence and soon to be paved. These lots bound to increase in value. Now is the time to buy. Consider the easy terms, \$10 down and \$5 monthly. Frank Hill, agent, 218 West Lexington.

Fine Suburban Home

Six acres close in on North River Boulevard. Fine large modern house; 3 chicken houses; lots of fruit, flowers, and shrubbery. Beautiful place, but must be seen to be appreciated. Will gladly show. Consider trade for clear bungalow in Independence. Frank Hill, 218 West Lexington.

FOR SALE

Extra fine acre tracts close to Independence in the school district. Rock road and electric lights. See me while at conference. I will be glad to show you around.

ELLIS SHORT, JR.

221 West Lexington—At the foot of the stairs as you enter the church offices.

Phones: Indep. 2272 or Indep. 248

THE SAINTS' HERALD

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103. Act of October 3, 1917; authorized July 21, 1921.

Number 9

Independence, Missouri

April 15, 1927

CONFERENCE DAILY EDITION

CONFERENCE SESSIONS OF APRIL 15

Prayer Service

The Saints were not under the dire necessity of swimming the channel between the Stone Church, where the early morning classes are held, to the Auditorium this morning, as the sun shone brightly and inspiringly for the first time, practically, since conference convened; consequently quite a large attendance was noted at the nine o'clock prayer service. Patriarch Frederick A. Smith was in charge, as he has been at most of the meetings, and President Frederick M. Smith assisted and offered the closing prayer. Patriarch Martin led the singing as usual, and the meeting opened by the use of No. 99 in the booklet used, "Send us showers of blessings." Frederick A. Smith opened the meeting with prayer, and then song No. 23 in the booklet was sung. Many requests were again made for prayer, these requests being read by the one in charge. The chair then appointed, as has been his custom, certain ones to lead out in the prayers for the sick. Others followed with prayers and song, and thirty testimonies were given. The closing song, No. 12, was sung, and benediction was pronounced.

During this entire series of meetings, the one in charge has impressed upon the people the necessity for short, concise testimonies, but in only one meeting was this request responded to as it should have been in all of the meetings, and at that one there were 53 testimonies in 50 minutes. The brief testimony has in its favor: the necessity for preparation; formulation of ideas; concrete expression of those ideas; consideration for others, not only in giving them an opportunity to express themselves, but in protecting them from the necessity of listening to a tedious recounting of purely personal experiences; preservation of the spirit of the meeting; and perhaps not the least, of falling in line with proper direction that the most good may be accomplished to the greatest number; in other words, playing the game properly, that all might receive what they attended the meeting to get.

Song Service

Preceding the afternoon business session, there was a song service led by Sister Ada Fallon, with Sister Clara Curtis at the piano.

During this service Brother John F. Sheehy drafted a chorus of some twenty-five or more experienced singers to lead the congregation in learning the song recently written and composed by Elder Arthur H. Mills, and published in the April number of *Autumn Leaves*, Brother Mills leading the singing of this song.

Business of Friday

President Frederick M. Smith was in the chair and opened the meeting by announcing "Earnest workers" to be sung by the conference.

President Elbert A. Smith offered an opening prayer.

Secretary G. S. Trowbridge read the minutes of preceding meetings and the business session of yesterday, which minutes were approved.

Apostle Gleazer offered a motion to defer further consideration of the question before us yesterday when we adjourned until we come to consider the report of the Appropriations Committee.

Elder J. W. Davis asked that he be granted personal privilege, so that he might set himself right before the body, claiming that he had been placed in a false light. The privilege was not granted.

The Appropriations Committee presented its report, which reads:

To the First Presidency and General Conference; Greeting: The Appropriations Committee has given careful consideration to the budget requests for the year 1927-28. Several of the department heads were called in counsel with the committee while considering the request from their respective departments.

The budget requests for operating expense total \$520,440.68; in addition, Graceland College requests \$12,000 to invest in the building of the basement of a dormitory.

After very serious deliberation, the committee is presenting a budget in the amount of \$513,740. This is in excess of the estimated income of the present year of at least \$100,000. To reduce the budgets of the various departments below the amounts stated and maintain the efficiency thereof seems to be impossible. The members of the church must realize if the budget is adopted, the necessity of increasing the income.

Budgets

First Presidency	\$6,000.00
Presiding Bishopric	12,000.00
Quorum of Twelve	1,500.00
Statistical Department	1,200.00
Auditor	4,000.00
Architect	500.00
Historian	1,100.00
Patriarch	150.00
Librarian	150.00
Graphic Arts Bureau	500.00
Women's Department	
Department of Recreation and Expression }	6,000.00
Department of Sunday School }	
Radio Department	8,000.00
General Office Expense	6,000.00
General Church Expense	3,000.00
Real Estate Expense	30,000.00
Bishops and Agents	1,000.00
Interest and Exchange	18,000.00
Foreign Missions	5,000.00
Payments on Consecration Contracts	8,000.00
Publicity Bureau	7,500.00
Social Service Bureau	1,730.00
Department of Music	1,000.00

Stakes

City of Zion—Presidency	\$1,800.00
City of Zion—Bishopric	1,500.00
Lamoni—Presidency	1,200.00
Lamoni—Bishopric	1,800.00
Kansas City—Presidency and Bishopric	2,000.00
Far West—Presidency and Bishopric	1,770.00
Holden—Presidency and Bishopric	1,140.00

Ministerial

Family Allowances	\$250,000.00
Elders' Expense	80,000.00
Aid	15,000.00

Institutional

Graceland College	\$16,000.00
Holden Home	12,000.00
Saints' and Liberty Homes	7,000.00
Church Farm—Indians	200.00

\$513,740.00

The committee recommends the investment of \$12,000 in building the basement of a dormitory at Graceland College whenever the funds are available.

APPROPRIATIONS COMMITTEE,

By J. A. BECKER, *Secretary*.

April 15, 1927.

President McDowell spoke to the motion which had been made, that the report of the Committee on Appropriations be adopted. He stated that the committee had been working hard on the problem of making an income of something more than \$400,000 cover activities that should have a great deal more. They had been able to report recommending expenditure according to budgets submitted, about \$513,700. Now it was up to the conference to cut the budget and share this responsibility with the committee, or, on the other hand, to go out and help raise the amount not guaranteed by past experiences, more especially the past year.

Elder W. O. Hands spoke to the question of the adoption of the report, stating that he was speaking

from the business man's viewpoint. He had made some investigation and had studied the list of missionaries and their expenditures as published in the *HERALD*, and he had come to the conclusion that the missionaries had a pretty good job and that they and their families were pretty well paid. He was in favor of sacrificing in order to raise the extra money needed, but he thought it possible the ministry should help bring this matter to a solution.

Apostle D. T. Williams spoke in answer to the thought that from a commercial standpoint the missionaries had good jobs. He felt sure a proper analysis of figures published had not been made.

Apostle James A. Gillen spoke, clearly stating that he favored building the church and carrying on the work by the principles of sacrificing and consecration. He clearly drew the conclusion that the obligation to economize rested upon all. He made some calculations, among which was the fact that if ten cents per day were put aside by the members of the church it would mean that in the next year instead of raising \$500,000, it would bring \$3,650,000, and the church could go forward.

Apostle Myron A. McConley spoke in favor of great care being taken to keep down expense. He thought the great body of the ministry had made sacrifice and extending over a number of years. He had been asking himself what he could do to lower his expense account, and he was going to do everything he could do to increase the revenue flowing into the church treasury, and had figured out how this could be accomplished. He reasoned upon the opportunities there are for economizing by individuals, by branches, by any and all.

Evangelist Gomer T. Griffiths spoke in favor of economy of the strictest kind. He realized that much of the money coming into the church treasury comes from poor laboring men, poor washerwomen, clerks, and others of like station, and men who can spend this without thought are not worthy. God says his work is to be built up by sacrifice, and we should heed this statement of his. There is lots of money in this church which has never heard of such a thing as sacrifice.

Bishop J. A. Koehler asked the question, Are there 35,000 people in the church who are willing to set aside five cents each day for the meeting of the budgets allowed by the Appropriations Committee? He was sure it is possible to raise the needed money.

Elder A. H. Christenson said that one way in which he and his family had been economizing was to visit the second-hand store when making their purchases. Another principle which he believed had been neglected was the application of the law of tithing and surplus.

Apostle J. F. Curtis spoke to the question, favor-

ing raising the money and signifying his willingness to sacrifice.

The previous motion was made and carried.

The motion to adopt the report of the Committee on Appropriations was put to vote and carried by a very large majority.

A motion was made that we take up the question of the adoption of the document under discussion at adjournment—the one coming from the Joint Council in reference to the use of funds. The motion carried.

Elder Lee Quick arose to discuss the question. He did not want to come back next year any further in debt as a church. We should be careful in expenditures, but he believes the trouble lies in our not having kept the letter of the law of finances—the law of tithing.

The previous question was moved and prevailed.

The vote on the document coming from the Joint Council resulted in an overwhelming majority for its adoption.

Auditor Amos E. Allen was permitted to make a statement, and he gave a quite full delineation of the finances of the church, correcting several statements which had been made derogatory to the financial condition of the church.

Elder James W. Davis arose to a question of personal privilege and was heard.

A closing song was announced, "With a steadfast faith," and benediction was pronounced by Apostle J. F. Garver.

A FINANCIAL EPISODE

Early in the discussion of the motion to adopt the report of the Committee on Appropriations (during the speech of W. O. Hands) some sister sent a five-dollar bill to the chairman, saying it was a donation to start a sacrifice fund.

Many donations followed, several from those who are not members of the church, from ministers and members, men and women, in amounts reaching to one hundred dollar checks. The entire sum contributed was \$376.85.

At one point during the progress of this matter President Smith said: "I believe that, growing out of this conference, there is going to be a sense of duty and responsibility to the church grow up among the membership, and if they will respond to that, and live up to the law of tithing and surplus we will have no need to worry about the church debt."

Typical April weather has attended the 1927 General Conference, and we have had rain, torrents of it. But the Saints were cheered Friday with the return of blue skies and warm sunshine.

THE INTERNATIONAL PROGRAM

Thursday evening, beginning at eight o'clock, K L D S broadcast its annual international program from the Auditorium, the various features being of intense interest to the congregation in the Auditorium as well as those listeners in over the radio. The first numbers taking the air were two songs by the Stone Church Choir, directed by Paul N. Craig, "Daybreak," and "Listen to the lambs," Miss Thelma Vincent taking the incidental solo in the latter. President Elbert A. Smith offered the invocation.

Then came one of the novelty features of entertainment, a duet by Elder J. Charles May on the ocarina, sometimes called the musical sweet potato, and Elder Matthew Liston, of Port Huron, Michigan, with the whistle given him by nature. With Paul N. Craig at the piano, they effectively rendered "The broken pinion," and in answer to prolonged applause "Consecration."

"All hail the power of Jesus' name," was the selection contributed by the ladies' chorus.

Job Negeim, the Arabian singer, from Jerusalem, well known to K L D S radio audiences, favored them with two solos, Schubert's "Serenade," and "God touched the rose." George Miller assisted him at the piano. As an encore, Brother Negeim rendered a pleasing Arabian love song, as a type of Arabian music.

At this time announcer A. B. C. turned the microphone over to announcer F. H. C., who presented the Wa-dem-na Glee Club, directed by Paul N. Craig. This society of young people, more than thirty in number, sang "To thee, my God and Savior," and a striking selection, "The miller's wooing."

The entertainment contributed by Jack Custead, the small Scotchman, was probably the most popular number of the evening. He most effectively sang two solos, "I think I'll get wed in the summer," and "Breakfast in my bed on Sunday morning," and ably told several jokes.

While Miss Lorena Kueffer, of Chicago, played two particularly pleasing piano numbers, a collection to swell the musical instrument fund for the K L D S studio was taken.

Next the male chorus, composed of missionaries and members of the Stone Church Choir, under the direction of Professor Paul N. Craig, gave two numbers, "Speed away," and "March on."

Announcer K. K. K., of the regular radio staff, announced three beautiful solo numbers, sung by Miss Cecile Hamilton, of Salina, Kansas, who was assisted by Miss Melva Ward at the piano.

On this program, Germany was represented by Elder Leonard Hoisington, a missionary there for three and a half years. In German he gave the

audience, visible and invisible, greetings from the German mission, expressing his joy that he is permitted to attend the General Conference, and asked the prayers of the Saints for their German brethren. Also in that language he sang "Glorious things are sung of Zion," Miss Lorena Kueffer accompanying.

A. B. C. then announced that "Australia had the sore throat, due to Missouri weather, and would not be on the program."

Elder John F. Martin, of Ohio, was summoned to play for the concluding number a composition of his own on the piano. "The soldier boy's dream" is a musical story told by means of an interweaving of familiar melodies. He was given good attention by the audience.

After the benediction by Elder James A. Thomas, of Tulsa, K L D S signed off for the night.

PARENTCRAFT AND HOME BUILDING

The Thursday morning session of the institute of parentcraft and home building opened with the singing of "Praise ye the Lord." Mrs. J. S. Meyers, of Holdenville, Oklahoma, pleasingly sang "O my soul, bless thou Jehovah," by E. O. Excell, and prayer was offered by Mrs. David Dowker.

Mrs. S. A. Burgess could not be present to speak, as was announced, so Mrs. Mollie Davis took the subject, "Woman as a missionary." For the benefit of the Saints far away, it is well to say that Sister Davis is a missionary's wife, who, besides rearing her family, has had a lifetime of study and preparation to teach. For many years she has gone about as teacher for study classes in the various groups of women here in the center place.

From her great fund of teaching material, she brought to this big audience of learners several lines of thought they will do well to ponder. True to her kindly method of teaching, she asked many questions, some of which the sisters answered; a few she herself had to answer. Excellent definitions of *missionary* and *religion* were formulated. Then such vital questions were propounded as: What may we do to resurrect the lives about us? Where is woman's field? Where is *my* field? What is *my* stewardship? Is my home in need of a missionary effort? Sister Davis took up a discussion of the American home, and to those unacquainted with facts she gave astounding statistics. In the United States are ten million children under six years of age. Who is responsible for them? There are fifteen millions under ten years. From six to ten years old they are in school six hours a day, thirty hours a week, for forty weeks in the year. Who is looking after the training of this host of children the rest of the time,

and are those who have them in charge as capable as the schools? So far, the church has failed in this, because the homes are not Zion. Where do youngsters get the impressions that make them worthy citizens of church or state, or send them to places where they are in charge of the State?

In the same teacher way, she took up briefly the conditions caused by the forty per cent of married women of the United States who are wage earners, most of whom are mothers. Records on divorce were next brought forward, revealing shocking conditions. In 1867 there were twenty-nine divorces for every one hundred thousand married people. In 1906 this number had increased to eighty-six. Coming closer to home we took a look at Jackson County records for the last year, and found that here there were more divorces granted than marriages solemnized. The United States ranks highest of the nations of the earth in number of divorces. What are the women of our church doing to eradicate this appalling condition? The United States annually spends half the amount of our British war debt in finding, prosecuting, and housing criminals, most of whom are under twenty years of age.

Woman has always been an important figure in history. Through her came the fall. And of her the Redeemer was born. The great stewardship of motherhood can be learned by a study of mothercraft. Plus personality and ability, such equipment would put us on a plane where we could accomplish much for the program of the church.

Sister Davis recalled the sacrifice of women in our day, Emma Smith, our own Ruth Smith, Sister Burton, and a score of others. Perhaps all are not called to do spectacular duties, but each in her home has her stewardship, and only the future can reveal how great that may be.

It would be a unanimous vote of the women that this conference would have been more complete for us if we could have a daily class taught by her.

FAST DAY CALLED

During the business session Thursday, the 14th, a resolution setting aside Sunday, the 17th, as a day of fasting, was handed to the presiding officer of the conference. This was signed by two of the brethren. Due to the fact that matters of vital interest in, and effect upon, the future of the church have been considered by the conference during the past week, the First Presidency deemed it fitting to use this means to summon divine aid to our assistance, and without formal action by the conference declared Sunday a fast day. The fast will begin following the evening meal on Saturday and continue until the evening meal on Sunday. Saints are urged to observe this fast, praying for the progress of the church.

AN OUTSIDE VIEW

How the Work and Achievements of the Latter Day Saints Appear From Other Material and Spiritual Angles of the World

BY WASHINGTON DAVIS

Author of "Camp-Fire Chats of the Civil War," "The Provost Guard," "The Syndic," Etc.

An outside view toward the close of the good, progressive world General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in its seventy-second session, shows remarkable achievements for a church or religious society that has not yet completed its first century of existence since its founding in 1830.

In its origin, the Church of the Latter Day Saints is an American Church, but has grown in its comparatively short life until it has well-established branches in fourteen foreign countries, with a growing membership of approximately 100,000 embraced in 735 thrifty local churches throughout the world.

To obtain a proper understanding, satisfactory and beneficial to the average lay reader in the great outside public, this view must be approached from several angles with an open mind, without prejudice and without fear. Two points of view must be held distinctly separate—the material and the spiritual points, surmounting, as they do, all others in church and similar organizations that are formed and constituted for the welfare and uplifting of mankind.

The material view of the successes, accomplishments, and results of church work for less than a century will first be considered, thereby also enlightening some outsiders who are so spiritually blind that they see nothing at all unless it pander to, or patronize, their own tragic struggle for money or their individual greed, graft, or plunder, frequently mis-called "business."

Views of the spiritual successes of the church will therefore follow the material pen picture, because a few in the outside world can reason from the known, concrete, or material view to what is not quite clear to them, the spiritual world.

The outside world sees merely a million dollars—not a small amount, indeed, even with our inflated

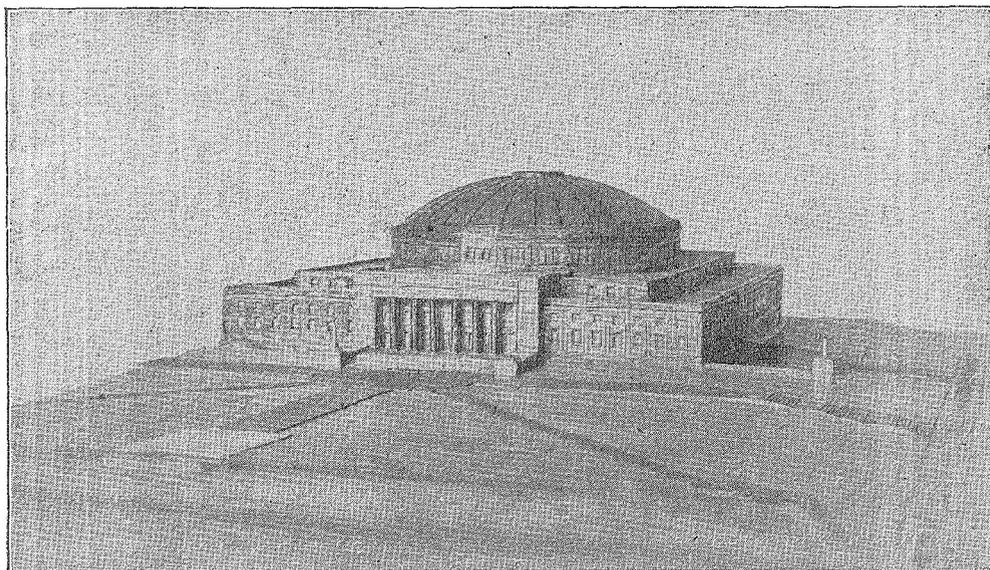
visions of money nowadays—sees this amount cheerfully raised, paid in, and wisely paid out in building a single structure of steel and concrete—large, beautiful, useful, as a home and headquarters for the General Conference of the church and its attendant activities. It is well worth while to look at this building, The Auditorium, which in purpose, practice, modern architecture, appearance, and usefulness, resembles a Masonic Temple, a Catholic Cathedral, or a Jewish Tabernacle.

The large Auditorium at Independence, with acoustics so well planned that the human voice can be distinctly heard from the stage by any of the 7,000 people who can be comfortably seated in its largest assembly room, has been seven years in planning and construction, and will be completely and handsomely finished and furnished within two years, or at farthest in time for the first centennial of the church, which comes in 1930.

Material Prosperity

In 1920 a campaign was launched for the purpose of raising half a million dollars to build a suitable Auditorium that would adequately house the large annual gathering of the World General Conference, which is the constituted legislative body of the church, but the sum asked for was greatly over-subscribed, \$886,000 being pledged.

Various causes delayed the starting of the building until February, 1926, when ground was broken and work begun on the Auditorium as it now stands. It has a frontage of 250 feet and a depth of 260 feet. Underneath the entire structure lies a formation of native sandstone varying in thickness from 12 to 20 feet. Foundation walls which carry the structure go down to solid rock. Footings for the foundation walls are five feet wide and consist of



The Auditorium as it will appear when finished.

reinforced concrete, resting on the solid ledge of sandstone. The main floor and gallery will comfortably seat 6,900 people. From each seat there is an unobstructed view of the pulpit and choir loft, for the reason that there are no obstructing pillars to cut off the vision, though there are 152 reinforced concrete piers supporting the first floor—solid as the rock below them. The basement assembly room will easily seat 2,000, with additional room to a 3,000 capacity. There will also be a kitchen and dining room with modern equipment to serve 1,000 people at one time. From the level of its main entrance to the top of the dome, the height will be approximately that of an eight-story office building. Church Architect Henry C. Smith says, "I find a much greater desire this year to have our church buildings good looking and suitable in appointment. This is to be expected and should be more noticeable as we continue our work for improvements." When completed, the building is expected to cost above \$1,000,000.

Other material wealth and equipment for modern church activities and necessities are a well-appointed sanitarium of six wards, seventy-five beds, and many private rooms, comfortably and pleasantly furnished, properly conducted by skilled physicians and nurses; and there is also a school of nurses, the preservation of good physical health as well as spiritual and mental health being one of the cardinal principles emphasized by the Church of the Latter Day Saints. So complete are the facilities in this Sanitarium for the comfort of patients, that a switchboard at the office under the direction of the superintendent, Miss Gertrude E. Copeland, connects a headpiece for the patient in bed to hear beautiful musical and other programs rendered by the radio far in the distant outside world.

At an expense of \$8,000 per year, a missionary radio plant is maintained at Independence, and this with other present-day mechanical and professional equipment, is constantly being extended and improved for the spread of the gospel and church education along modern, effective lines.

Not the least of the powerful twenty-one distinct, separate church forces continuously at work are the Publicity Bureau and the Board of Publication, which owns and operates the large, well-equipped printing plant of the Herald Publishing House, issuing the DAILY HERALD, the weekly *Saints' Herald*, *Zion's Ensign*, the young people's monthly, *Autumn Leaves*, *Stepping Stones*, *Zion's Hope*, the Gospel Quarterly in several grades, and various books in a high-class style of the printer's art. Financially the publishing plant is worth more than \$150,000, with a high commercial credit, and its value as an activity and an instrument for good is, of course,

many times that amount. This may seem complimentary, but it is literal truth.

Likewise Graceland College, at Lamoni, Iowa, was founded by the church for the definite purpose of promoting interest in higher education. It is officially accredited by the State and all crediting associations, as a standard institution of learning, and is reducing to practice many of its high ideals under the instruction of a competent faculty. Among the many features of the whole curricula of the college world, the Graceland School of Music is a fair example of this college's work. At the present General Conference the orchestral and chorus performances and the rendition of the sacred oratorio "Elijah," rank favorably with the productions by the standard conservatories of music throughout the United States.

While its student body is not large in numbers, it has made much progress in the past few years under the leadership of President G. N. Briggs, with Lonzo Jones as Dean of the Personnel, and its graduates are strong in help for local pastors and missionaries in various places. Their work in refined sports, games, dramatics, social events, and assistance to the Department of Recreation and Expression which the church maintains, is worthy of the college ideals. The musical and dramatic functions at the two weeks' General Conference show Graceland to have the true, elevating college spirit, with its songs of cheer, its echo bells of autumn, bells of winter, bells of springtime on the campus, whose memories harmonize, sweeten, and help to mold young lives and characters for the service of future years.

Next in material consideration, briefly, are the stewardship lands belonging to the church. Aside from their value as a source of human food and clothing and as a profitable occupation, these lands, under improved methods of farming, have been given both an educational and an economical value. Of their unique and beneficial proprietorship, Mr. J. A. Gardner, General Publicity Agent, says:

"As one of the great factors in the general subject of stewardships, the Reorganized Latter Day Saints Church recognizes agricultural stewardships to be of prime importance. It is fundamental in the acquisition of all wealth. It is basic in supplying human needs, and offers an opportunity for group endeavor through which the social aspects of the gospel of Christ find expression.

"Ever since its organization, the church has sought to establish agricultural stewardships. In the first year of its history, its members were instructed by direct command from God to buy land, and to colonize, that under the most favorable cir-

cumstances they might appreciate and spiritualize all industrial enterprise.

"The church believes that human character can be developed and rounded out only through group endeavor. In other words, it believes that Christian character can not be developed in isolation. It must take two or more men working together to carry out the purposes of God.

"At various times in its ninety-seven years of history, this church has performed experimental work in organizing groups to promote agricultural enterprise.

"Every experiment has brought the church a little nearer its ultimate goal. Many experiments remain yet to be made. A perfected group endeavor strikes at the root of all evil—selfishness. Through the processes of development in Christian life, this unwholesome element will be gradually eliminated, thus permitting the high idealism of the Christian life to function effectively for good.

"The church at the present time owns and operates several thousands of acres of land which is worked by its members on what is known to the church as the stewardship plan. By that is meant that the church, having the advantage of large buying power, may secure large tracts at a more reasonable price than small acreage can be bought; that the large tracts thus obtained may be subdivided and resold at cost plus carriage charges to those who are financially able to buy, who have skill, and who are willing to put the golden rule into effect.

"After such men have engaged in agriculture on the stewardship plan, it provides opportunity for those less skillful, less financially able, but who are willing to likewise enter into this plan and, by learning under the tutorship of those more proficient, become themselves more successful.

"The plan contemplates that the surplus from year to year accruing from agriculture productivity shall be placed in a fund which shall eventually buy more land, that more men may have opportunity to likewise engage in agriculture, become proficient and skilled in tilling the soil, and in turn whose surplus may again be placed in this fund which will in turn provide opportunity for others.

"In the operation of this fund, it is planned that the surplus wealth produced from one group goes to a revolving fund which continually buys more land, gives more men opportunity to in turn provide surplus to buy more land.

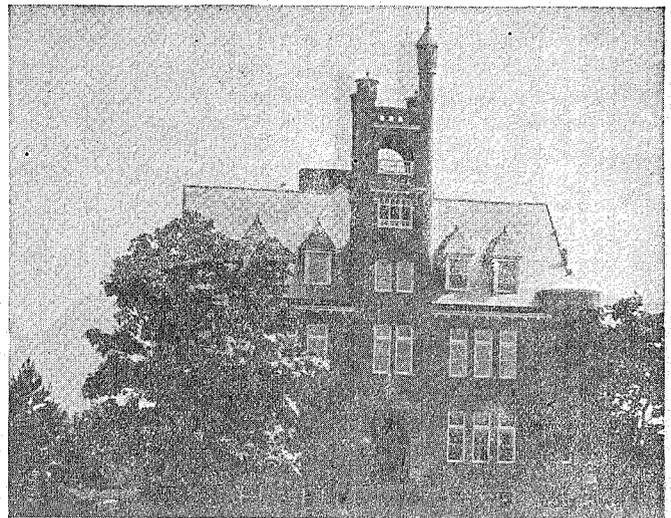
"The spirit of altruism, striking direct to the root of our evil, selfishness, must eventually eliminate it and give free play to those instincts and characteristics which make for the betterment, the upbuilding and onward progress of the race. This is no small task, but its magnitude only serves to challenge the

combined skills and cooperative endeavor of the members of this church to carry out a plan which they believe carries out the divine purpose."

Spiritual Prosperity

Having thus taken a few of the exemplary material achievements of the church, the way is opened for an outline glimpse of its spiritual accomplishments, using this last word both in the sense of results obtained and also in the sense of trained faculties inherent or ingrafted into the human character.

As a brief prelude, it must be stated that the church is well organized spiritually in its system of diversified activities. In this organization it claims



Administration Building, one of the group of Graceland College at Lamoni, Iowa

to follow the pattern laid down by Jesus Christ in organizing the church of his day. The Church of Latter Day Saints is officered and managed in an administrative way by its ministry ordained to do certain work. It has a First Presidency of three members; a quorum of twelve apostles which initiates, supports, and watches over missionary interests; the Order of Bishops having a presiding bishop and two counselors, the order managing the financial affairs with bishops located in various parts of the world for the collection and distribution of funds. The church is supported entirely by tithes, the first tithe being one tenth of what a member may possess, and afterward a tenth of his increase, with a budget system for personal, family, and other needs, or surplus. For administrative purposes also, the church is divided into ninety-five districts covering the United States and foreign countries, with headquarters at Independence, Missouri, where there is the largest congregation (5,000) and where the large million-dollar Auditorium is in process of building.

Seven quorums, or groups of seventies, and the Order of Evangelists complete the general organization.

The Order of Evangelists, whose work directly concerns the spiritual viewpoint of this writing in contrast to the material view, gives particular attention to the spiritual development of its widely distributed membership of 100,000 in the 735 various congregations of the world, preaching and engaging in much other work in their endeavor to sustain the high spiritual and moral tone of the members.

Evangelism itself really began with the fifteen-year-old boy, Joseph Smith, one hundred years ago, 1820, in the woods of New York State, at a time when a religious wave was sweeping over the whole country, invigorating all denominations of whatever belief or doctrine. Shortly after this, or in 1830, Joseph Smith and five other men established the Church of Latter Day Saints and pledged their faith and loyalty in an organization through which the gospel of Christ might be interpreted.

Whether or not the reader of these words may or may not accept revealed religion, a brief statement is here given concerning the belief of the Church of Latter Day Saints by a qualified member authorized and competent to speak. He says:

“One of the fundamental beliefs of the early church and carried over into the Reorganized Church is the firm belief in present-day revelation. It is their belief that God spoke to the church in Bible times. They believe that God is unchangeable; therefore, why should it be thought strange that God should speak to people today concerning his will regarding their present life and conduct and their eternal salvation?”

Let it be said in this connection, also, that the outside world is measurably informed about the beliefs and practices of the Latter Day Saints. Outsiders know that official, definite statements of creed, faith, and doctrine are easily accessible to anyone, and free to all. In this statement of belief, there is nothing objectionable to people of ordinary intelligence, whether or not the belief may be accepted by them. Another distinctive doctrine is that of a lineal priesthood, and still another is an emphatic denial of plural marriage, as follows:

“We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock for either man or woman. In cases where the contract of marriage is broken by death, the remaining one is free to marry again, and in case of breach of the marriage covenant the innocent one may also remarry.”

To conclude this brief portrayal, no one, whatever his religious inclinations, or whether he has any (sorry for him if he hasn't) none can deny that

members of the Reorganized Church of Jesus Christ of Latter Day Saints are a God-fearing people.

It has been the esteemed privilege of the writer of this “outside view” to attend and observe the sessions of the Seventy-Second World General Conference. Proof of righteousness is registered in their conduct at these meetings.

We hear three thousand human souls in exquisite congregational singing that heralds the real beauty of hymns new and old without discord; we see them in prayer to their Creator, and these prayers and prayer meetings, devoid of noise and melancholy, seemed more like talks to a good big Friend than like a series of complaints, leaving thus an agreeable feeling of satisfaction, refined, gentle, mild, and as refreshing as a bright summer morning. Also, in 53 minutes 106 reasons were given why individuals should serve God—two for each testifier—and all of these reasons were within the limits of good sense. If this is not God-fearing, what is it?

In harmony with one of the vital sources of moral and physical strength of the whole United States, that is, the American home, this church has a well-developed Department of Women, which holds an annual institute with several meetings during a whole week devoted to the practical work of parentcraft and home building. A few of the subjects dealt with and reduced to organized effort for the year's work are “The stewardship of women,” “Parents of tomorrow,” “Parents of today and their problems,” “Woman as a social worker; as an interpreter; as a missionary; as a home keeper”; and “The unknown woman.”

To round out and develop girls from the age of eight to adulthood, physically, spiritually, intellectually, and socially, is the aim and purpose and practice of the Women's Department, and a closely correlated program, fourfold in its scope, is industriously carried out to aid all leaders throughout the church in their efforts to know the needs of each of their girls and then to supply those needs in the most intelligent manner. Eighty-five districts of the women's organization cover the United States, Canada, British Isles, Australia, Norway, Hawaii, South Sea Islands, and other countries, thus showing the wide field and efficiency of woman's work in this church.

Another effective element of successful church work as seen from the outside, is the class work and training of young men and women to meet and solve the numerous problems which confront all people of the present-day civilization, especially in social and religious work, almost every day in the year. Financial, economic, social, moral, and religious study and education is given sufficiently to qualify workers

for their tasks of stewardship. The important and permanent value of this class work, having been proved in all church organizations, will be seen when it is stated that Latter Day Saints consider such questions and processes as "the selection of 'kingdom of heaven building material,' the adaptation of the individual to the new environment, cooperation in the production and disposal of products, improvement of flocks and herds, saving of waste labor, establishment of new enterprise to complement and improve the old methods, assisting the less capable in the solution of his problems, securing capital with which to work, as well as a discussion of distinctive marks of a stewardship society."

Meager notice must also be taken of the Sunday school, the effective work of which among its 41,082 pupils is a revelation to those who overlook this gigantic power for good among both big and little tots of the present growing generation. Nature stories within their comprehension entertain and instruct children two and a half and three years of age, with appropriate songs, finger plays, constructive work, sand table plans, and devotional exercises; and a system of grades for Sunday school teacher-training similar to State Normal Schools, in a practical way, is operated as a regular department of the church under General Superintendent Charles B. Woodstock with world headquarters at Lamoni, Iowa, the location of Graceland College. There is also evidence of the continuous growth of the church in the fact that in the decade from 1917 to 1927, there were 38,343 baptisms into the church, an average of 3,834 per year.

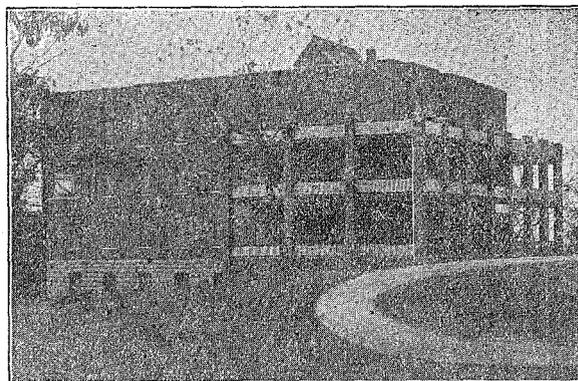
In patriotism the Church of Latter Day Saints received special citation and commendation from the War Department for radio, wireless, and other service in the World War; and at Independence fifty-six gold stars that shine in memory of those who fell at the front in their country's service, are perpetual proof that they were taught to love their country as well as one another. Politics as an occupation, or a profession, or as a quarrelsome organization, is not recognized by the church, but voting and other duties of citizenship are vigorously advocated at opportune times.

Progress, results, and the purpose of the church, are well put in the short closing paragraphs of the annual address of President Frederick M. Smith to the Seventy-second World General Conference, as follows:

"Nineteen hundred and thirty should find our system of religious education so broadened and deepened that every youth and youngster is feeling its steady and uplifting effect, that it may become one of the means of stabilizing the lives and activities of

our youth and safeguarding their morals, their virtues, their devotion, and their energies.

"And may we not look forward to that time demonstrating that the ministry of the church, under the leadership of the Spirit of God, and in a bond of fraternal mutual helpfulness, and with a unity born of a conscious cooperation with God in one of the mighty and glorious labors of the ages, are standing on higher grounds of exemplary morality, mental excellence, educational proficiency, freed from all discontent other than consciousness of limitations, actively efficient as workers, tireless in energy, frugal of time, helpful in brotherly aid, unitedly teaching the things pertaining to the kingdom of God to



Sanitarium and Hospital at Independence, Missouri

a people surely and steadily being led on to the perfection of beauty and godliness—Zion."

Thus, in this outside view, or look within from a point outside the organization, a few high points have been touched in the material development from the first gathering of six penniless men in the primeval forests of this beautiful old earth in New York State, to the present splendid million-dollar Auditorium at Independence, Missouri; and spiritually from a few prayers in the woods by a young man to the worship by 100,000 devout members in all parts of the world, with half as many children being taught to "Remember thy Creator in the days of thy youth (Ecclesiastes 12:13, the strongest verse in the Bible). . . . Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man . . ."

It appears that members of the Reorganized Church of Jesus Christ of Latter Day Saints have prospered materially and spiritually and are doing their duty as they see it.

DEPARTMENT OF MUSIC

For several years the musicians of the church have been dissatisfied because there was no definite program followed by the officers of the Department of Music. Our readers will be gratified to see that the department believes it has made some progress in the direction they have desired to go. Read carefully the account of the convention of music workers, written for the HERALD by Secretary Arthur H. Mills, and also the report of the First Presidency in yesterday's number.

Today we are presenting the papers which were read at the convention, and tomorrow we will reproduce two others. Surely the musical people of the church are dreaming and planning and working that they may be able to do their part in the developing work of the church.

THE MUSICAL INSTITUTE

The Spirit of the Convention

Formal reports do not often succeed in presenting a satisfactory account of what is done in convention. It is impossible to supply the atmosphere of the occasion; it is almost as hopeless to describe the color of the things done, and many times *the spirit* can not be imparted. Hence, at the request of the editors of the HERALD I am trying to portray to you some of *that spirit* which animated the various features of the "Convention of Music Workers."

First, the attendance. When the opening songs and the invocation had been rendered, there greeted the officers of the Department of Music and its co-workers on the program a fine, enthusiastic, intelligent audience, who soon manifested their intentions as to profiting themselves and advancing their cause. Sympathy and response quickly came in abundance, and their stimulus inspired those who were "putting over" the program. The various addresses read were well worth while. In them, the object of the convention was successfully achieved: to impart to all the *vision* of our work.

Saturday morning's session, with its privilege of initiative brought in a report and recommendations from a previously appointed committee, looking towards a more completely organized and equipped Department of Music, as well as an expression of a determination that our work must go on with greater zeal and vigor than ever. There was no mistaking the *intentions* of either this committee or the members of the convention, that our work was of *paramount importance* and that it must *no longer be delayed*. The report of this committee was

eagerly pounced upon; discussed with real "general conference vigor," and an additional day's session was found necessary for its further consideration. When it was finally molded into shape, it embodied the unanimous expression of the entire body as to the immediate captaining, organization, and maintenance of the Department of Music.

As departmental matter, our sessions were reported to the First Presidency. And this quorum deemed our work of such importance that it was made the subject of a very large portion of a report to the General Conference, in the session of Thursday afternoon, April 14, and received the adoption of the conference.

Musical Workers Everywhere: Read this report from the First Presidency, as it was presented to and adopted by the General Conference, and see what steps have been taken to put our department on its feet and get it going once more.

The results of this Convention of Music Workers have already been manifested. They will be far more so in time to come. *Let's get ready to go.*

ARTHUR H. MILLS, *Secretary.*

THE DEPARTMENT OF MUSIC

By Arthur H. Mills

Back in 1912, there existed in the church a condition of long-time standing, so far as its music was concerned. The cultivation of this spiritual art was neither general throughout the church, nor was there any directed effort to make it so. In a few of the larger branches of the church, especially those at cultural centers, a very small number of ambitious students were pursuing music study in a serious way. Throughout the balance of the church there was too little fruitful activity, and very few were fired by either ambition or desire to do more than casually develop their talents. At that time many of those who took music instruction were satisfied with mere mediocrity. There was lots of desert territory in the church and but few cases where musical sustenance could be found.

The choir work of the church was, as a natural result, on a par with this general paucity of musical development. Very few branches had choirs, and not all of these essayed anything more than simply leading the congregations in hymns. Many of the choirs of that time were merely segregated portions of the congregations, stationed in distinct places in the church, and composed of those who served because "they liked to do so." But little organization existed, and in many of these choirs there was even less of planned, intelligent development. The choir at Independence was probably the best developed of all, and Lamoni had a good choir, although not so highly developed in either numbers or attainment. Each of these choirs served as the "official" choir when General Conference convened in its locality and rendered such service as had been prepared. But on the rare occasions when General Conference went to Kirtland, it had to content itself mostly with congregational singing. There was no systematic development of the musical interests throughout the church.

In these days of 1912, Joseph Smith, the son of the Martyr ("Brother Joseph" as most everyone affectionately called him), was still with the church, although "well stricken with years." His son, Frederick M., who now occupies his office and his place, was associated with him in the Presi-

dency; and already, in many directions, new and progressive policies were being introduced and enforced. The incongruous musical situation met his eye, and he resolved that it should be remedied. So he selected a young man in the East, Albert N. Hoxie by name, who had shown unusual ability and enthusiasm, and induced him into service with the commission that he correlate and coordinate the various choir interests of the church to the extent and purpose that when our General Conference convened these choir interests would be ready and prepared with offerings of merit and distinction for the benefit of conference visitors.

This was the first effort towards directed, systematic, general musical development in the church, and it became known as "The General Choir Movement," and Brother Hoxie was entitled the "General Church Chorister." Intended at first to provide for choir work at General Conference, this movement began to automatically extend itself throughout the church. Other choirs than those situated where General Conference might convene began to want to "get into the game." So it was merely inevitable that it should grow beyond its first limitations and become a general activity. Church-wide organization was entered into, at first in a simple way; districts were urged to select "choristers" for their music work and to recommend them to the general movement for appointment from the general chorister. The object of this was to correlate the various choirs of the church, that music work might be conducted along general lines. Thus the general movement grew, and in time Brother Hoxie called to his aid to serve as assistants Brother Edward C. Bell, of Saint Louis, and Sister Audentia Anderson, then of Lamoni. An annual collection of anthems was soon prepared, for several consecutive years, and various choirs over the church essayed them with varying degrees of success.

The new general choir movement soon demonstrated its efficiency in the song services of the General Conferences, and a great improvement was quickly manifested. At first, anthems from the general collections were used. Later, more ambitious things were attempted with fine success, and the field of the oratorio was soon entered upon. First, the lighter oratorios, Gaul's "Holy City" and Maunder's "From Olivet to Calvary," were rendered with gratifying success, and then followed the great masterpieces, Handel's "Messiah," Haydn's "Creation," Mendelssohn's "Elijah," and "Saint Paul," and the General Conference Oratorio became a fixed institution.

About the time these things were being done, there was also quietly forming another musical movement that bore great possibilities. The Mount Zion Sunday School at Independence had been developing a very effective orchestra, beginning in a small way but growing apace. Your speaker had been drafted into service as its director, and a most enthusiastic bunch of instrumentalists we became. Industry, system, planning, and foresight were had, and we grew because we worked. Naturally we became more and more efficient; orchestral numbers for the Sabbath school sessions were given, and we were requisitioned for concerts and special occasions. We were considered one of the "show pieces" of the thriving school, and we attracted attention far and near. As a result, Sunday school orchestras began to spring up in various quarters of the church, and in time quite a number of these were serving their schools with more or less distinction and profit.

In 1915 the orchestra at Independence had gained quite a reputation, and the orchestral spirit was permeating various quarters of the church. To the General Conference of that year, Brother Hoxie came and sensed the situation. And here is where your speaker first entered the musical game of the church. He was asked and appointed to head the orchestral division of the General Choir Movement, that orchestral work might be given church-wide development. A humble beginning was thus had to a phase of musical activity that later on grew into considerable magnitude. At first the work of this division had to be done entirely by correspondence, but there were appreciable results even then. In 1916 we were called into the regular service of the church, given a pastorate, in charge of the Walnut Park Church at Independence, and were

able to do much more for the movement. In 1917 we were released from active pastoral charge and instructed to give entire time to the work of the General Choir Movement. The office and title of "Secretary" was given us, which no one has yet been able to take away from us.

At the April General Conference of 1920, a decisive forward step was taken. The General Choir Movement as such ceased to exist, and in its place was organized the Department of Music, as one of the regular departments of the church's activities.

Brother Hoxie, as former general chorister, retained his office and duties as general director of the department. Brother Paul N. Craig was by him chosen and appointed assistant general director, and later Mrs. Louise Robinson was chosen as an associate in the same office. Your speaker changed neither the name nor the duties of his job; he still remained secretary.

This step of reorganization was inevitable. The General Choir Movement had burst the bands of its former restricted intentions and had for some time been functioning in the larger field of promoting the general musical welfare of the church as a whole. Its expansion into the realm of a department was merely a consequential consummation of what had been existing as a fact, and which could not have been delayed any longer.

The newly fledged Department of Music began its career under auspices most favorable. At the same conference the Auditorium was conceived and ordered built. Other important projects were at the same time launched, and the prospects of the church seemed never brighter. Everybody was full of anticipation of the good things of the future for the church. Everybody felt "rarin' to go," and go we did. That summer, in the interest of the Department of Music, ten reunions were visited with splendid success. The following autumn and winter, institutes of music were held in many important quarters, and the next summer season was spent in the fruitful State of Michigan, with both pleasure and profit.

Disheartening things happen, and discouraging things must be told. In 1923 a "dark and cloudy day" was dawning for the Department of Music. Church finances were so depressed that not a penny could be spared for our work. Retrenchment in all lines was ordered. Everything considered a luxury or a nonessential was ordered lopped off the financial burden of the church. The old idea that music is a non-essential now came to the fore, and those who pruned and pared at the church's budgets hailed the department and its cost as a most excellent opportunity to economize. Your speaker, who was the only one giving his entire time to its work, was dismissed from church support and compelled to seek his daily bread and occasional butter by the resumption of his former profession, teaching. With the burden of getting once more on our feet, we simply had to let drop many things that had been developed. We were forced to see the musical interests of the church, because of the depression that came upon us all, grow steadily less and less. The work of this department declined until but a shred of its former self remained. The depression of the church found its full expression in the work of the department. Our trial was but a portion of the bitter draught that the entire church had to quaff.

But all things reach an end. The climax of the church's ordeal came at the General Conference of 1925, when the things that happened were like unto the practice of surgery. A year of convalescence brought us to 1926 and—revival.

Many of you here witnessed the things that were done at this conference of 1926; how the work of the Department of Music again came before the church for brief consideration. You witnessed how the conference was given the assurance that our work would be resumed and go on. You witnessed also the legislation of the conference which, with great assurance, provided that the financial maintenance of the department be referred to the Appropriations Committee.

The year that has just passed has been a difficult one, although as full of activity as limited circumstances would

permit. In conjunction and consultation with Brother Paul Craig, who like myself has not been detached from his office of assistant general director of the department, we started immediately on plans for future development. As soon as possible we presented to the Bishopric, who are part of the Appropriations Committee, our request for an appropriation, urging that the activities of the department demanded support. We argued our case as best we could. Our request was denied on the ground that the regular budgets of the various departments had been approved by the conference and that after it had adjourned the committee had no authority to grant an unauthorized appropriation. So we have had to struggle through the year without a cent of support from the church. The kindheartedness of Brother John A. Gardner, of the Publicity Department, came to our rescue with a supply of postage stamps which enabled us to keep on with our correspondence work.

We ask you to pardon us for this somewhat lengthy account of our past history and our present vicissitudes. But one of the objectives of this convention for the music workers of the church is to acquaint these with the work of this department and its objectives. We believe our history and our struggles should be made known to you.

There has been not a little activity the past year. Not alone has interest been stimulated, but much has been spontaneously manifested throughout the church. We are certain that our musical forces are awakening and there is before us the actual demand that our musical interests be effectively advanced. From various quarters of the church comes evidence that this is so beyond a doubt. Cries are already coming from Macedonia for help. One of the means that we have taken to advance these interests has been the musical institute. Since January 1 last, there have been held under the auspices of this department eight of these in various strategic quarters of the church. They proved very successful, and much good was accomplished. The plan of these involved getting the various workers of certain important sections together at some convenient branch at the week-end period for consideration and instruction concerning problems.

What are the objectives of this department? Whither are we going? For what are we striving?

The first objective we had was a large one, general in its character: to advance the work of music in the church in every possible way. The largest choir in the church might profit by our work, while the smallest could have claim on it. The orchestra of large attainments and resources would be helped; the struggling little group of instrumentalists in the rural branch could work under our fostering care. Even the individual worker or student could have claim to our aid and encouragement. We believe that a high degree of development in music would result in great spiritual and physical growth to the church. We believe that God had so ordained that this should be. To the end that it should be accomplished, we propose to work.

Our present objective remains the same: to advance the work of music in the church in every possible way. Although the experiences of the past have taught us many things relating to details of work and methods by which things may be done, these experiences have not given us any better or any larger objective than this. And we can not tell you too many things about details, for this; our first convention of music workers, must concern itself with the greatness and the vision of things. Our horizon of comprehension as to the field before us has increased to many times its first scope. We are more convinced than ever that the great need of the church for our work is real. Our assurance is doubly strong that God designs his church shall accomplish its redemption in great part through its music. It must do so. Without it, it will fail.

What of the future? Does it not hold the destiny of the church in its grasp? Do we not as part of that church possess the power to determine whether failure or success shall accrue? The part of this department is an important one. If it shall fail, can the rest succeed? Is not our call clear and conclusive, and is it not divine?

Saints, friends, coworkers, and fellow sympathizers in the musical work of God's cause, the church is looking to us to accomplish this task. It will be to our condemnation if we fail, and we must not.

Isaiah, viewing the consummation of the last days, tells us that "the ransomed of the Lord shall return and shall come to Zion with songs of everlasting joy." The prophet of the last days also sings for us an equally inspiring strain in Doctrine and Covenants 45:14, "And it shall come to pass that the righteous shall be gathered out from among all nations and shall come to Zion singing songs of everlasting joy." The function of music will have its place and its part in the actual accomplishment of our great redemption. We must work and faint not.

"Why should we falter thus? Fear we the pain?
Mankind is calling; 'tis ours to attain.
God grant us vision as hope leads us on,
Forward, with Christ triumphant."

IDEALS AND OBJECTIVES OF MUSIC FOR THE FUTURE FROM THE SPIRITUAL SIDE

By Miss Louise Evans

It is scarcely necessary to mention that I feel rather presumptuous in attempting to speak on the assigned subject, "Ideals and objectives," especially in view of the fact that I know there are others who from both training and experience can more clearly see our goal and the way to this goal. However, excuses are out of place, and I shall strive to do my best, which will be nothing more than a conveying of the little knowledge I have gained from contact with the average choir; and in this, undoubtedly, our experiences are similar.

Without exception, every time I speak in public I am confronted with a little incident that makes a deep and lasting impression on my mind. It happened at a late General Conference when a number of our Indian brothers attended—they were quite conspicuous, not only because of their native costumes, but because each white man seemed to be vying with the other in extending to them every courtesy. It being one of our usual conferences—considerable talk, etc.—I was keenly interested in just what impression was being made on the Indian brothers and wondered what their reaction would be. Their facial expression failed to betray their thoughts.

It took considerable courage on my part to approach them, but eventually I did, and ventured the question "Well, what do you think of this conference? From a sociological and psychological viewpoint, to say nothing of the racial heritage, I was interested in what the answer would be. To my surprise, one of them very kindly but without a smile answered, "White man talks too much." How significant—what a world of truth expressed in that short phrase, *too much talk*.

I think it was Emerson who wrote, "When theory and practice find a balance, then progress is inevitable."

Nevertheless, there is a value in such meetings as these, as it tends to clear and extend our vision and unify our efforts. There is no truer statement than, "Where there is no vision, the people perish." So white man must talk, but we will have to admit that more work ought to be done. However I do not mean by this, putting in longer hours of labor, but rather by better organizing our efforts.

If I were a preacher and going to take a text, I would choose the words, "Send out thy light and thy truth; let them lead me," from one of Gounod's well-known anthems. May I illustrate? This is a picture of the world (not being artistic, I'll have to explain my hieroglyphics). Several years ago Brother Elbert Smith spoke in prophecy to the effect that "the Lord is working through other agencies that the church knows not of." The least observant person is beginning now to understand this statement. In this world we could place

several groups of people who are working for the betterment of this world, who are unconsciously working for the redemption of mankind, or the establishing of Zion, such as sociologists and psychologists—their aim is to reach a better understanding of human relationship; then there are the prohibition forces who seek to eliminate the liquor traffic and all its by-products; the medical profession is ceaselessly experimenting to conquer disease; the establishment of clinics, homes for the aged, vast libraries, schools, universities, radio, inventions, art, and countless other agencies—all these for better social conditions for mankind.

The church is not alone in its tremendous task—it has help. But I wish it were possible to reverse that sentence and instead of saying that the church has help, say “The church is a help to the agencies.” But this will never be until it is permitted to occupy the most central position in this world. It should be as a light unto the world—as a city set upon a hill, where it can send out its light and its truth to the best advantage. Not send it out as a candle (which the Bible refers to—undoubtedly this was the best lighting system in the early days) but as a great, powerful searchlight, which would attract the attention of the world.

And why not? It's practical—if it isn't, what will become of all our gospel theory? But this is possible. Here is the seat of the government of God, and from here should emanate light and truth. The matter of the church occupying its rightful place has simply been delayed, and at times I seem to sense the words of our prophet, “How long, oh, Lord, how long?” But we have everything to be hopeful for—new life is being taken on all around us.

“Well,” you ask, “what's all this to do with music?” A great deal. In this great scheme, you and I have a work to accomplish (even if we do feel small in comparison to the whole), that of making this the most musical church in the world.

Why not? To say nothing of its spiritual value, it would at least be a splendid advertisement. What is it that distinguishes Detroit from other cities? Ford cars. Chicago or New York? Its large population for one thing. Bethlehem or Gary? Steel industry. Akron? Rubber. Jerusalem? Its religious history.

Then let us bring it down to the churches. No well-informed person will dispute the fact that they are accomplishing a most excellent work in administering to the needs of man. What chaos the masses would be in without them. But why not go them one better?

Why not create a precedent? Let us make this the most musical church in the world. It can be done. If a small village can make itself universally known by the production of the Passion Play, we can become known for our musical attainments. And from what I can see, I believe we are well on our way.

How shall we reach this objective? I do not pretend to point out the way, but possibly a few suggestions will not be amiss.

To such an audience as this, we do not need to eulogize the art of music—our gathering signifies that we do appreciate and sense its usefulness.

Where shall we begin for the most permanent results? With the education of the children. Yes, that's a hackneyed expression, but a truth we can not dodge, nor do we want to. We should make it our business that they are taught not only the technic of music, but build up within them the correct attitudes. May I illustrate? Here are two parallel lines—one representing technic, the other representing attitudes—these should be equally developed.

In a church population of 100,000 have we many outstanding musicians? In comparison with other churches, we are in good standing. But let's have more of them. It can be done.

This church is pregnant with talent. For instance—Jim Houghton. We were at Graceland the same year. He was studying vocal under Paul Craig. Jim vocalized (it seemed like every morning) when our French class was in session. Well, between poorly spoken French and these weird tones, the conglomeration was pathetic. His tones sounded lone-

some. But Jim was undaunted—he was courageous. In the course of a few years we began to read rather glowing accounts of his musical attainments—even then I made mental reservations, which were all swept away on hearing him sing. Then I said, “This church is rich with undeveloped talent—it must be sought out and trained. If Jim can sing, so can the rest of us sing, or be accomplished in some other musical way. Let us hunt out all the little Jims, Johns, Sarahs, Marys, and put them in training.

Yes, let us develop musical technic to the utmost, always keeping in mind that the development of the correct attitudes needs equal attention. It must be, if we expect our dreams to be realized.

Where is our greatest amount of energy spent? Coping with all manner of wrong attitudes. Using energy to keep peace that ought to be reserved for the better rendition of music.

There is irregular attendance at the practices, and then when they do come they are late—generally these are they who need it the most—then the faithful members patiently go over the music again for the benefit of the late comers—say twenty minutes wasted that ought to be used on new work; maybe you have five soloists, and the anthem calls for only two—enough said; maybe the pastor wishes to encourage some one by putting him in the choir—doesn't matter whether he can carry a tune or not; maybe the violinists all want to play first; or one is determined to play the C clarinet from a violin score.

At one time in a very fruitful branch, where there was considerable trained talent, I attempted to organize a musical club where we could study both the lives and works of the great composers; where we could devise ways and means of giving better service to the church—a place where we could spiritualize our work, and what do you think our first meeting turned out to be—an *oyster supper!* Imagine my feelings! I hate oysters! ! ! And all of this by well-meaning people.

That's enough. These are hindrances from well-meaning people which delay and mar the beauty of that which might otherwise be a good contribution. The prophet is not the only one that groans, “How long, oh, Lord, how long?”

I wish I knew more of the children of Israel. History is so meager. The story is that those over twenty-one years of age were not permitted to enter the land of promise. I can't believe it was because of sin, but I can believe it needed a generation with a larger conception of and better attitudes toward their mission. Shall we give heed to this historical lesson? With the development of the technic and the spiritual, we can accomplish a permanent contribution which will help the church to occupy its rightful place—where it can send out its light and its truth.

Should we be content with just well-organized choirs, etc? All can't be in them. What about the average congregation? Are you satisfied with the usual song service? Can't they be taught to sing well? By a little training, they could sing anthems. We could begin by drilling on the hymns. It can be done. I've tried it. During a song service, I divided the members into sections—it was easy to line up the sopranos and some of the altos, but when it came to the tenors and basses, that was another matter, but eventually I had a nucleus. Each section was drilled independent of the other. We then combined the four parts. The effect was pleasing, refined, harmonious. The congregations can be taught anthems.

Our orchestras? If there is one place that needs more intelligent direction than the other, it is here. Suffice to say we need a qualified supervisor, so that we can have well-balanced music. We would get full value for any effort expended.

Then out of all this development of our natural resources and our spiritual powers, will arise many leaders, soloists, both instrumental and vocal, and composers.

I'm dreaming a dream, inspired by one of President Smith's sermons. The time will come when beautiful chimes will ring out over this city, when a choir of a thousand trained voices combined with a great organ and an orchestra,

supplemented by a trained congregation, can join in singing the beautiful hymn, "Great God, attend while Zion sings."

It is then that the world will hear the voice of God through the soul of man. "Send out thy light and thy truth. Let them lead me."

IDEALS AND OBJECTIVES OF MUSIC FOR THE FUTURE FROM THE ARTISTIC SIDE

By Louise N. Robinson

Since music has been permitted in the church service and not considered an invention of Satan, those interested in the development of church music have undoubtedly ambitions for its ultimate perfection and foster high ideals in its rendition. Like everything else, the standard can not exceed our experience or knowledge of music. To have ideals, to my mind, means to improve our own present standard of excellence; to have a lively, expansive imagination that will take advantage of every ray of brilliance flashed from the minds of persons whose visions and accomplishments have reached a standard higher than our own. Up to the present time we have had our ideals, and many times a realization of them beyond expression, of what might have been our consistent hope; so for the music of the future, and its artistic development, we must undoubtedly look forward to greater activity and accomplishment than in the past. Sometimes that word *artistic* sounds inconsistent with what is generally understood as devotional church music; but when the real meaning is understood, we find artistic and devotional ideals must go hand in hand to gain the effective results so desired in church services.

We realize that to sing artistically, either as a soloist, or as a chorus, or a quartet, means simply that the study has been thorough—with much thought, and practice, and the application of our best intelligence. Why shouldn't we demand it of ourselves, our chorus or choir, that none other than artistic singing be the model of our future church music? Why should we be content to sing an anthem after only four or five rehearsals, and why should we make a pretense of being church singers when we feel we are conferring a great favor on our poor, struggling leader if we attend these four or five rehearsals? Do you think for one minute he or she gets the benefit? It is just such a mistaken idea so many have who become members of church choirs. If each one would really examine himself and honestly admit just why he is singing in the choir, how many would really admit that they had any other motive than a genuine desire and aim to individually make the music of the service inspirational, or devotional? And yet, seriously, isn't it a fact that most of the time choir practice comes when there are many other things one would rather do at that time? or does one just do these things and console himself that the real stand-bys will surely be there, and Sunday he'll just follow along, since he is a fairly good reader and no one will be the wiser?

But that's where one is shortsighted, because that's the great and real reason of the general failure of church music today to touch the congregations and the speakers. Sometimes the music is so badly sung, and shows such a lack of preparation, that it takes all the inspiration from the speaker and leaves the congregation with a disturbed and questioning mind; the devotional spirit has been chilled and the service has really been ruined by the indifferent attitude of various members of the choir toward their real part of the service. They do not realize they are indifferent; they think if they are at every Sunday service, that alone shows their devotion, but it is not acceptable service; the intent must be real and genuine.

Don't be a choir singer unless you can make a business

of it. If that's your talent and calling, your preparation for the various services is just as necessary as that of the speaker. You do not expect him, nor would you tolerate his entering the pulpit without a thought of constant preparedness as an expounder of the gospel; nor do people expect a choir to get up and sing music with which they are unfamiliar, out of tune and time, and see the leader agonizingly trying to keep them together, and the poor organist, first with one and then the other, trying vainly to unite them.

This may sound a bit overdrawn, but I'll just say very candidly that eight times out of ten the poor singing of a choir will knock all the religion out of me for that particular service, and it is not because I am supersensitive. I am more inclined to make allowances, but the unmusical is the sensitive individual to discord—it jars and disturbs their nerves, and they wonder why music does not thrill instead of disturb. They simply say, "Well, I guess that was music; but if that's music, I don't want any more of it—I'll do without and die happy."

After these plainly spoken words, what of the objectives and ideals of the music of the future? I won't say *artistic*, because if the objectives and ideals are correctly analyzed, the artistic will take care of itself. Why do people gather in groups and sing hymns, especially the old familiar ones? You can answer this yourself from your own experiences. Aren't such experiences uplifting, exalting, inspiring, soul cleansing? Don't they create a new ideal for living, a kindly feeling toward all mankind, and a desire for better daily living, and isn't it because the words and tunes are so well known, etc.? Then pray tell me what our ideals for church and choral singing should be, and where can we learn our first lesson, avoid experiences like these? How magnificent the result would be if we examined our individual attitude toward this part of the church service, and would not our conclusion be that the success of the singing of church music or all sacred music of the future would be thorough preparation of every piece of music used, making each choir member responsible for the perfect rendition of every anthem sung, not joining the choir for association and the social features that you may enjoy, but with the full sensing of the obligation one owes as a member towards making the music a real inspirational part of the service.

There must be a new birth in church music; new compositions which are suitable must be found, and a lot of the cheap waltz tunes with sacred words set to the music need to be thrown away. I do not mean we should not use simple melodic tunes, but there should be dignity and character in the theme, and sensible words. Anthems with constant repetition of a few words throughout their entire composition do not inspire. Sometimes the listener, with a keen sense of humor, will find himself jotting the number of times, Let me fly, let me fly, let me fly, or I will cry, will cry, etc., is repeated, and very often it amounts to fifteen or twenty times; and that is the text set to music from which one is supposed to get an insight into the glories of the future life.

A lot of this may sound exaggerated and unreal, but it is really with a desire to give us the gift to hear ourselves as others hear us.

Don't have a choir if each person will not solemnly assume his or her personal obligation to make each musical part of the service a devotion and a prayer. Don't soothe your conscience with the idea that being in your place in the choir every service is fulfilling your duty. If you don't know your music thoroughly and thoughtfully and are not prepared to sing because you know what you are singing about and *why*, you are a cheat, and posing dishonestly as one fulfilling a contract. About the first thing we should all do in assuming any obligation toward a church service is to find out from ourselves just how much of ourselves we are going to put into this service, what our honest interest is; and if we find our purpose is not whole-heartedly for the best interests of the choir, why not be honest and stay out, and enter

some other field where our work would be more fruitful and the music not injured by our indifference!

A choir can not grow in ideals or devotional singing by irregular attendance at rehearsals. One irregular member can at a service ruin a whole number by one start out of time, or hanging on when the director indicates silence. So why not take this church music seriously, consider it a profession, where proficiency must be the goal, and where only those who are willing to take it as a solemn obligation may become choir members?

I believe the time has come when the musicians of the church should establish their own high standards, and instead of having the standard of some well-known choirs throughout the country as their ideals, the goal should be set so high that their music by its excellence becomes the standard of others. We find ourselves constantly trying to be or do like others who have accomplished a little more. In this we admit failure, because they do work seriously, they do feel their obligations, and they gain this enviable position we try to imitate only because they do live up to their promises and obligations. Good choir work, or the accomplishment of fine musical results, whether alone or ensemble, can come only from the body working as a whole or with constant unity of purpose. Would it not be practical and attractive to establish a course for all choirs to be using the same music throughout the year, so that at conference time the year's study can be demonstrated in one great choir. It will no doubt be necessary to have several grades of choir music, to meet the demands of the quartets, small or large choirs, but in all these grades it would be possible to have several anthems studied for conference and remain in use. Several years ago Albert Hoxie compiled a number of books of anthems, and this idea was for the time carried out, but why didn't it continue? Nothing definite can be accomplished by spasmodic enthusiasm, nor must we let the enthusiasm of a magnetic leader—and there are many of them—be the only method of music being established on a sound and thorough basis in the church.

It is a mistake to be dependent upon any force outside of our own knowledge, and it is serious work to become musicians. We must know, ourselves, what we are singing; we must have examined and learned, as individuals. Each one doing this would produce, when united under the baton of a leader, a magnificent volume of sound, and such beauty of tone that the heavenly choir would be realized right here on earth. A choir is much like a fine orchestra. Each member is a distinct musician, a master of his particular instrument; he must always be in time, and he must have a thorough understanding of how to unite his efforts with all the others to produce a perfect ensemble. His place in the orchestra represents hours and years of personal effort and study; he could not have a chair if he were not worthy. Why not perfect the choir music by the same method of preparedness?

If magnificence of tone can be produced by the playing of all kinds of wood, string, and brass instruments, how much more magnificent should be the human voice in perfect harmony, played upon by sincere emotions, religious devotion, towards opening to the vision all the glories of heaven for which each one is so earnestly striving!

The old folks are enjoying the conference. In the corner, yonder, is a small group talking pleasantly, with gestures of emphasis. Beatific looks and smiles are on their sweet old faces as they nod and sway toward each other like fall flowers in a garden. They make me think of my cosmos—tall and fragile swaying in the wind, but how firmly rooted! For a short while longer will they cast their delicate shadows in the sun; then their petals will take wing to another sphere, leaving their seed behind to enrich the earth anew.—Contributed.

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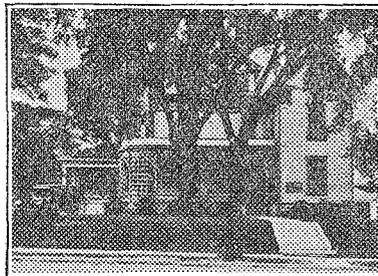
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Independence, Missouri

April 16, 1927

CONFERENCE DAILY EDITION

FAITH OF OUR FATHERS

or "Forward to 1930"

Faith of our fath - ers, won - der - ful faith! Bro't by an - gel - ic hands to earth.
Faith of our fath - ers, ho - li - est faith! Were they not true to it till death.
Faith of our fath - ers, gle - ri - ous faith! We must be true to it till death.

Nob - ly they lab - ored mid earth's dir - est pain, That it might live with man - kind a - gain.
Shall we not fol - low their feet - steps so plain? Shall not that faith in us live a - gain?
Their task is fin - ished; ours on - ly be - gun: Zi - on's Re - demp - tion beck - ons us on.

What tho all Hell did their path - way op - pose! On - ward and Up - ward their steps ev - er rose.
What tho all Hell may our path - way op - pose! Shall we not tri - umph o'er all its dread feeg?
Why should we falt - er thus? Fear we the pain? Man - kind is call - ing; 'tis ours to at - tain.

Wonderous their vis - ion, as Hope led them on! For - ward, with Christ sug - tain - ing!
What is our vis - ion, as Hope leads us on? For - ward, with Christ com - mand - ing!
God grant us vis - ion, as Hope leads us on! For - ward, with Christ tri - umph - ing!

Words and music by Arthur H. Mills.

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* The composer of this beautiful and inspiring song had the centennial year of the church in mind as well as the redemption of Zion. He suggests that there will be times during the next three years when it will be appropriate to omit the last line of each verse, inserting the words "Forward to nineteen thirty" each time, thus completing the theme which the second title suggests.

CONFERENCE SESSIONS OF APRIL 16

Morning Prayer Service

The prayer service this morning at the Auditorium was well attended, as befitted a bright, sunshiny day. Frederick A. Smith, as usual of late, was in charge of the meeting, and John R. Grice of the singing, which did not seem to have quite the volume of the commencement of conference. Many have left for their homes, and all are more or less tired.

The opening song was "Youth's prayer," followed by prayer by Brother Simmons, and the singing of "The blessed hour of prayer," by the congregation. The usual requests were presented by Brother Smith, and six fervent supplications were offered in behalf of the sick. Twenty-one testimonies followed, or as Brother Smith put it, "We have had a few songs, some prayers, a few testimonies, two or three sermonets, one [unknown] tongue, and one interpretation." Not such a bad meeting, but it is still quite apparent that it will be some time before a congregation will learn to boil down its remarks to the greatest good of the greatest number.

Among those testifying was a Brother John Carson, a colored brother, who, with his wife, Ada Carson, are attending the conference from Chanute, Kansas. A statement was made, subsequent to his testimony, that this man was well respected and honored in his home town, which would be well if it could be said of all of us.

One brother said: "This conference has not taught us very many *don't's*; but it *has* taught us a good many *do's*."

Another, "We should keep our heart's desire, our minds, and tongues in unison with the laws of God."

One man suggested, "I am trying to live in the present. The past is gone; the future no man can tell; the present is fraught with the good things that shall continue until the Master shall say, *It is enough*. May his place continue with Israel."

The tongue, delivered by Brother H. N. Sniveley, of Burlington, Iowa, was to the effect that the Saints should be watchful, faithful, and prayerful, for the time was near at hand when greater blessings, held in store for them, would be poured out upon them.

The closing song was, "How firm a foundation," with benediction pronounced by Patriarch Frederick A. Smith.

Song Service

Elder John F. Sheehy led a service of congregational singing, introducing "Youth's prayer," words of the song being written by Sister Bertha Constance, music by Sister Ola Gunsolley Savage.

It was sung as a duet by Sisters Savage and Mabel Leibold. These are the words:

Father, we have heard thy pleadings,
Shall we fail thee? Never more;
For the goal is bright before us,
And we love as ne'er before.

CHORUS

We'll go forward into Zion.
We will pledge our lives to thee.
May thy gentle spirit's whisper
Lead thy youth to victory.

May we hold thy trust most sacred,
May our faith be shown with deeds.
For our task, God make us stronger;
Oh, thou know'st the spirit's needs.

Let no thought of pain or pleasure
Ever dim our vision clear,
Without ceasing, we would serve thee,
That thy Son may soon appear.

"The old, old path," in some unique variations, was surely enjoyed. The Mothers' Quartet sang two numbers, and these with another feature or two, prepared the people for quietude and attention during the business session.

The Business Session

Brother Sheehy announced "Nearer, my God, to thee," which was quietly sung by the congregation, followed by a feeling prayer spoken by Bishop Roderrick May.

President Frederick M. Smith was in the chair. Secretary G. S. Trowbridge read minutes of former sessions of the General Conference and these minutes were approved.

Quorum report was read from the Second Seventy, containing details of their work during the conference year, among which was the mention of success recently attained in getting help from publishers of local papers, and the large amount of literature distributed.

First Quorum of Seventy reported activities of the conference and of the conference year. They reported loss of three members during the year. Four of their members are laboring in foreign fields.

Order of Evangelists made their report of activities to the conference.

President G. N. Briggs' telegram was read, as follows: "Regret sickness in family called me home. Please express to General Conference my appreciation and that of the faculty and student body in its renewed faith and confidence in the college for an appropriation for our much needed dormitory. It is the first step toward our 1930 goal."

A document coming from the presidents and bishops of the stakes in the church was read to the conference, and it was moved that the same be re-

ferred to the First Presidency, the Presiding Bishopric, and the presidencies and bishoprics of the stakes.

A substitute was moved that the document be referred to the First Presidency and the Order of Bishops, with power to act.

The paper expressed some convictions as to the conducting of stake finances, the gathering, holding, and distributing of funds gathered in the stakes, the loaning of funds, officers having to do with the control of these funds, in direct and in advisory manner.

Elder J. A. Tanner spoke to the motion, stating that he was surprised at the presentation of this paper to the conference, and that it had come out of time, it seemed to him.

Apostle J. F. Garver made a motion to amend the substitute, referring the matter to the First Presidency and the Presiding Bishopric.

Bishop J. A. Koehler spoke, favoring the adoption of the original motion of reference.

Bishop A. B. Phillips favored adopting the original motion of reference.

Elder Calvin H. Rich was not able to get a second to his motion that consideration of this matter be deferred until the General Conference of 1928.

Apostle John F. Garver thought that this was of such a nature that it could well be referred to the First Presidency and the Presiding Bishopric, with little likelihood of any harm resulting from delay. He thought the amendment to the substitute should be adopted because of the nature of the matter contained in the document.

Apostle F. H. Edwards supported the amendment to the substitute because the paper involved interpretation of law.

The previous question was moved and carried.

The amendment to the substitute was adopted.

The substitute as amended was adopted.

The chairman announced that the table was clear of business, and suggested that we do now adjourn, and that the committees and quorums having matters in hand for action of the conference please expedite such work and get their matter into the hands of the presiding officers of the conference.

President F. M. McDowell made a large number of announcements as to meetings and conference activities.

Closing song, "Where wilt thou put thy trust?" was announced and sung.

Dismissal prayer was offered.

There goes T. C. Kelley, though judging by his broad smiles we would say "Tee-Hee" Kelley. My neighbor on the right said he reminded him of Abe Lincoln: tall, rugged figure, and stanch, rugged character!

BISHOP BECKER ON STEWARDSHIPS

Bishop J. A. Becker spoke to quite a large congregation at the Stone Church last night, April 15. The Auditorium was being used by those preparing for the Cantata to be given Sunday night. Bishop Becker was assisted by A. E. Stone, of Kirtland, Ohio, who offered the opening and closing prayers. Matthew W. Liston had charge of the singing, and after a song service "Glorious things are sung of Zion" was sung. The K L D S Ladies' Quartet presented a pleasing number, and the sermon followed.

Among other things Brother Becker pointed out that instead of introducing something new into the lives of the people, in presenting stewardships, the Lord, at the very beginning of the church work, revealed the principles of stewardship to his people; that there are two classes of stewards, one who is made steward over his own property, and the other a steward over the consecrated church property; and he pointed out the manner in which a man, placed as a steward over church property, could ultimately become the owner of that particular tract of land, or other thing. In section 129, paragraph 8, he said the church is directed to accede to the rendition of the bishop in respect to the temporal law. That was in 1909. At the conference in the fall of 1923, there came to the body a set of resolutions setting forth the order that should be observed by the membership of the church, and on the 13th day of October, by the unanimous vote of the General Conference, they acceded to the rendition of the temporal law given at that time.

The closing number was "Brethren, breathe one fervent prayer."

MRS. CHRISTY ON IMPORTANCE OF WORK OF WOMEN

Mrs. W. L. Christy began her lecture on "Woman as the home keeper," Friday morning, with a short summary of how she knew each woman attending this conference must feel deep down in her heart, "What does my little bit amount to, anyway?" Then she asked how many had attended the "Elijah." Most of them had. "How many soloists did they have?" "How many did they have in the wonderful chorus?" No one could answer this. "The 'Elijah' could never be given," continued the speaker, "without the soloists; neither would it be a success without the chorus. Now what would have happened if part or a few of the chorus singers had been out of tune?"

"My sisters, so it is with our department. Miss

Edwards, Mrs. Etzenhouser, and a few others are taking the solos, so to speak, and we, the women of the church not equipped as they, are the members of the chorus." Let no woman be discouraged at the apparent smallness of her task, for all over the world are homes of every conceivable kind and type, and to each of us is the opportunity to make the home over which we preside a haven to every inmate.

A few of our women are workers, but the majority are drifting they know not whither. Often a reason given when asked to join a class for the betterment of our homes and community is, "I haven't time"; and sometimes we hear, "What is the use of it all?" Perhaps the drifting is because our women have not caught the vision. The second reason surely comes from lack of interest and understanding. Each woman should interest her neighbors, try to show them the better way, and encourage them to develop their talents for the sake of their children if not for themselves. Perhaps we do not see the harvest of our work, but we are sent forth to sow, and we should be so busy at that that we have no time for regrets, for we know in God's own time and way shall come the increase.

Sister Christy used for our inspiration Emma Smith, and her steadfast sowing when men failed. We who are gathered here in this study hour are part of her harvest, brought about by the sons she reared for God. What a tremendous debt of gratitude we owe to her courage, faith, and zeal. It is not for us to know where our work shall end. It is enough to go forward with assurance that God is our Father. So let us put our trust in him who neither slumbers nor sleeps, and watch and pray as we work.

An appropriate number, "Nobody knows but mother," was rendered by the Mothers' Quartet, composed of Mrs. T. J. Watkins, Mrs. J. D. Gault, Mrs. M. H. Siegfried, and Mrs. Madge Kueffer.

SCOUTS ON DUTY AT CONFERENCE

Scout Troop Number 226, of the Stone Church, in charge of Assistant Scoutmaster Don Pierson, has been busy at conference this year. Each day eight scouts are excused from school and on duty at the Auditorium during the session of conference business. The boys have charge of the checking stand and manage it with efficiency. Four of their number are stationed on the platform to do errands for the presiding officers, Presiding Bishopric, and Quorum of Twelve. Others are located in the basement room ready to lend willing assistance. They change money, carry announcements and notes, help old people to a place, or escort them home.

These boys are living up to the scout laws: A scout must be courteous; a scout must help others. With a smile they perform the many little services so necessary for general comfort.

Troop 226 has as scoutmaster, H. H. Hartley. They are a wide-awake group of boys and deserve commendation for their help. In fact, we do not see how the conference could get along without them.

THE PLACE OF MUSIC IN THE CHURCH

By Roy Cheville

The church must take man as he is and start him from his present situation. Her music must do the same. Deep in the human organism, nature has placed the impulses of rhythm and of response to harmoniously related sounds. Man has taken these capacities, refined them, socialized them, and devoted them to the purposes he holds as worth while, or satisfying. The expression of these impulses in a customary form called music, ranges from the tom-tom of the Bantu to the pipe organ of the cathedral; from the wailing howl of the dervishes to the anthem of the vested chorists. A panoramic view of the varied expressions of the musical impulses reveals the characteristics which the church must consider: (1) Its universality; (2) its versatility; and (3) its power.

Like other activities that are founded deep in man's nature, music carries great potentialities, and is capable of constructive or destructive fruits according to its use. This versatility is well stated here: "Music makes everything go. It makes a peace meeting more peaceful; it intensifies the spirit of courage in soldiers; it makes drunkards drink more; it seduces; it uplifts; it stimulates workers; it soothes and it heals." Music, in general, is neither religious nor irreligious, neither sacred nor secular, neither moral nor immoral *per se*. It becomes religious and moral according to its use. What we term *religious music* differs in that it has a purpose or end beyond itself, which is religious.

Undoubtedly, certain effects of time, tempo, dynamics, etc., have in their nature different effects. But a chief appeal rests upon the associations. Association with events and environments, or accompaniment of other words, adds value and influence. Much of our music is assigned to certain spheres because it has functioned there for years. A friend doing missionary work in the South Sea Islands related how it was no unusual thing for the natives to take the strains of our sentimental songs and even the more "popular" tunes and fit them with a set of religious words and employ them for worship. These songs might be expressive of the deepest devotion, yet it would be difficult for a visiting white man to feel just right in singing in a prayer meeting a hymn sung to the tune of "Sweet bunch of daisies." In a similar manner, the Salvation Army could find religious appeal in words sung to the tune of "Yes, we have no bananas," with tambourine accompaniment. Much of the demoralizing effect of certain types of music is not due to any inherent quality, but to types of activity that have captured these several kinds. The onlooker often supposes the misused expression to be inherent in the music. The evolution of the clog-dance fiddle into the ecclesiastical violin is an instance.

It is not to be inferred that all sorts of music could be incorporated into a devotional service. One could hardly suppose that "Sailor's hornpipe" would make a suitable response after prayer. The present thesis, however, maintains that even the elements of such may be utilized or refined into socially desirable channels. It is the function of the church to interpret the meaning, direct the activities, and when necessary uplift the musical impulses and habits that man so naturally employs.

Music left to go alone on an uncharted way is undesirable. A thing of such stimulating potency is easily attached to an unsocial activity. I have known men and women who have become enamored of their art and followed it to the sentimental exclusion of all else. The church has no place for "art for art's sake" or "music for music's sake." Each offering must have an aim in the planned course of life. I have seen the excessive emotionalizing of a group of people at a revival service of a so-called pentecostal type, when men and women have been warmed and thrilled and excited with no direction to the emotion. It was a case of being musically excited with nothing to do and no place to go. The mere fact that a church christens music as religious does not make it conducive to spiritual living.

Conceiving music to be of such nature, one may now inquire relative to its function in the church. Here I am thinking of the church in its large functioning and not in terms of a single aspect, the preaching service. Selection of hymns for the scheduled services is only one function of the Department of Music. Looking at the larger field I find a serviceable classification of the function of music under the following headings:

1. It relaxes and re-creates.
2. It blends men in a social unity and serves as a means of social control.
3. It symbolizes and portrays ideals and traditions. When this deals with a conception of the beautiful, we call it aesthetic.
4. It strengthens desirable and weakens undesirable types of conduct.
5. It serves as a means of expression in the deeper religious experiences.

The work of the church is more than conducting regular services—it seeks to guide the lives of men. To do so it must reach into man's several activities and motivate these. And this is particularly true of the field of music.

I am convinced that a function of the church is to refresh human folk and to re-create their energies and in this revitalization direct them into the life abundant. The field of music as an agency of the Department of Recreation and Expression holds untried possibilities in the song-fest, the glee club, the orchestra, the operetta, and all those activities that revive and lighten. Even in the regular service of worship, this recreation is a worthy aim. One comes from a week of occupational interests, perhaps cramped and sordid in influence. A stirring march, a song of hope, or a hymn of faith may lift above this accustomed plane. The church may foster this purpose in its common worship or in the home. The gospel of recreation has a large place for music. A glimpse at the joyous music and religious festivals of the earlier peoples exhibits this purpose. Vital is the church who so mothers its membership that the saint who returns from the field, factory, or office, turns to the songs of the saints or the music of the masters and is revived. Men demand and will seek recreative agencies, and among those first sought comes music.

Music serves in the church as a socializing force. It transforms a mass of individuals into a concerted unity, and then, in turn, enables the group to express its social attitudes. Students of nationalism find participation in folk and patriotic songs by the populace to be one of the forces that bind the people together in a remarkable way. Remove from Latter Day Saints this bond, and you will find a loss of one of its chief spiritual cements.

It is a fascinating experience to stand before a group of people and see them welded together into social unity. It is a rare technique, and I have marveled at the ability of certain song leaders to accomplish remarkable results. A genuine song leader has precious possibilities in his baton. A wildly enthusiastic group of collegians may be swayed into a questionable escapade. A congregation may be welded into a family and led sacrificially to the throne of God.

I do not like to think of the musical part of the service as a sort of preliminary to the service proper. This is an erroneous idea, for the worship in song should have a definite

object. But granted that, in a given service, the sermon is the main feature and the hymn is preliminary, even then it is indispensable as the preparation of the soul for the sowing of the seed. A study of a great revivalistic effort by a modern evangelist shows that the congregation is welded and warmed in readiness for him to step to the platform to begin his discussion and exhortation. Even those few of our ministry who care little for singing for its æsthetic appeal and emotional expression recognize its potency as a socializing force in preparing their soil.

3. A work of art is the handiwork of one who portrays symbolically and beautifully the ideals of a people. Music is one of the means for catching up the accepted ideals or picturing those to be attained. The national hymn of a nation voices the loyalty, the historic struggles or attainments, the patriotic hopes of a people. Beethoven's "Moonlight Sonata" portrays the tranquillity and assurance so generally sought by the healthy soul, although it breathes no word. A congregation of Saints sing "Redeemer of Israel," and we are thrilled with the trail of devoted and sacrificing Saints who from Palmyra and Kirtland to the modern stakes have dreamed of and labored for a Zion. Man's nature seeks and responds to the beautifully ideal. Our services should be so planned that they will provide for these yearnings of his nature. Often I feel we meet this need very inadequately.

A living church will phrase its idealism. A study of the hymnody of a church or era discloses much with regard to its religious tenets and spiritual fervor. Any age of religious revival has been characterized by an expression in hymnody. Luther's doctrine of faith found expression in the stately "*Ein Feste Burg*." Charles Wesley voiced the fervent spirituality of early Methodism in "Almighty God of love, set up the attracting sign." Both were attracted to a new interpretation of the traditionally and ecclesiastically observed festival of the birth of Christ, and Luther gave us the simple carol, "Away in a manger," and Wesley the majestic "Hark, the herald angels sing." Both breathed new life into existing institutions. In Catholicism it has been so. The devout Bernard d' Clairvaux spoke the aspirations of the mystic when he wrote "Jesus, the very thought of Thee."

The formative years of Latter Day Saintism developed a new hymnody to voice its ideals. In July of 1830, Emma Smith was commissioned "to make a selection of sacred hymns." At that time there were very good hymns extant, but a selection was needed that would portray the beliefs and practices peculiar to the church. Sometimes the Saints were content to take a standard song and suit it to their needs by changing a word or phrase here or there. Our adaptation of "Sweet by and by" is an example. The alteration has not always added strength or beauty to the original. At other times hymns of merit and individuality have been added. "The Spirit of God like a fire is burning" has since its inauguration at Kirtland been an inspiring poesy of our ideals. No one would ever confuse it with another movement. "With thankful hearts," and "How gentle God's command," and similar works have made a definite contribution to general music. Wherever the latter-day gospel is heralded, there goes the story of the "Old, old path."

As I think of this aspect of music, I wonder what ideals we are voicing today. In the year past have we been moved by a depth of worship, missionary zeal, and definiteness of goal, coupled with adequate technical preparation, so that our gifted singers and musicians of Israel have given to us any freshness of hymnody, anthems, and the like? Hastily written ditties and spasmodic poetry for special occasions will not meet this possibility. A living church must be producing hymns and music that will phrase its enlarging vision in the changing concepts of the day.

4. Another use of music in the church is in its service of strengthening desirable types of conduct. The situation in which attitudes are to be developed and habits built up must make appeal. Commercial amusements have utilized music to a high degree in making attractive and satisfying their professional wares. Our religious exercises and the standard of life they foster are vitalized by the offices of music. Its brac-

ing vigor, joyful uplift, and reminding influence is a common experience. Somehow I feel that the youth or adult who carries unconsciously the songs of the Saints will find them bobbing up here and there to strengthen a desirable impulse or to check a questionable one. I remember the account of a letter printed in the *HERALD* several years ago, written to Albert Hoxie during the World War by one of his former chorus boys, then in the trenches of France. In the Philadelphia chorus, the young man had sung those great "Elijah" choruses. And now in France the tawdry music seemed cheap and unsatisfying. In time of danger the strains of "Be not afraid" comforted him; in time of perplexity "He watching over Israel" reminded him of divine guardianship.

There is much we need to learn of the laws of the relation of conduct and music. The Zionite program attempts to make goodness attractive and desirable. Our endeavor should be to deepen desirable types of conduct with satisfying agencies. Sometimes this is misconstrued, and the church stoops to sacrificing quality until ragtime hymns for stirring things up have become the prevailing type of music for some church schools.

5. Lastly, music serves the church as a means of expression in the deeper religious experiences. Religion lifts men out of their routine ways, their little life, into a universal world where God reigns. We can not comprehend it all, but we see by faith. Our desires and dreams overleap the vocal means of expression. We would voice our gratitude or our supplication, but our words are feeble and inadequate, so we employ as our prayer "the song of the righteous." The gladness of my heart overflows in "the gifts of music and of song." I have witnessed a congregation of hundreds lift their voices as a common prayer in the hymn, "My faith looks up to thee," when it seemed that the spoken word would have seemed inadequate. It gave a common utterance for the trust they could not, or dare not, express otherwise. Some are reticent to voice their religious feelings alone. As long as the church endures, this need will be vital.

Each of these functions has a definite place in the life of the Saint. We are prone to accept much of the musical service as a matter-of-fact necessity with a routine and rigidity of place that is almost taken as inherent in an orthodox service. There is an opening hymn, a prayer, and a second hymn, and it is a disregard of a Median law to vary therefrom. To the field of music for the organized service may be applied the regular law of ritualistic technique. Maintain a general procedure so that the congregation will not place attention to detail above the feeling and instruction involved, but incorporate such variation as will bring freshness and attractiveness, the planning of such specialties and festivals as will add interest and will incorporate into the general church program.

Perhaps the ideal branch would be that in which the pastorate has a grasp of all departments and is capable of outlining with the help of the coworkers of varied interests a single program for all. There is a close relationship between purpose and organization. Such a condition presupposes a pastorate that sees the spiritual function of the several departments and is able to direct them; and a musical department efficient in technical preparation and cooperation in their ministry.

Such a program of the place of music in the church concerns all. Trace the history of the Christian church, and you will find this phenomenon, that wherever spiritual life and social harmony have characterized the religious living, there you have found people singing. Coordinate with that centralizing and formalizing movement known as the Apostasy is the removal of singing from the congregation and the development of a choir for an established mass. When a congregation loses the urge to sing, it is on the decline. The choir's place is to lead and enlarge, not to replace.

While the absence of music indicates spiritual lethargy, the presence of it does spell religious fervor and development. There is something to be said for the quality and the theme. Aesthetic appreciation may be employed as a refined religious expression, but not necessarily so. I like the phrase, "The

ministry of music." We have some definite ideas about the preparation and spiritual offering of our priesthood. A similar proficiency may be expected of those who serve in song.

I am not a musician except in one sense, and that is that I have a growing appreciation of it and am happy in joining with others in group expression. I was attracted to the church through the offices of its music, and I have been lifted up through its ministrations. For the gloriously unfolding Zionite days, I dream of its coming into the sphere that its Author designs. Our loftiest ideals and most inspired poetry paint the picture of Saints coming to Zion "with songs of everlasting joy." My eyes of faith and physical vision lead me to believe we are starting that journey. May the singers and musicians lead on in the van of the Zionite march.

THE FUNCTION OF MUSIC IN THE CHURCH

By Mabel Carlile

In handling my subject, "The function of music in the church," I find it rather difficult not to touch upon Mr. Cheville's subject, "The place of music in the church." I understand, however, that I am not to treat our church music from its aesthetic or spiritual aspect, but entirely from an organizational standpoint. Mr. Cheville has stated that choirs exist to invest the worship with beauty, and really in most of our churches the music is about all there is to satisfy the soul's longing for beauty. My task is to discuss the plans for securing the most efficient service from our musicians. He has emphasized the fact that the music may prepare the soil for the sower, and we must now discuss ways of making our music of direct service to the minister and the church.

In this talk I do not hope to be able to suggest much that is new or beneficial, but possibly I can bring a few problems before us that might be discussed in the round table which is to follow. I have not been in touch with any of our general church music officials, and I present my ideas with some hesitancy, for I realize they will likely fall short of the broader views Mr. Craig, Mr. Mills, and others have in all likelihood discussed and planned. However, in our own stake work, Mr. Prall, Mr. Cheville, and I have often talked over musical questions which may be common problems with many of you.

In presenting my views, I shall begin with the general church organization and later touch the district and branch work. I should like to see our general church music officials selected with departmental work in view. There should possibly be one or two individuals at the head representing adult choral work, with a specialist in charge of the departments of orchestra, junior choir, and possibly Sunday school music which would include primary and beginner music. My views of the needs in our general organization are based largely upon the experiences in conducting music classes in our young people's conventions and institutes. There we have had as many as sixty music workers and directors in our music classes, and I have found they are needing help that could be given them by some specialist in the different music fields. I should like to see these departmental heads, men and women who are actually working and constantly growing in their particular fields. It would be their particular work to encourage development in their line throughout the various districts of the church.

Years ago the general director of music did a very helpful piece of service by selecting anthem material for our larger choirs. I should like to see this practice continued, but carried a little farther. The selection should include three classes of material: easy, medium, and difficult. In our stake we should also like to see a pamphlet published, for reunion and convention purposes, containing the favorite hymns of our books for congregational use.

As to music in our districts, I presume the problems are similar to those in our stake. I have never worked in a dis-

trict, yet I understand the main difference lies in the closeness of the organization. It seems to me that a large portion of our general church music program must be carried out through the district and stake choristers. This will mean well-prepared and musically educated district leaders. If the office of district leader merely means one to direct music at an annual district conference, then we had better be without the official. It is up to each district and director to make it mean more than that. I can not conceive of one making himself of service in the office without occasional visits to the various branches. At least there should be some musical get-together meetings at conferences and reunions. This music convention at our General Conference should mean much in the way of inspiration to district directors. I hope the time will come when practically all our district workers can attend conference, and I am wondering if it would not be possible in the future to arrange class work for them during these conventions.

I believe our slogan for branch work should be good congregational singing and a choir in every possible branch. And I'm sure there are dozens of branches in our church that are not maintaining regular choirs that could do so. In my own experience I have never gone into a branch that did not have sufficient talent for a possibly good choir. The trouble has not been with the talent, but with the lack of good leadership. You can't all have an ideal choir, of course; but patience and unceasing drill will do mechanical wonders. Let us take our choirs as they are and make the best of them. Take its limitations, recognize the things it can not do, and keep away from the work that spells inevitable failure. Many of our local choristers are sadly ignorant of the very fundamentals of music, but here is where I am hoping that our district choristers can be of aid.

In our own branch we have discussed the plan of having a general music director in charge of all musical activities in the branch, whether they deal with Sunday school, Religio, orchestra, church choir, or what not. For years in Lamoni our various music workers have cooperated with perfect peace and harmony, yet I have known of branches wherein the musical interests of each organization have pulled away from each other. This I believe could be remedied if one person was directly responsible for all music. I am wondering if this plan has been used in any branch and with what success. I should like to hear the question discussed as to just what musical organization a branch should have.

Our Sunday schools are splendid places to sow the seeds of good music, yet very few Sunday school books contain songs appropriate for children to sing with spirit and understanding. The compilers of Sunday school books need to study the needs of the child instead of publishing so many pages of music for so much money. The surprising lack of songs dealing with everyday, practical, life problems, coupled with the long list of songs beyond the natural thought and development of the child, make most books largely useless. Music needs to be rhythmical in character, but not cheap. Plenty of good music is full of rhythm and melody. Plenty of good poetry is full of rhythm and melody. Plenty of children are full of rhythm and melody. Wonderful results could come from a combination of the three. Of course the problem of good Sunday school music must be handled by the general church Music Department or the Sunday School Department. I am glad to say that many of our general Sunday school workers are aware of the lack of good material, and I believe they are now working on plans for a new book.

I believe one of our biggest aids in carrying out a musical program throughout our church should be the support of missionary workers. I have found our missionaries decidedly interested in music and fully awake to the aid it gives them in their work. I have never found more earnest students of music than I did among the religious education students at Graceland, and our field workers at conventions and institutes. The enthusiasm with which they consume every bit of helpful information is inspiring. I have had many letters from men who have joined our classes in rudimentary music and conducting, telling me what an aid a small knowl-

edge of music has been. I especially remember one missionary who told me that his biggest satisfaction had come from his ability to aid young and inexperienced choristers as he traveled from branch to branch.

Frankly, I do not believe we have to convert the majority of our missionary arm, but we must convert those at the head to give us a chance to equip our field workers. I should like to see this convention recommend to the proper authorities that one of the prescribed courses of study in the ministerial conferences hereafter be music. It will be up to us, then, to utilize every minute we can secure in a practical, helpful way. We cannot consume the time with theoretical lectures, but we must give them concrete, definite, and practical material.

In conclusion: I feel after all that I have only one big point that looms up in my mind so definitely and persistently that I can scarcely keep away from it, and my slogan for our church music would be, "Every music worker must study music." Our crying need is trained workers. I cannot understand why any person would accept a musical office year after year and yet do nothing to improve his ability. I have actually found choristers who have no knowledge of the theory of time, yet they try to conduct a choir year after year without taking the small trouble to themselves of clearing their rudimentary knowledge. It is no shame to be ignorant of musical facts, but it is a shame to hold a musical office without studying to improve oneself.

Our directors are usually singers, and singers are often poor musicians. The opinion obtains pretty generally throughout the musical world that the average of musicianship is lower among vocalists than among instrumentalists. The majority of vocal students have a strong aversion to the study of musical theory and sight-reading, where the number, especially among male students, who are willing to do systematic piano practice, is so small as to be almost a negligible quantity. It seems hard to make them see the necessity of music study. After they have begun to sing, especially in public, piano practice, theory, and sight-reading are looked upon as musical drudgery. It gives a chorister worlds of assurance and poise to know that he knows the material he is directing. Let our efforts be to train our district choristers, our branch workers, our missionaries, and above all encourage sincere study of music among our young people.

ORDER OF EVANGELISTS

To the First Presidency and General Conference Assembled; Greeting: The Order of Evangelists has had a very active year considering the age of most of the members of the Order. We have lost two by death during the year, Brothers J. Squires and H. Greenwood, of England, and have received two new members, Brothers T. C. Kelley and Samuel Twombly, leaving our number at twenty-nine. The men have reported feeling well in their work, being blessed with the Spirit's presence.

We have the following statistics to report: Sermons, 1,801; times in charge, 716; assisted, 394; other meetings attended, 1,786; total number of meetings, 4,635; baptisms, 49; confirmations, 72; ordinations, 21; children blessed, 87; administered to the sick, 1,605; marriages, 13; patriarchal blessings, 947; pastoral visits, 1,118; administered the sacrament, 80; new openings, 1.

We can say the men of this Order have sought to comfort and strengthen the membership in their faith and stimulate them to earnest and faithful service to the Master wherever they have been. While there have been some discouragements in some places, there have also been some very encouraging evidences of the overruling hand of the Master manifest in the interest of his children. We regret that not all the men have reported; only seventeen have made reports in time to get them into this report before handing it in for publication, so our report is not as complete as we desire it to be.

Ever praying for the success of God's great work,

Very respectfully,

FREDERICK A. SMITH, *President*,
H. O. SMITH, *Secretary*.

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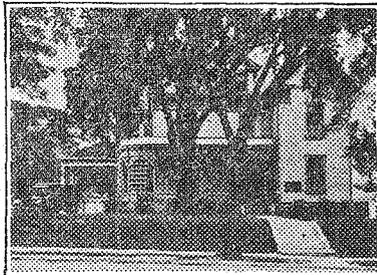
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Independence, Missouri

April 18, 1927

CONFERENCE DAILY EDITION

SUNRISE SERVICE SUNDAY

Saints took up their journey toward the main floor slab of the Auditorium Building at times of the night preceding, or of early Sunday morning, intended by them to enable meeting the hosts of the General Conference a little before six o'clock. So the hours began as early as nine o'clock on Saturday evening to some. Two carloads started moving from Southern Missouri Saturday evening, and not knowing but what they might find a few miles of bad roads they hurried a little. As a consequence they were the earliest arrivals at the Auditorium site on Sunday morning, coming to that place at about half past three o'clock.

But they were not there alone for any great length of time. People soon began to come from nearer points. It was no great while after four o'clock when some came who reside within the limits of the city of Independence. And from five o'clock on people came faster and faster, until by half past five one could look up or down the street and see many wending their way in the direction of the building, either on foot or in automobiles, coming from one knew not where.

At fifteen minutes to six a large number of singers were assembled on the stage and began rehearsing the Hallelujah chorus from "The Messiah." There must have been far exceeding a hundred of these singers before time for opening the meeting had arrived.

If one were acquainted in the church membership of Holden Stake, Far West Stake, Kansas City Stake, or other near districts, he had no trouble in finding representatives from these places. If he knew Des Moines Saints, Saint Louis Saints, Chicago Saints, Detroit or Michigan Saints, if he knew the Saints from the old South, from the Northwest, from Canada, and Maine and Massachusetts, he could pick them out—they were present at and before six o'clock.

Promptly at six o'clock one heard coming from the ramp leading to the slab the strains of "Hark! ten thousand harps and voices, sound the note of

praise above; Jesus reigns and heaven rejoices: Jesus reigns, the God of love." Then as one turned to look in that direction he saw the First Presidency marching up the ramp onto the slab, abreast. Following came the Quorum of Twelve. Then the choir, who finished their song and continued their march to the south of the slab, where they took position behind the Presidency and Twelve, facing the people, and sang, "Lift your glad voices in triumph on high," while the people joined.

President Frederick M. Smith then offered this prayer:

Our eternal Father, we are grateful to thee this morning that at the rising of the sun on this day we are reminded of the rising of the Son of Righteousness, that thou didst set in the world, that his rising might be unto the eternal blessing of mankind; that it meant the bursting forth of the light of his philosophy and his gospel, and would bring cheer to the hearts of men that would disperse the fear of death; that would cause us to rejoice even when the grim Reaper was stalking in our midst.

We are grateful this morning that as one people we can come to thee, feeling that we are approaching the goal that lies in the future, and rejoice that our Son of Righteousness is still rising before us, and that as a people we are progressing onward and upward before thee. We thank thee for all that thou hast done for us.

We are grateful this morning that thou didst send thy Son, that through the processes of belief and by the exercise of faith we, too, may overcome that fear of death; that it may cause us to rejoice, and as we gather on this slab this morning, singing the songs of joy, may we be reminded that the time is soon coming when thy people shall gather to Zion, there to sing the everlasting songs of joy because thy work shall have been accomplished, because thy purposes are made manifest, and because faith has been distributed among thy people to the extent that we are found telling thy word and serving thy purposes.

So, this morning, O God, we would ask that thou wouldst bless this people; pour out upon them the spirit of consecration, of devotion; that we shall go out from this conference, which is soon to close, with our strength fortified, our courage strengthened, our hearts uplifted as we have never felt thy presence before, to a degree, that will cause our hearts to melt, and our spirits to be so strengthened that we shall be found moving forward as a solid phalanx, our ranks unbroken, and presenting a front to the forces of opposition and evil that shall cause the enemies of righteousness to tremble and the Saints to look up and rejoice.

We thank thee for this day. We thank thee for the Savior and the gospel of thy Son, Jesus Christ, and give thy name praise, in the name of thy Son. Amen.

"Yes, the Redeemer rose," was sung.

Elder Ralph W. Farrell read the scriptural story

of the resurrection. His reading was supplemented by the choir singing.

Eight ladies' voices were raised in a special number of song. The choir sang the Hallelujah chorus from the "Messiah."

The people joined in singing, "All hail the power of Jesus' name," and Apostle Gillen pronounced the closing prayer.

The greater part of the congregation which assembled for the early morning prayer service, followed the inclines down into the Auditorium for a one-hour song service. On the platform sat the members of the First Presidency, the Quorum of Twelve, and the choir.

Brother John Sheehy wielded the baton, and songs such as "Hark, listen to the trumpeters," "Welcome, delightful morn," "Glorious things are sung of Zion," "Joy to the world," and "The old, old path" were sung with the pleasing variations and tactics Brother Sheehy employs to get the congregation to sing. And sing they did.

During this hour musicians favored the congregation during the resting periods with solo, duet, and quartet numbers. Miss Ina Hattey, talented young soprano, sang a solo; there was a duet by Mrs. Minnie Scott Dobson and Glauud Smith. A quartet composed of Thelma Vincent, Elizabeth Okerlind, Clarence Resch, and O. C. White sang "Tenderly, tenderly lead thou me on." Another duet by Miss Ada Fallon and Gerald Johnson was contributed.

The service of song closed with the singing of "Nearer, my God, to thee," and truly it seemed God was nearer the entire congregation.

Promptly at eight the prayer meeting commenced. President F. M. Smith was in the stand, assisted by Patriarch F. A. Smith. Elder John R. Grice led the singing. Bishop J. A. Koehler offered the invocation, then "Praise ye the Lord," was sung. The admonition to be brief was given by the presiding officer, who called upon Brother Amos Berve and Brother George Wixom to lead in special prayer for the sick.

At this time occurred the confirmation of Joseph Crum, delivered by Brothers Hopkins and Grice, Brother Hopkins being the mouthpiece.

A beautiful service was the blessing of two infants, Lyman Francis Edwards, son of Apostle Edwards, who was blessed by President Frederick M. Smith, assisted by Brother F. B. Blair; and Mary Marcella Aber, blessed by President F. M. Smith and Patriarch F. A. Smith, the latter being the spokesman.

A tongue was delivered by Elder Roy Hopkins, together with the following interpretation:

Verily thus saith the Lord to my people this morning; I have been pleased with the spirit of reverence in which you have gathered at this conference. My love has been upon you, and the spirit of discernment and peace has been with

my ministry. But, saith the Lord, I desire to admonish especially my ministry, as they go out to their fields this year, that there are many spirits that have been loosed by the power of the Adversary to seek their destruction, and unless they shall walk prayerfully and humbly and spiritually before me there again shall be those who shall fall, even among those who dominate themselves the loyal people of Zion. So be faithful, my church; be loyal to God and to your covenant, saith the Lord, and I will bless you. Amen.

After the hymn, "Let us pray for one another," the meeting was concluded with prayer.

An Easter Sermon by President Elbert A. Smith

At eleven o'clock there was no room in the great Auditorium room, and it was an inspiring and expectant congregation which greeted President Elbert A. Smith at the close of the beautiful service of prayer and song which formed the opening portion of the meeting.

President Elbert A. Smith was in a deep yet happy mood, and his voice carried well over the room; by the aid of amplifiers all heard him distinctly.

At the same hour Evangelist John F. Martin was the speaker in the main auditorium at the Stone Church. He had a good hearing by a splendid body of Saints, who spoke highly of his sermon.

It seems hardly believable that there are so many Saints and friends of the Saints in attendance at this General Conference that the great Auditorium basement room will not accommodate all of them, but such has been the case many times during its sessions.

President Smith Speaks

Between the forenoon meetings and the service of the afternoon several hours elapsed, the opening not coming until the hour of three, when President Frederick M. Smith was to be the speaker. The room was filled an hour before the opening. It was also announced that the service would be transmitted to the Stone Church auditorium, and many were gathered there.

The prayer, music, and song service lasted until almost 3.45 o'clock, the orchestra playing a lengthy overture, and another selection; Mr. Waters rendering a clarinet solo; Mrs. Corinne Haines French singing a beautiful soprano solo, her voice filling the room wonderfully. She was assisted by Mrs. Clara Curtis, accompanist.

President Smith spoke directly but deliberately under the inspiration of a conference which had held much to give him increased hope and confidence, an assembly of people which had been in fasting and prayer since Saturday evening, and a love for his work and the work of the church which is deep and abiding.

Both the morning and afternoon sermons were reported and will be printed in near future numbers of the HERALD.

CANTATA "DAVID" ON SUNDAY

Independence Music Club Contributes to Conference Entertainment

"David," a dramatic cantata, was presented to the conference at eight o'clock Sunday evening, April 17. By half past seven the Auditorium was crowded with people eager to see and hear the work of the Independence Music Club, an organization about which they had long heard.

The story of the cantata begins with the anointing of David, king of Israel, by the aged prophet, Samuel, following along until the time when, after Saul's death, he is crowned king of Israel. The theme of the production is faith in God and his promises and the triumph of his will over human purposes.

The dramatic interest and musical effectiveness of "David" were vividly brought out by the simple and beautiful melody of the musical theme and the freshness of the voices of a children's chorus of half a hundred voices. Strains of harp music intermingled with songs of the human voice, restful scenes, colorful costumes of the oriental world, aided in producing a pleasing combination of human experience and divine overruling.

At intervals musicians from Walnut Park entertained the audience, and the opening prayer was offered by Bishop M. H. Siegfried.

A silver collection was taken, which will be applied to the Auditorium equipment fund, and the scholarship fund, sponsored by the Music Club.

Members of the cast and those assisting in the production were:

- David (tenor), Elbert Dempsey.
- Saul (bass), Albert Brackenbury.
- Samuel (bass), Clarence Resch.
- Jesse (baritone), John Sheehy.
- Abigail (soprano), Mrs. Israel A. Smith.
- Michal (alto), Mrs. S. A. Burgess.
- Jonathan (tenor), Edward Brackenbury.
- Three Men of War, Roy Cato, Fred Good, Gordon Kress.
- Four Shepherds, Roderick May, Gomer Cool, Gordon Kress, Orvy Martin.
- Two Sentinels, Fred Good, Fred Friend.
- Servant, Donald Pierson.
- The Sons, E. R. Redfield, David Stewart, Raymond Gerber, Joseph Smith, Ronald Smith, J. E. Warren, Gerald Johnston, Albert Phillips, Richard Day.
- The Maidens: Thelma Vincent, Lillian Williams, Aileen Bullard, Nida Vincent, Hazel Moler, Grace Edwards, Melva Ward.
- Attendants: Helen Louise Hulmes, Carol Smith,

Lois Cool, Pauline Siegfried, Bertha Gunsolley.
 Messenger, J. G. Fairbanks.
 Elder, David Stewart.

Chorus: Members of the Stone Church Choir and the Independence Music Club and Children's Chorus.

The Staff: Mrs. Harold C. Burgess, Paul N. Craig, Mrs. George H. Hulmes.

Musical Directors: Louise Newton Jennings, Dramatic Director; Mrs. Henry W. Stahl, Business Manager; Properties, Lillian Williams, Chairman; Lights, James Gardner.

Sets designed and executed by Mrs. Ronald Carmichael and Aileen Bullard.

The Last Day of Conference

MONDAY, APRIL 18

Dedication Service

At ten o'clock Elder John F. Sheehy announced as the opening number, "Gratefulness," number 139 in the song pamphlet, music number 69 of the Saints' Hymnal.

The ranks were noticeably thinner—hundreds must have departed Sunday afternoon and evening for their homes near by or distant. The devotion of those assembled and the spirit of love spread abroad amongst them was readily detected and cultivated.

The opening prayer was voiced by President Elbert A. Smith—an utterance of gratitude for the spirit actuating the conference and present now in the assembly. It was a prayer which represented the mind, the soul of the people, and it was good to be there.

Three verses of "Admonition" were sung wholeheartedly by the congregation, and President Elbert A. Smith asked Evangelist W. A. McDowell to offer a prayer, while the audience exercised their individualities in silent prayer. Brother McDowell's prayer was filled with the spirit of gratitude, faith in the power and recognition of God, the spirit of dedication for the work ahead of the church between this hour and the centennial year, Nineteen Hundred and Thirty. He made us feel that we are parts in the organization which represents God upon the earth; the importance and responsibility of such positions; a desire to spend ourselves in this great work.

The audience sang one verse of number 371, "Let us pray for one another," and Evangelist Frederick G. Pitt, with a voice full of thankfulness and pathos, came close to the divine source of strength, pleading for love and unity, for a defense against the powers

of evil, for a glimpse of the light of the divine countenance. He spoke of these days as those when evil was present in the world, and owning our need of the supporting power of God. "Keep us, Lord, from too much criticism—from unkind criticism," was received gladly as the sentiment of the people who heard.

"Pray in faith, and pray unceasing," a verse from 371, was quietly sung, and Evangelist Gomer T. Griffiths prayed. His was a prayer of definite thankfulness, and a petition that we might be able to find ourselves close to God. He asked that the peace which had been prevalent in the sessions of the conference might continue to the closing portion of the last session. "We do know that Thou art in this work, and we pray Thee to help those who are at the head of Thy work upon the earth. . . . Throw Thy arms of love about them. . . . We have been commanded to sustain these, and may we be true to this exhortation from Thee."

The matter of ordaining several who had been selected by vote of the conference was taken up and consummated.

The ordination service was opened by Brothers J. A. Wilson, William Hamann, Calvin H. Rich, C. B. Hartshorn, and Leonard Hoisington taking their places on the raised platform. "My faith looks up to thee" was sung while the people stood.

President F. M. McDowell offered the prayer of dedication preceding the ordination. "Without thee we can do nothing" was the sentiment which permeated this prayer. Sanctity and reliance upon God, and responsibility for the advancement of the cause of the church and of God were also stressed.

"Jesus, I my cross have taken," was sung by the people.

President Elbert A. Smith delivered the charge in the following language.

Dear brethren, before you receive this ordination, we have to give to you a word of admonition and of counsel. It has pleased God, as we believe, to honor you, and the charge has approved this call: Four of you to the office of high priest, to be shepherds of the flock, and one as a seventy, to carry the gospel, probably abroad, into a new field. And we charge you, in the name of this church, that you shall receive this ordination with humility, and through consecration of yourself to the purpose and service of God.

It will be your duty and responsibility, it will be your privilege, to represent the church, standing in the pulpit, and in a more intimate manner going into the homes of the Saints and those who shall trust you. In occupying and receiving the high priesthood of the church, you become men after that order that was known anciently as the Order of the Son of God; and we admonish you and pray for you that you may indeed be men after the Order of the Son of God. You will be trusted by those to whom you administer, and we admonish you that never shall you betray the trust of man, woman, or child.

It is a great thing to represent Christ, the gentle man of Galilee. It is a great thing to represent the church. Thousands of men and women of the church who can in no wise go out and preach the gospel contribute of their means, and

they offer their daily prayers that you may represent them. You must represent them honestly, faithfully, and to the best of your ability. Thousands of our fathers have gone to their rest in the confident belief that their successors will carry on their work, and it is possible from the other shore they look at you, with the rest of us, that you shall not disappoint them; and so, brethren, at this hour, in the name of God and in the name of the church I give you this charge to receive this ordination and represent the church and be faithful to your trust.

Apostle James A. Gillen took charge of the ordinations at this point, and under the hands of Apostles J. F. Curtis and J. A. Gillen, Leonard Hoisington was ordained a seventy, Apostle Curtis offering the prayer as they laid hands upon him.

Brother Oliver A. McDowell was set apart and ordained a high priest by President Floyd M. McDowell and Elder Joseph A. Tanner of the Quorum of High Priests, President McDowell being spokesman of the prayer and exhortation.

Brother Calvin H. Rich was set apart and ordained to the office of high priest under the hands of Apostles John F. Garver and D. T. Williams, while the prayer was pronounced by Brother Garver.

Brother C. B. Hartshorn was ordained to the office of high priest by Apostles Myron A. McConley and F. H. Edwards, Brother McConley acting as the spokesman of the ceremony.

Brother William Hamann was set apart to the office of high priest under imposition of the hands of President Joseph A. Tanner and Apostle Roy S. Budd, Brother Tanner offering the petition and presenting the exhortation of prayer.

President Elbert A. Smith made a short address which was eagerly received by the ministry and other members of the conference. He said:

I still believe that the best investment the church makes is in men. Jesus himself said, "The field is white unto the harvest. Therefore pray the Lord of the vineyard that he will send other laborers into the vineyard." And immediately before he passed into Gethsemane himself, he prayed for his ministry. He said, "I pray not for the world, but I pray for those whom thou hast given me out of the world. I pray that they may be one, as thou and I are one. As thou hast sent me into the world, so send I them into the world."

During the year the ministry will be scattered among the people, and the people will look to them, and they will rejoice or weep as they shall be upheld and as their thoughts shall be guided by the advice and counsel of these men. The ministry present are but typical of hundreds of others, both local and general, who are not with us at this hour, and who should share in our prayers, and that these men may receive a spirit of consecration, and be helped in their work, we are going to ask all the ordained men in the assembly in the entire room, to stand while they shall be blessed and sustained in prayer by President Frederick M. Smith.

President Frederick M. Smith then offered the following prayer:

Our heavenly Father, standing in the congregation of Israel, we, thy servants, desire to receive thy blessing, and to testify, because of our standing in the congregation of Israel, that we are willing to take upon ourselves the responsibility that the year's work might bring. We recog-

nize our limitations and our shortcomings. We recognize that in the past there has been too large an extent an individualism which isolated us at times, and that the work as a consequence has suffered; and we feel that if it had not been for that common bond of thy Spirit that there would have been more disastrous results follow than has.

We recognize that the weakening of the bonds of fraternity can not but react against the effectiveness of our work; and so we humbly beseech thee, O God, at this time that each one of thy servants, as we now believe we are standing, in thy presence, may feel that bond of fraternity strengthened by the uplift that comes from a consciousness of our common work with them; and as we thus stand in thy presence, O God, we come as a living sacrifice to thee, and we are willing to express the desire that we shall be consumed in thy service. That that sacrifice may thus be accepted of thee, be that what it may, be all that thou wouldst have it, O God, we pray. As we have voiced the idea, so we repeat, may we find our bonds of fraternity being strengthened by a clearer vision of our common work and of the goal of the church, that we, as instruments in thy hands, have to assume the responsibility in bringing about.

We recognize that as we near the consummation of our work, O God, our burdens will become heavier; and we are willing that these burdens shall be laid more heavily upon our shoulders, our heavenly Father, if we can, at the same time, be conscious that thou art strengthening our shoulders for the additional load. And we would pray this morning, O God, rather that our strength might be increased than that our burdens might be lessened. We desire that we shall be blessed of thee, and so wilt thou accept of our offering this morning and make each one of us conscious that thy presence, thy Spirit by its presence, is attesting to the acceptance of our offering. May we be able, as servants of thine, to lead the people onward and upward toward Zion. May we be able to minister to their spiritual needs in a way that shall be for their present and their eternal glory. May thy work be hastened because of the greater solidarity and unity that shall prevail among us, that we may be recognized as thy servants, blessed indeed of thee, that we shall go forth with our own human powers strengthened because of thy association, and because of the mellowing and at the same time the expanding and uplifting influence of thy Spirit, and the common concept of the goal. May thy work be hastened to thy name's honor and glory, we ask in Jesus' name, Amen.

President Elbert A. Smith said:

I am convinced that the delegates and unordained men and women would like to express themselves at this meeting. It was always a source of strength to me to have three or four men, or women, of the church back of me when performing my work in a branch. What a wonderful thing it will be this year for each minister to feel that back of him are 100,000 members. Sometimes when bitter and unjust and scathing criticisms have been visited upon me, I have resented it; but on the other hand, when I have at times come from the pulpit and some brother has said to me, Brother Elbert, there isn't a day in the world but what you are sustained before the throne of God in my prayers, I would be all melted down. I have felt that I have been put under a new mortgage bond divine, that I would not disappoint those who were praying for me. How many of you delegates and men and women will pledge yourselves in a new consecration this year, and to sustain these ministers in your prayers, and in other ways that may be within your reach? Will those who will join in that pledge please rise?

A large concourse stood, and Brother Elbert then offered the following prayer:

We look unto thee again, O God, our heavenly Father, and we realize that in the assembly are those who have as fathers and mothers the care of the future of the church, or there are probably teachers in the departments; there are those who by hard labor, either physical or mental, created a

fund out of which they pay their tithing, and make their consecration, and as these shall move out in the church and branches and districts, they will carry with them an influence and Holy Spirit, and we pray thee that they may carry to those districts or branches a spirit of courage, of optimism, that there may be raised up an increasing membership who, by their finances and prayers will sustain the ministry in all the needs of the church. Wilt thou therefore bless and receive the evidence of devotion expressed by those who stand, and perhaps by others who may not stand but in their hearts join with them. Bless thy people, we pray, and may thy Spirit direct them ever, in Jesus' name, Amen.

President F. M. McDowell addressed the meeting:

A story is told about a young English lad who was too young to enlist and had been rejected. It is said that he ran away to the army, and on one particular occasion stood in line with the rest as the officers questioned them and inspected them. It is said that as the officer came down the line, he said to each soldier, Will you do what we ask you to do, and will you go where we ask you to go? and that each soldier saluted and said, Aye, aye, sir. Tremblingly the little lad awaited his turn. Finally it came. The officer said, Will you do what we ask you to do, my lad? Aye, aye, sir. Will you go where we ask you to go? Aye, aye, sir—and further, further!

Some one has suggested that their slogan should be Onward and Forward to 1930. Some one else has suggested Forward to 1930 and Beyond. This little story gives me a great deal of courage. Even more courage do I get from my remembrance of the wonderful testimony of Brother Turpen, who said, God has been good to me; I have lived my three score and ten and have two years on the second lap. I want so to live that when I have finished my work I will fall exhausted at the feet of the young people and say, God bless you, my son; God bless you, my daughter; go on! go on! And Saints, these words rang in my ears, Go on! go on!

And could I be pardoned for being human this morning and calling your attention to the prayer of my dear father, who pleaded that some who are now here might be permitted to live until 1930? Could I ask your pardon for being human when I say that my heart was touched when I was able to strike hands with my dear brother, and the two of us stand before my father and mother, our father and mother, and say, With God's help we will go on. Brethren and sisters, if that's not keeping the faith, then I do not know what keeping the faith is. It takes more belief, more courage, and more faith—faith to face the future. The slogan of today is Forward to 1930, and Beyond.

The spirit of this meeting has been the dedication and consecration of our lives to that end, and I wish to issue the challenge, to make the request that as never before we join hands; forgetting those things of the past that have been unpleasant, and have divided us, we go forward unitedly to 1930, and beyond.

Some of us have had in mind for a long time the centennial celebration. We have at times been discouraged because we were unable to do more to plan it. We have not done near all that we would like to have done in planning this centennial celebration, but it seems that this morning, under the spirit of this hour, we have gone a long way toward the planning of that centennial celebration, because we have that thing here; we have that consecration, that divine Spirit without which all other efforts would fail in making that centennial a success; and I would not speak only of my father. I would speak of Brother Griffiths, and Brother Pitt, because if God ever blesses me as I should be blessed it will make no difference who it is who bids me go on; and should I perchance, should we perchance, with younger ones, after 1930, should we have to start on that new century without Brother Pitt, without my father, and without Brother Griffiths, or without Brother Turpen, God grant that by that time we shall have gained from them the strength that shall enable us to go on and carry our burdens as well as they have carried

theirs. That's the spirit of 1930. I can hardly sit down for ten minutes with my brethren and talk over these plans for 1930 but my soul is filled to overflowing. I can think of hundreds of things that we could do to make that year a remarkable year in the history of this church. I plead that from this moment you will make your preparation, so that we shall start the new century in this great work of the building of the kingdom of God with a united front, with a united leadership, a united following, that our souls may be filled with the Spirit of God. That's the spirit of this hour, the spirit of those who have desired to formulate a program for 1930. That's the spirit that assures me that not only this room will be filled, but the upper room will be filled and the Stone Church will be filled, as the Saints of God come to Zion singing the songs of everlasting joy. May God bless us. May the spirit of this hour continue with us, is my prayer.

President Elbert A. Smith read the hymn, "Let us anchor our barks in the center," which the audience sang under the leadership of Sister Holden, of Flint, Michigan.

Evangelist F. A. Smith was called for the benediction. He offered the following:

Again, our heavenly Father, we approach thee and thank thee for the mercies of the past, for the blessings with which we have been blessed, and for all thy kindness toward us, and we ask that thy divine wisdom may guide and direct; that the spirit of peace may come and abide with us, that as we go hence from this place it may be with renewed strength, with greater confidence, and with a courage to press on in the accomplishment of every work thou hast intrusted to us. Take us into thy care and thy keeping, and let thy blessing rest upon us, we humbly pray, in Jesus' name, Amen.

Afternoon Song Service

Brother Sheehy seemed to be full of the excitement which often attends the session of the General Conference when the list of missions is expected to be read. He preferred the missionaries by the choice of his songs: "Earnest workers for the Master"; "Here am I; send me." He preferred them by getting the missionaries alone to sing the verses containing the words best suited to this time of moment in the life of each whose name had been before the quorums making appointments.

But other members of the assembling conference were not to be overlooked or denied, and when they could make an entrance into the song service they did so, warming to the excitement of the hour—all felt the tension long before the opening song of the service was announced by President F. M. Smith.

Last Business of Conference

"Glorious things are sung of Zion," filled the nooks and crannies of the room as the large audience took up the strains and lost consciousness of extraneous matter in the thought of the song.

Bishop Charles Fry offered an invocation permeated with the thought of the mission of the church to those of the world and to the building up of a proper understanding among the brothers of the ministry.

Secretary G. S. Trowbridge read minutes of Sat-

urday's business and following sessions of Sunday's services, and of the Monday morning dedication service. These minutes were approved.

The chairman read a telegram from Brothers Hall, Meredith, Schofield, Holmes, at Essex, Leicester, England, stating that the Midland District is going fine.

President Smith read the following report from a committee appointed to draft resolutions regarding the Eighteenth Amendment and kindred matters:

1. The Reorganized Church of Jesus Christ of Latter Day Saints in General Conference of its membership, convened in Independence, Missouri, on April 6 and succeeding days of the year 1927, records its belief in the observance of the constitutional laws of the land, believing that therein lie the safety and freedom which God has designed for mankind.

2. The church believes in the laws adopted by the United States for the purpose of regulating and prohibiting the manufacture, sale, and individual use of alcoholic beverages, and regrets to see these laws broken, believing that the man who consumes these prohibited beverages forms the excuse, creates the demand, and compromises himself to support the illicit dealer and the defiant and illicit manufacturer engaged in liquor traffic; therefore that no one is above reproach who in any manner violates the Eighteenth Amendment to the Constitution of the United States, or the enforcement statutes supporting said amendment.

3. Our religious organization believes in the virtue of the principle of prohibition such as is contained in the Eighteenth Amendment and will work with any forces or organizations which are righteously endeavoring to see that such laws are enacted and administered. We do not believe that these laws should be repealed or modified—they should be rigidly enforced, at the hands of officers who believe in their virtue and efficacy.

4. The responsibility of each Latter Day Saint is to exert his mind and strength to the end that good and wise men be selected for office in local, state, and national capacities. Each must therefore seek to exercise the franchise extended to him, permitting no trivial or ordinarily difficult circumstance to keep him from the polls. He should also make insistent demand upon officers selected that they exert themselves to enforce the dry laws. We pledge ourselves to support men who make strong and consistent records for upholding and enforcing the prohibition laws, and to exert ourselves for the removal of any officer who is tardy or weak in these matters.

The report of the committee was adopted as the mind of the body, by unanimous vote.

The Presidents of Seventy reported the following:

The Council of Presidents of Seventy beg to submit the following report:

During the General Conference we have met in council capacity 13 times; held 3 joint sessions with the Quorum of Twelve, and met with the Joint Quorums of Seventy 15 times.

We are very happy to report a most splendid spirit of unity and cooperation in all of these sessions. We can say with no degree of hesitation that the Quorums of Seventy are moving forward in intellectual and spiritual development.

We are deeply concerned, however, because of our very limited numbers. May we ask the Saints of God to pray the Lord of the harvest to send more laborers into the vineyard, and when your prayers are answered may you sustain those laborers in the way our Lord has said his disciples would do.

Two vacancies occurred in our ranks this year by the ordination of Brother C. H. Rich to the office of high priest and the resignation of Brother W. P. Bootman. And two ad-

ditions have been made by the selection of Brothers Leonard Hoisington and W. J. Vaughn to occupy in the Quorums of Seventy.

During our program this year the following brethren have lectured: J. F. Curtis, Paul M. Hanson, E. J. Gleazer, F. M. McDowell, M. A. Etzenhouser, Doctor A. W. Teel, M. A. McConley, F. Henry Edwards, John F. Garver, J. W. Peterson, J. A. Gardner, and James W. Davis.

These lectures have all been of a very high order and have improved to a marked degree the character of our quorum meetings.

During the year the Presidents of Seventy have been actively engaged in the Master's service, three laboring as district presidents and others as missionaries.

We leave this conference consecrated anew in the service of the Lord, and with renewed determination to press forward with clean hands and pure hearts to assist our brethren in the accomplishment of the wonderful work intrusted to the missionary arm of God's church.

Second Quorum of Seventy made a supplementary report.

The Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric presented a resolution authorizing the Committee on Appropriations to make out the budget for the years 1928 and 1929. The resolution was adopted by a strong vote.

The following resolution was presented, coming from the Order of Bishops:

Committee appointed to work out the Christmas offering resolution presented the following:

Whereas, the Sunday schools have in the past made a splendid contribution to the church in the Christmas offering; and

Whereas, in the past year the Christmas offering has fallen below its former excellent record, and

Whereas, action has already been taken by the General Conference providing that these offerings be used with the general funds of the church for the extension of missionary work and the administrative needs of the church; therefore,

Be It Resolved by the Order of Bishops that special efforts be made to increase the Christmas offering in order that missionary work may be presented more effectually, and we suggest to each Sunday school that a minimum of two dollars per capita be fixed as the goal and that we invite the co-operation of the Sunday school officers with the General church authorities in reaching this goal; and

Be It Further Resolved, That we fix the goal for the Christmas offering of entire church at \$100,000 for the current year; and

Be It Further Resolved, That all Sunday schools be requested to transfer the Christmas offering collection to the local solicitor, bishop's agent, or district bishop not later than the 25th of each month.

It was moved to adopt, and the motion was adopted.

The Joint Council of the First Presidency, Quorum of Twelve, and Order of Bishops reported recommendations as to the further prosecution of work on the construction of the Auditorium Building:

Whereas, the General Conference on April 10, 1920, authorized the erection without undue delay of a conference building, and

Whereas, the membership of the church in response to such legislation pledged some \$800,000 for the erection of such a building, and

Whereas, the payments made on said pledges plus the accrued interest amount to \$494,018.58, and

Whereas, the sum of \$193,041.25 has been invested in said building leaving a balance due said fund of \$300,977.35, and

Whereas, the General Conference on April 13, 1923, directed the Presiding Bishopric to dispose of properties as designated by the High Council for the purpose of rehabilitating the Auditorium fund, and

Whereas, the present conference on April 14, adopted a resolution providing for the continuing of the building of the Auditorium as fast as the funds subscribed therefor are made available, or as may be provided for otherwise by General Conference or the Joint Council of the First Presidency, Quorum of Twelve, and Order of Bishops, and

Whereas, it is necessary to make additional investment of some \$40,000 to fully protect the work already done in the Auditorium building in addition to the payment of the bill for structural steel already contracted and estimated at \$75,000, and

Whereas, the amount still due said fund plus the payments on unpaid pledges as they are made if invested will construct the building to the point to make the main auditorium available for use; therefore

Be It Resolved: That we look with favor upon the floating of a loan to be secured by the Auditorium property itself in an amount not to exceed \$300,000 as may be needed for the purpose of continuing the work on the Auditorium building.

The Committee on Administration to the sick reported considerable activity.

The Joint Council of the appointing quorums reported recommending placing the following missionaries on the superannuated list:

G. W. Burt, J. C. Chrestensen, J. W. Metcalf, R. C. Russell, I. M. Smith, J. D. Stead.

The motion was adopted.

The sustaining of church officers was entered into and the following were by motion sustained:

The First Presidency.

The Quorum of Twelve.

Council of Presidents of Seventy.

First and Second Quorums of Seventy:

The Presiding Bishop.

The Order of Bishops.

The Order of Evangelists.

The Standing High Council.

The Quorum of High Priests.

The Quorums of Elders.

Church Architect.

Church Auditor.

Church Physician.

Church Historian.

Church Librarian.

Secretary of the Church.

Traffic Manager.

Graphic Arts Bureau.

Order of Enoch.

Social Service Bureau.

Department of Publicity.

Department of Music.

Department of Women.

Department of Recreation and Expression.

Department of the Sunday School and Religious Education.

Department of Statistics.

Committee on Church of Christ matters.

The list of appointments by the quorums having missions and appointments in charge was read, as follows:

APPOINTMENT OF MEMBERS OF THE QUORUM OF TWELVE BY THE FIRST PRESIDENCY

The appointments of the members of the Quorum of Twelve will be as follows:

Apostles J. A. Gillen and M. A. McConley to the Pacific Slope and Western States.

Apostle J. F. Curtis to Canada.

Apostle Paul M. Hanson to the European Mission.

Apostles John F. Garver and F. Henry Edwards to Iowa, Missouri, and Illinois.

Apostles D. T. Williams and E. J. Gleazer to the Middle Western States, excepting Iowa, Missouri, and Illinois.

Apostles Roy S. Budd and C. F. Ellis to the Eastern States.

THE FIRST PRESIDENCY.

PERSONNEL AND APPOINTMENTS OF GENERAL OFFICERS AND MINISTRY OF THE CHURCH

First Presidency

Frederick M. Smith, Elbert A. Smith, Floyd M. McDowell.

Quorum of Twelve

J. A. Gillen	J. F. Garver	D. T. Williams
J. F. Curtis	M. A. McConley	E. J. Gleazer
P. M. Hanson	Clyde F. Ellis,	Roy S. Budd
	F. Henry Edwards	

Presiding Patriarch

Frederick A. Smith

Presiding Bishopric

Albert Carmichael	Mark H. Siegfried
J. A. Becker	

G. S. Trowbridge, secretary.

P. G. Fairbanks, assistant secretary.

C. B. Woodstock, superintendent Department of Sunday School.

Miss Blanche Edwards, superintendent Department of Women.

Eugene Closson, superintendent Department of Recreation and Expression.

S. A. Burgess, historian and librarian.

John A. Gardner, general publicity agent.

Frank A. Russell, statistician.

Henry C. Smith, architect.

Amos E. Allen, auditor.

Doctor A. W. Teel, church physician.

M. A. Etzenhouser, Social Service Bureau.

G. S. Trowbridge, transportation manager.

Stake Officers

R. V. Hopkins, assistant pastor, Independence, Missouri.

C. Ed. Miller, assistant pastor, Independence, Missouri.

G. W. Eastwood, bishop, Independence, Missouri.

J. A. Tanner, president, Kansas City Stake.

F. B. Blair, bishop, Kansas City Stake.

O. Salisbury, president, Far West Stake.

Milo Burnett, bishop, Far West Stake.

W. S. Macrae, president, Holden Stake.

F. A. McWethy, counselor to W. S. Macrae.

J. A. Koehler, bishop, Holden Stake.

Wilber Prall, president, Lamoni Stake.

Roy Cheville, counselor to Wilber Prall.

G. Leslie DeLapp, bishop, Lamoni Stake.

A. J. Yarrington, counselor to G. Leslie DeLapp.

Appointees 1927-1928

Anderson, P. T., Denmark, M.

Bailey, J. W. A., Florida, Alabama, and Mobile Districts, M.

Baker, A. M., Central Illinois, M.

Baldwin, Richard, Ohio and Western Pennsylvania, P.

Ballard, S. W., Northern New South Wales, M.

Barmore, A. C., Southern New South Wales, New Castle objective, M.

Bath, William, Central Nebraska, M.

Bedwell, Ellis, Gallands Grove District, M.

Berve, Amos, Western Maine, Stonington objective, L.

Bevan, F. C., Nauvoo District, M.

Bishop, J. E., Kirtland District, M.

Blackmore, John, Far West Stake, Cameron objective, L.

Booker, Alma, West Virginia District, M.

Booker, N. L., Isle of Pines Mission, M.

Brockway, Lawrence, Southern Nebraska, Lincoln obj., L.

Bronson, Eli, Portland District, M.

Brown, B. E., Eastern Colorado District, L.

Bullard, Richard, Colorado, Utah, and Idaho, P.

Burt, E. N., Northern Michigan District, M.

Burt, G. W., Superannuated.

Burton, P. R., Spokane District, M.

Campbell, L. D., London District (Ontario), M.

Carlile, Joshua, Southwestern Iowa and Southern Nebraska District, P.

Carr, T. M., Pittsburgh District, L.

Case, Hubert, Central Oklahoma District, M.

Chapman, W. L., Central Michigan District, L.

Chase, A. M., Referred to First Presidency and Presiding Bishopric.

Chrestensen, J. C., Superannuated.

Christensen, A. H., Western Oklahoma, M.

Christy, W. L., New York District, M.

Clark, Thomas L., Pittsburgh and Wheeling Districts, M.

Cook, M. H., Seattle and British Columbia Districts, L.

Cooper, J. L., Northeastern Nebraska District, Omaha objective, L.

Corbett, A. J., Southern New South Wales District, Australia, L.

Cornish, J. C., Southern Australia, M.

Curtis, E. A., Holden Stake, M.

Curtis, J. D., leave of absence.

Daniel, G. Scott, Little Sioux District, Sioux City objective, L.

D'Arcy, O. L., Des Moines District, M.

Davey, R. E., Northeastern Illinois District, M.

Davies, E. H., Western Australia, M.

Davis, E. A., Western Colorado District, L.

Davis, E. R., Kewanee District, L.

Davis, J. Arthur, Idaho District, L.

Davis, J. W., Northern Saskatchewan District and Manitoba, M.

Davis, James, Western Michigan and Southern Michigan and Northern Indiana Districts, P.

DeLapp, G. Leslie, Lamoni Stake, B.

Doty, H. A., Palestine, M.

Doty, B. H., Toronto District, M.

Dowker, D. E., Northeastern Illinois District, L.

Dutton, J. O., Southern Indiana District, M.

Elliott, T. J., Southern New England District, Providence obj., L.

Etzenhouser, V. B., Northern California District, Oakland obj., L.

Farrell, R. W., Independence, L.

Farrow, P. E., Owen Sound District, M.

Farthing, R. J., Society Islands Mission, M.

Fligg, W. I., Southwestern Iowa District, M.

Fracascia, Frank, Referred to Presidency, Presiding Bishopric, and Apostles in field.

Fry, Charles, Kirtland and Northwestern Ohio Districts, B.

Fry, M. K., Little Sioux and Gallands Grove Districts, M.

- Fulk, R. L., Southeastern Illinois District, M.
 Green, C. F., Germany, M.
 Greene, U. W., Referred to First Presidency and Presiding Bishopric.
 Gresty, J. T., New South Wales, P.
 Grice, John R., Northwestern Ohio, M.
 Grice, William, Southern Ohio District, L.
 Griffiths, G. T., New York, New York, and Philadelphia and Southern New England District, P.
 Gunlock, Robert, Minnesota and North Dakota Districts, M.
 Gunsolley, J. A., Minnesota and North Dakota Districts, P.
 Haden, W. E., Clinton District, M.
 Halb, J. G., Southern Ohio District, M.
 Hall, Abel, British Isles Mission, M.
 Harpe, C. E., Northeastern Kansas District, M.
 Harrington, G. E., Southern Michigan and Northern Indiana Districts, L.
 Hartshorn, C. B., Des Moines District, Des Moines obj., L.
 Hawn, O. J., Southern Michigan and Northern Indiana Districts, M.
 Haworth, W. J., Australia, Missionary in charge.
 Higdon, A. T., Spring River District, M.
 Hoisington, Leonard, Germany, M.
 Holloway, L. G., Wisconsin, M.
 Houghton, Leonard, Kewanee District, M.
 Hull, E. B., New York and Philadelphia District, Brooklyn obj., L.
 Hunker, E. Y., Southwestern Iowa, M.
 Hunt, C. J., traveling bishop.
 Jenkins, George, Southwestern Kansas, M.
 Johnson, C. O., Referred to First Presidency and Quorum of Twelve.
 Jones, J. H. N., Victoria District, Australia, M.
 Jones, R. E., Western Michigan, M.
 Kelley, T. C., Clinton and Spring River Districts, and State of Oklahoma, P.
 Koehler, H. A., Central Michigan District, M.
 Kress, C. A., Eastern Iowa District, M.
 Lancaster, J. E., Saint Louis District, M.
 Lenox, E. J., Southern Wisconsin District, L.
 Lentell, J. R., Southeastern Illinois District, M.
 Levitt, G. P., Northern California District, M.
 Lewis, George, New South Wales, Queensland and New Zealand, B.
 Liston, M. W., Eastern Michigan District, Port Huron obj., L.
 Loving, A. L., New Zealand, M.
 McCall, A. D., Mobile District, L.
 McDowell, O. A., Detroit District, Flint objective, L.
 McDowell, W. A., Illinois and Wisconsin, P.
 McNamara, Dewey, Central Oklahoma, Tulsa obj., L.
 Martin, A. C., Seattle and British Columbia District, M.
 Martin, J. F., Southern California, P.
 May, J. Charles, Far West Stake, M.
 Metcalf, J. W., Superannuated.
 Minton, H. V., Holden Stake, M.
 Muceus, Peter, Referred to First Presidency and Quorum of Twelve.
 Mussell, F. T., Northeastern Kansas District, L.
 Newton, Thomas, Kentucky and Tennessee District, L.
 Okerlind, O. W., Southern Saskatchewan District, M.
 Osler, William, Alberta District, L.
 Parsons, A. H., Referred to First Presidency.
 Patterson, William, Southern New England District, M.
 Paxton, J. W., Alberta, Canada, M.
 Peisker, E. A. H., Queensland and Northern New South Wales, M.
 Peterson, J. W., Northeastern Missouri District and Far West Stake, M.
 Phillips, A. B., traveling bishop.
 Pitt, F. G., Southeastern Mission, P.
 Price, Harry, British Isles Mission, M.
 Pycock, David, Eastern Michigan, L.
 Pycock, James, Chatham District, Ontario, M.
 Quick, Lee, Spring River District, M.
 Rich, C. H., Utah District, L.
 Richards, G. T., Far West Stake, M.
 Riley, J. T., Southern Missouri, M.
 Robertson, E. F., Southern Nebraska District, L.
 Robinson, A. V., New Zealand, M.
 Robley, G. W., New York and Philadelphia District, M.
 Ruch, V. D., Referred to First Presidency and Quorum of Twelve.
 Rushton, J. W., Saint Louis District, Saint Louis objective, L.
 Russell, R. C., superannuated.
 St. John, S. G., Owen Sound, M.
 Salyards, R. S., Holden Stake, M.
 Sandidge, J. L., Montana, M.
 Savage, H. W., Society Islands Mission, M.
 Shakespeare, W. E., Southern Nebraska District, M.
 Sheehy, John, Independence, Missouri, L.
 Sheppard, V. E., Spring River District, M.
 Shields, John, Ontario, P.
 Silvers, A. C., Northwestern Kansas District, M.
 Smith, C. J., Little Sioux and Gallands Grove Districts, M.
 Smith, Glaud, Southern California District, Los Angeles objective, L.
 Smith, H. O., Holden Stake and Saint Louis District, P.
 Smith, I. M., Superannuated.
 Smith, S. S., Arkansas and Louisiana, M.
 Smith, W. A., Northeastern Nebraska, M.
 Smolney, John, Germany and Poland, M.
 Sorden, D. B., Nauvoo District, Burlington obj., L.
 Stebel, Johann, Poland, M.
 Stead, J. D., superannuated.
 Stoff, A. E., New York and Philadelphia District, Philadelphia objective, L.
 Stone, A. E., Maine, P.
 Smallwood, G. C., Eastern Oklahoma District, M.
 Thomas, J. A., Lamoni Stake, L.
 Thorburn, G. W., Montana, M.
 Tordoff, W. D., Kansas City Stake, M.
 Twombly, Samuel, Northeastern Missouri District and Far West Stake, P.
 Ulrich, E. L., Southern Ohio District, M.
 Vanderwood, J. E., Central Texas District, M.
 Vaughn, W. J., Southern New South Wales District, M.
 Veenstra, Frank, Holland, M.
 Velt, H. I., Southern Australia, M.
 Weaver, R. D., Eastern Colorado, M.
 Wells, G. R., Lamoni Stake, M.
 Whalley, Peter, Southwestern Kansas District, Wichita obj., L.
 White, Ammon, Eastern Iowa, Kewanee and Nauvoo Districts, P.
 Whiting, Birch, Clinton District, L.
 Whiting, Ray, Minnesota District, Minneapolis obj., L.
 Wildermuth, L. O., Northern Wisconsin, M.
 Williams, D. J., Hawaiian Territory, Honolulu obj., M.
 Williams, T. S., Detroit District, Detroit obj., L.
 Wilson, Newman, Eastern Maine, M.
 Winegar, H. E., Southwestern Texas, M.
 Wixom, G. H., Arizona, M.
 Yager, J. H., Society Islands Mission, M.

Moved and seconded that we approve the list of appointments as read. Carried.

Minutes of the last session of the conference were read and approved.

Moved that we authorize the Presidency to express our thanks and appreciation to all who have contributed to the comfort and the convenience of the conference.

A motion was made that we do now adjourn according to previous specifications as to time and

place of the convening of the next General Conference.

The motion prevailed, and the President declared the conference adjourned. He then addressed the conference as follows:

In the first place, in spite of the fact that we are meeting in the basement of an unfinished building, I think I can say without any danger of successful contradiction that we have been more comfortably housed, been taken care of as a general conference better than at any previous general conference. Personally I am looking forward with the utmost confidence to meeting in the upper auditorium at our next conference. (Applause) This conference has been pleasing to me because it is stepping in the direction of having our conferences organized more nearly as I would like to see them, or if you like it better, and object to the word *organized*, working more nearly as I would like to see the conferences work. In other words, I hope to see the time come when our conference will be characteristically, helpfully educative, not forgetting the fact, of course, that we all come with the idea of being spiritually strengthened; and the splendid classwork that has been done this year, and the improved quality of the quorum work holds a very definite promise that we can realize something more nearly ideal in the future conferences than we have in the past.

Our conferences, in my opinion, should become more legislatively brief. Let me iterate that. I hope we will have less time given to legislation in the future than we have in the past, and I feel disposed to rather congratulate ourselves on this conference, because if you look back over your minutes, you will find, after all, we have not spent much time there in either discussing legislation or making it. We have spent a great deal of time in listening to reports, and that is right that we should, and in seeking information, and I hope that the future conferences will broaden their scope in carrying to the membership through the delegates and ex officios the information they should have in regard to the general activities of the church. And this, if it means anything, means that so far as the legislation of general conferences is concerned, it must become more departmental. That is to say, our legislation should be brought together, and I am only expressing the hope that the time will come that we will be so up to date that our work—I mean caught up with it—that we can enter into the opening session of conference, and assign to each department certain time during which legislation will be discussed, on what might be needed, for that particular department, and when we do we can listen to the reports from the heads of those departments. And I hope these reports will precede the legislation, so that every ex officio and delegate will be thoroughly informed as to what the proposed legislation is and what its bearings will be. I have quite distinctly sympathized with the delegates in the past, and some of the ex officios, who came upon the floor of the conference and were expected to pass on questions they knew nothing about until it was projected upon the floor of conference, and we should have some way of bringing this to the attention of the delegates and ex officios so they will have time to discuss it in their groups or meetings.

I therefore look forward to the time when our quorum work will be arranged even better than now and that we therefore will save very much of the time that has been wasted in the past, and that will give us much more time for instruction in regard to the various departments, departmental workers, and quorums themselves, and also enable us to round out and develop a much more definite work for the coming year.

If I were to attempt to characterize the spirit of this conference, I would say that it was distinctly the spirit of service, for I do not believe there is an individual who has attended the class work, the quorum meetings, and the spe-

cial general conference and prayer meetings but what has felt a distinct impetus in their desire to spend and be spent in the service of their fellow men, and particularly the church; and I would by all means leave this message with you, as we close our conference, Let us go from this conference, each ex officio and delegate, department worker, determining that he will carry back to the Saints at home, and to the citizenry and those who are looking to him for service, the good things of conference, and forget the unpleasantness that might have occurred. And while we are carrying back the good things, we will find ourselves lifted up as we are lifting the Saints on to a higher plane of good feeling. And good feeling is essential for progress. May the Lord bless us as ex officios and delegates, and make us strongly determined to carry the good things home and forget the others which we have received at this conference, is my earnest prayer.

The entire conference joined in singing, "God be with you till we meet again," and the dismissal prayer of the conference was offered by President Elbert A. Smith. He said:

We are grateful to thee, our heavenly Father, for the peace and benediction of thy Holy Spirit that has been with us. We thank thee for the increase of fellowship and brotherly love, and though we may have differed in sentiment and opinion we go from the conference more united than before, and we pray that the spirit of service may be in our hearts during the year.

We would remember before thee those who labor as missionaries, some of them in foreign fields, some of them in the home field. Wilt thou bless them in their labors, bless their families in the hours of loneliness and separation, that there may be rendered this year by those who go out to preach the gospel a service of light and power greater than hitherto.

Be with those who shall guide as pastors, that they may gather up those who have been brought into the fold by the missionary arm of the church, and lead them forward, and feed them, educate them, and develop them in the character of Christ. Be with the members in the departments of the church, those who work together with the ministry, in the affairs of business, and labor, in the raising of the funds or finances that shall carry thy work forward.

We are grateful that we have been privileged to meet in such a large assembly, and pray that when we meet again it may be with an increase of numbers and under even better conditions. Help us to carry forward we pray; clear away from before our path the obstacles that would turn us aside. As we have already been led to pray, may the church not decrease our burdens, but give us an increase of strength to bear them.

If there are any in the assembly who for any reason feel depressed, or hurt, in any way, wilt thou pour into their hearts the balm of healing, that no one shall go from here at all in sadness, and wilt thou lead them forward so if they do not see the wisdom of thy providences now, they may become comforted with this knowledge; and those who rejoice may they direct and guide their rejoicing in the channels of service.

We have been stirred to the depths of our hearts at times, and realize that this emotion would not help us unless it shall find expression in deeds, and may these deeds be in harmony with thy will, and for the upbuilding of thy cause.

We are human, prone to err; wilt thou help us to do the greatest possible amount of good, and the least amount of injury to thy work. Guide and direct us, and be with us through this interconference period, and when we shall meet again, may thy sweet Spirit again attend us. In Jesus' name. Amen.

WOMEN'S LAST MEETING

On Friday the matter of a memorial for our beloved Ruth Lyman Smith was brought up at the morning meeting of the Department of Women in the Auditorium. After much discussion it was voted that the chair appoint a committee to consider all suggestions offered and report to the body Saturday morning.

After song, and prayer by Sister Mollie Whalley, Wichita, Kansas, on the appointed morning, the report of the committee was read. It follows:

To the Women of the Church; Dear Sisters: As an appreciation of the work of our late Sister Ruth Lyman Smith in her untiring interest in home building, child welfare, and parentcraft, we earnestly recommend that this department sponsor the development of a continuously modern library on these subjects so dear to her heart, to be known as The Ruth Lyman Smith Memorial Library, located in our center place, the city of Zion.

Respectfully submitted,
 IDA ETZENHOUSER, *Chairman.*
 MOLLIE DAVIS.
 MRS. R. E. NEWKIRK.
 MRS. FRED KOEHLER.
 BLANCHE EDWARDS.

The motion that this recommendation be accepted carried unanimously.

A unique part of this morning's service was a responsive reading prepared by Miss Edwards. Copies were passed out that each woman might take a tangible part of this lesson home with her.

In her talk Miss Edwards used the subject, "The unknown woman." If there were any who wondered a bit what could be said on such a topic, they were enlightened and received a heart full of encouragement. She began, "I want to pay a tribute to the unknown woman, just as the nations give honor to the unknown soldier. And I can best do that by telling you some stories. It is for you to decide who is the worthy mother, the missionary, the social service woman."

Sister Blanche is an adept in story-telling, and we could not reproduce those she told at this hour in this brief digest. It is sufficient to say that so real and vivid were the stories that there was no question as to every individual's getting the lesson. More than that, in the story of the missionary mother (although words did not say), everyone of us could identify that magnificent mother. We appreciate the lad who was called into the service, and not alone the son but also the daughter, who was not mentioned in the story, and we of America rise up and call the dear mother, and father, too, blessed.

Before the song for marching to the classes, Sister Mollie Davis stood before the assembly and called attention, "I make a motion that before this gathering of women is dismissed for the last time, we, the women of the church, express appreciation of and

confidence in Sister Blanche, and pledge determination to cooperate with her in all things." Instantly there was a second, and Sister H. A. Higgins, of Des Moines, took the chair. A standing vote was taken and carried unanimously.

At the close of this conference the women feel we understand each other better, and assuredly we have a greater grasp of the church program. We are going to our homes with renewed courage and greater zeal to begin putting into practice lessons we have learned.

It is the earnest hope of every woman that next conference more teachers and more time may be ours.

NEW RADIO COMMISSION BUSY

All the members of the new Federal Radio Commission are now in Washington at active work on the many problems confronting them. The commission has made public several orders and regulations.

The first general order extended the force of amateur and ship licenses until further orders of the commission. The second general order provided for public hearings. These were held at Washington March 29 to April 1, inclusive. K L D S was represented.

On March 21 a press release advised that the Commission would not favorably consider application for frequencies other than those covered by even tens in terms of kilocycles (the frequency of K L D S is 680 kilocycles). On the 24th, an official memorandum contains the information that in view of the existing radio situation between the United States and Canada, the following channels, reserved for Canadian broadcasters, would not be assigned to United States stations:

Wave Length	Kilocycles
291.1	1030
312.3	960
329.5	910
356.9	840
410.7	730
434.5	690

It is interesting to note in the above connection that K L D S operates on a frequency of 680 kilocycles, the wave length adjacent to 690 kilocycles, 434.5 meters. Several United States "pirate" stations have been operating on 690 kilocycles, making it very difficult for listeners in certain sections of the country to satisfactorily hear K L D S. The interference on the higher adjacent frequency will thus be eliminated for United States listeners.

On March 29, the commission extended until further order, all coastal, point to point, technical and training school and experimental radio station license.

The fourth general order of the Commission fixed the band of frequencies for broadcasting stations between 550 and 1,500 kilocycles (545.1 to 199.9 meters); the band between 1,500 and 2,000 kilocycles (199.9 to 149.9 meters) being available, however, for experimental work in broadcasting and allied forms of radio service. A fifth order was issued the same date (April 5) restraining broadcasting stations from operating after April 24 without having first secured from the Commission either temporary permit or station license. Licenses are not now available for stations on which construction was continued or completed after February 23, 1927.

A press release, April 8, advised that the Commission has notified stations that have been using Canadian frequencies and illegitimate adjacent frequencies their applications should be for frequencies above 1,360 kilocycles, in the waveband between 199.9 and 220.4 meters.

The commission has already begun to issue temporary permits to broadcasting stations. In order to operate after April 24, all stations must have been granted either licenses or temporary permits.

INTERESTING MENTION OF K L D S

Below we are giving our readers an item published in the April number of *Missouri Ruralist*, written by John Francis Case, and also a letter which this brought out, written by Arthur B. Church, in charge of K L D S activities.

The Radio in Church

Just why radio has not been brought into more general use in church work is difficult to explain. That it is playing a vital and important part in the work of organizations which have utilized it is an admitted fact. When K L D S, Latter Day Saint owned station at Independence, Missouri, was enjoined by W O S over taking additional time on a wave length which W O S directors contended had been merely lent, church officials stressed the fact that K L D S programs were of value not only to all communicants in America but in foreign countries. Since K F U O, Lutheran station at Saint Louis, has been broadcasting, thousands of letters have been received from Lutherans expressing appreciation. Moreover, it is reported that many "dead" congregations have been stirred to new life.

As it happens I was born and bred a Methodist. I am proud, not only of the spiritual work of the church but the far-sighted business policy and the remarkable ability for organization which has made this great denomination a power for temporal as well as spiritual good. Methodism has poured out its millions in world service. Never has it found a job too difficult to undertake. Why in the early days of radio broadcasting did not some leader vision the possibilities of a super-power station which would call all his people to prayer? Back of every Methodist pulpit in America could stand a receiving set, and at a given moment on Sunday night a united Methodism could stand and sing and then echo the responses as the word of God was read in the opening service. Isn't that an inspiring thought for all members of this particular church?

But what I have said of Methodism is as true of all other denominations. The air is cluttered with cheap broadcasting stations offering something to sell. Why not offer the wares of the church? Hundreds of sermons are being broadcast, but the preachers are competing with jazz orchestras on at the same time. With super-power stations, amicably dividing time, we would have something definite to look forward to. As it is, we never know when Reverend Jones is going to be chased off the air by "Sam and Henry" or the king of jazz.

John Francis Case,
Missouri Ruralist,
2206 Pine Street,
Independence, Missouri.

Dear Sir: I have just read "The Radio in Church" in the April issue of *Missouri Ruralist*. It is very interesting, but in at least one particular does not coincide with facts.

K L D S was not enjoined by W O S. W O S threatened to use all the time on the 440.9 meters wave length, and it was necessary for K L D S to petition the Federal Government to enjoin W O S not to carry out its threat. The U. S. Courts upheld this contention of K L D S and enjoined W O S from using any hours assigned K L D S in the official division of time agreement between the two stations.

You may also be interested in learning that our organization was broadcasting when the State Marketing Bureau first considered it. In fact, the bureau negotiated with the writer to broadcast its market reports.

As a Methodist, you will also be interested in learning that K L D S has broadcast many Methodist services and programs (without charge) and that K L D S is now the official station of Lincoln and Lee University, which will be on the air an hour each Thursday beginning May 12, this service also being gladly donated.

Yours very truly,

ARTHUR B. CHURCH.

GRAPHIC ARTS PROGRAM

Saturday evening, beginning at 7.30, a large crowd saw the picture program given by the Graphic Arts Bureau. But it was not all pictures, for they heard a great deal, too. The entertainment was long and interesting, with many features of particular appeal to those who work or play at photography.

Among the popular events of entertainment and instruction were the song slides, from which the people sang many old favorites. It's the best singing I've heard since the beginning of conference," declared Brother Miller, who was in charge. And that is saying a great deal, for there has been some excellent singing during this conference. There were also some jokes and witticisms flashed upon the screen, which evoked general laughter. A demonstration of the type of Sunday evening service at the Stone Church was given, with the assertion that this combined program has doubled, almost tripled, attendance at that branch.

President Frederick M. Smith was called to the platform and gave a short history of the Graphic Arts Bureau from its infancy, which was not so long ago. He introduced Brother Vance Eastwood, son of Bishop and Sister Will Eastwood, of Independence,

who has done much to extend the field of endeavor of this bureau. Brother Eastwood then spoke to the congregation, explaining the type, nature, and use of some dozen cameras on the rostrum, some on tripods, others on the table or floor. Last he modestly explained the mechanism and use of a small camera of his own invention. This baby machine weighs about three pounds, and because of its size is carried about quite conveniently, being especially designed to meet the need of the missionary who wishes to illustrate his sermons and lectures. It can also be used with facility in small branches, and is not nearly so expensive as the ordinary stereopticon lantern, and besides these it has a whole bookful of other advantages. Of course Vance did not take time to enumerate all these, but he will be glad to do so to those who are interested.

A playlet of two scenes was presented, showing the Graphic Arts Bureau at work. In this Brother Eastwood was supported by other workers in the bureau: Miss Violet McFarlane, William Clow, Arthur Clow, Albert Bly, and Harold Higgins.

Brother C. Ed. Miller and Vance Eastwood and the other workers in graphic arts are real enthusiasts. They have high hopes and ambitions for this line of endeavor as a big means of promulgating the gospel.

Several films of interest were shown, one a film history of the Auditorium, until the present time. There were film scenes of Independence and of the conference crowd. A beautiful, colored film, "Heritage of the red man," pleased the audience, and there was an interesting comic reel with a moral, "The foolish frog's farewell."

FOLLOWING AFAR OFF

(A sermon delivered by Bishop Albert Carmichael on Sunday morning, April 10, 1927, in the Auditorium.)

"And Peter followed"—you remember the text last evening, "And Peter followed afar off." I would like to present to this magnificent audience this morning some of the things I have seen since I have heard that wonderful plea. This splendid audience speaks in no uncertain tongue, objectively as well as subjectively, but we are trying to solve in a social way a great program for the benefit of the human race. We have come from every part of the compass, with the great love begotten in us for the world of humanity. We are here to work together to solve the great problems of earth right at our door. I wonder if we are following the Master afar off. No matter what success we have made in the past one hundred years, or in the past decade, or the past year, relatively speaking, we are following the Christ afar off, for we have been told it has never entered into the hearts of man the thing we are seeking for.

There is a long, long trail for this people to travel before we attain the heights the Master of men would have us reach, but that fact should not deter us from entering into the solution of the problem, starting our long journey on this trail with the courage of our convictions born of an intimate association with the God of Israel.

We will never be able to accomplish the great task that lies before us with faint hearts. We must have faith not only in God, and in Christ, and in the great plan of redemption, but we must have faith in our fellow men; and having this faith, we must join our forces together or we can never accomplish the task lying before us.

We are yet of the world. We have not yet separated from the world, as the Master of men would like us to do. That is a thing yet in the future. How long before we become separated as he would have us depends entirely on our will power. Being of the world, we naturally partake of the world. The spirit of the great world in which we live and move and have our being, more or less motivates us and molds our opinion; and just so long as we are scattered in the world, we can expect to be motivated more or less by the motivation or dynamic of the world. This is why the Master has told us with no uncertain tongue, Come out of her, O ye my people."

God has never asked us to do a thing but what was absolutely needful for us to do. As we sometimes tell our audience, as we talk to them, God nor Christ never came here and kidded us and jollied or joked with us about the paradise of eternal life; but with the solemnity of divinity, and with a great viewpoint that only the God of heaven can have, he laid out a certain plan or program which we must follow if we expect sometime and somewhere to stand before him; and one of the great things lying before this people is coming together and solving our social program which we call, with our peculiar phraseology, Zion.

In that word *Zion* is included all that economic writers of the world are discussing today—the brotherhood of man in all its phases, for until that great question is re-solved, the very quintessence of the gospel of Jesus Christ will not have been wrought out; for everything we have had so far, speaking comparatively, that has been brought to us in the shape of the first principles of the gospel of Jesus Christ, has been to prepare you for a greater work to do here in our gathered condition. Just so long, then, as we are in the world we are going to partake of the world, and if the Latter Day Saint has caught the real vision of the great message of the Son of Man, his whole heart will throb with the thought that sometime, somewhere, please God, we are going to be gathered together as one great family in Christ Jesus. That is the ultimate aim of the Latter Day Saint.

I said a moment ago, so long as we are of the world we partake of the world. Today, all over the world, the great question has been discussed from all the pulpits and rostrums, and by all the periodicals; editorials are talking about the great question of modernists and fundamentalists of the world. We are not immune to that. Like the rest of our religious conferees in the world, we, too, are having our battle in our church, and we will continue to have it until it has been re-solved and re-solved rightly. Today we have men who lean toward fundamentalism; men who are inclined to be modernists; but I warn you, Saints, and fellow brothers and sisters, that you are going to find the safety of this principle in the golden mean. There must of necessity be a kind of fundamentalism in our church. On the opposite there must of necessity be a certain amount of progression. That is not incompatible, but should go together, working hand in hand, until every problem has been properly solved. This church has stood for certain fundamental things.

What would you think of an earthly parent, father or mother, who would bring a child into this world and then tell that little child—not even tell it, because it couldn't understand, but would say as soon as that child is born into the world, We will not teach that child any fundamental truths. We will let it learn by its individual experience. If it puts its hand in the fire, let it be burned. It will know better next time. If the tot, with its little wavering feet, falls in the ditch, let it fall in and drown; it will learn better next time. That's not justice and mercy and wisdom. Every father and mother is fundamentally responsible to God and to all the morality of the world, to teach certain fundamental truths to their offspring, which they have learned by their combined experience to be absolutely necessary for the salva-

tion, for the progressive life of that offspring. If this be true so far as an earthly parent is concerned, it must be tenfold, a hundredfold more true regarding the eternal God, who is the synonym or very essence of justice, mercy, and wisdom.

And so this morning, without any feeling or devoid of controversy this morning, we, too, feel he has infinite wisdom, mercy, and justice, and that he has given to us, his children, certain fundamental truths that he knew, on which we could build through time and eternity, and sometime, somewhere, go into his presence. Having this great responsibility as a God, he sent his Son, his prophet, his apostles, his inspired men and women to reveal his will to us, on which we could build through eternity; and as Latter Day Saints we must continue to be, to a certain degree, fundamentalists.

God has revealed to this church certain fundamental principles on which we can build, but at the same time he expects us to learn by action, experience, by the trial method and by direct revelation; but in this great field of operation of the gathering, we are going to make our mistakes. We will oftentimes balance our ledger and will find error here and there which will have to be eliminated.

If God would speak to us and tell us every minute detail of what we should do, we would be automatons. We might just as well have a crank in our heads and be compelled to turn it when desired. But we are the offspring of God. Within each one of us is a spirit that must grow like its God, and that infinite spirit grows in a field of action, of expression; if a courageous spirit, it may grow like unto its father, God.

We need not expect, then, in the solution of the problem that lies before us, that we are not going to make mistakes. None of us are inviolable, none short of the Master of men, Jesus the Christ; and being violable, we are going to make our mistakes. But let us remember we are standing on the Rock of Ages. We have had revealed to us great fundamental principles, on which we can continue to build.

There are three things that always must be known, that a great man may make, or a group of men, may make progression in that which they wish to attain. In the first place, a group of people like this, who expect to solve the great problems, must know where they are. Second, they must have a clear-cut definite instruction of what to do; and third, where they are going. Let me repeat it. First, we must know where we are. Second, we must know definitely the thing we wish to attain. And then third, we must have a clear-cut, definite idea of how we are going to attain it. These three things have been revealed to this church fundamentally, and there is no excuse for our failing, either individually or collectively, to make a success. If we do, the fault will not be God's, for he has revealed himself on this. The fault will be with latter-day Israel.

"And Peter followed afar off." I wonder if latter-day Israel is still hesitatingly following afar off. Have we caught the glimpse of the great things that God has for us? that he has in store for us? and having caught a glimpse of that vision, are we ready to rise to the manhood that God has endowed us with to bring this to pass? Years ago, when I was a young man, studying intensely these problems, while living in the hills of the State of California, I used to read there, as I read now, in so many of our journals, in so many of our books, scientific books, that the Bible as revealed to us was not scientific. As a young man I did not believe it, and as the years come and go, I am still more impressed with the fact, for fact I am satisfied it is, that the Bible, the revealed word of God, wherever you find it, is the most scientific thing in the universe, and the only real science in the universe. Its science is a collection and collation of facts. I want you to get that. Facts are true, and so our conferees in the school of learning go out into the fields of biology, chemistry; and observing the secrets of Mother Nature, they wrest from her certain truths, certain fragmentary truths, certain parts of the one great truth that sometime, somewhere is going to make man free, for no fragmentary truth will ever make us free as God intends we should be, but the Master of men said, *The truth shall make you free.* So these men go out in their

field of research and bring to us their contribution for the sins of humanity, certain fragmentary parts of the eternal truth, and laying this down on the round table, leave it for the students of economics and sociology to properly get them together and make them one harmonious whole. And that, ladies and gentlemen, is the big job of this church today. And let me tell you, without any reservation at all, that process of making these thousands and thousands of fragmentary parts of the truth harmonious can never be accomplished short of men and women who believe in divine revelation, and that's why today the speaker feels that if there ever was a time for the need of a revelation of what the world should be, it is now!

Never before in the history of the world were men going out with unbiased minds, scientific men, who love truth, who wish to find facts and facts only—and they are finding these facts. They are taking them out from the rocks and stars, from the atoms, from every quarter of the earth, and are bringing these contributions back to the great social body, and asking that body to use them for the amelioration of the human race; and the result is a great hodge podge. The more fragments of truth they have, the more confusion; and therefore; if there was ever a time in the world when God should speak, when God should have men and women inspired, whom he could reveal his will through, it is now.

I said a moment ago, as a young man I never did believe the statement that the revealed words of God to us were not scientific, for if science is but a collection, and a smattering of truth, surely the infinite God knew how to collect truth. When I was a young man, the field of the research of science was in what we call material things—things you could feel, touch, taste, handle; and they never attempted, so far as I can remember, thirty or forty years ago, to enter into the immaterial or spiritual realm. But today scientific men go far afield to what they did thirty years ago, and today science is beginning to inquire into the immaterial, the spiritual, the occult, because they realize there is a great field for research anywhere, facts and truths in the immaterial realm as well as the material field, and they are trying to find out the truths of the unseen. And no Latter Day Saint who has had the conception of the great latter-day work should for one moment be afraid of science; for, let me tell you, as I said before, the revealed word of God is the most scientific thing the world has ever had.

When I was a young man, I thought, and still think, that God, and Christ who brought the message of the Father, were so scientific and so deeply and profoundly scientific that the great thinking world had not yet caught the height, the width, and depth of the statements of the Son of Man. I still think so. The more I study the revelations of God in former or latter days, the more I am confirmed in the great thought that the Christ, the Master of men, was the most scientific teacher, the greatest educator that ever walked the face of the earth; and sometime, somewhere, when our minds are expanded, when we can see as we are seen and know as we are known, we will reverently bow our heads to the Christ and acknowledge our limitations to him, and that we have not yet understood him.

Let me illustrate what I mean. You have all read, no doubt, a book called, *A Man Nobody Knows*, by Bruce Barton. He is a man with an analytical mind, seeking truth; seeking facts. He wishes us to know what the fundamental principles are of being a great salesman. Catching the vision as the world is catching it, he turns to the great Teacher of teachers, the Son of God, to see if he can not find out the fundamental principles of a successful salesman, and he finds it. "He who would be the greatest among you, let him be the servant of all," and says Bruce Barton today, Every great modern business invention is built on the fundamental principle of service. The great fortunes that run not only into hundreds of millions, but billions of dollars, have been built up not only on the fact of man being brainy, or the amount of money invested, but on the great fact of service. General Motors, that has millions, advertize around one great central thought—*Service*—and Bruce Barton draws the con-

clusion that Christ laid down a great fundamental scientific truth when he said he that would be the greatest, let him be the servant of all; and the man who expects to make a success in business today must have for his slogan—not only have it in theory, but real, practical thought of selling—*service*. You look at the General Motors Company—and I am not trying to advertise them this morning—they have in their budget set apart \$7,500,000 for advertising alone; and you watch their advertising in all the great periodicals in our country, and you will see it centers around that one great thought, *Service*, for they know they couldn't sell one machine if it did not give service.

It has taken us a long while to find out that the Master of men two thousand years ago, laid down a fundamental principle on which all successful enterprises, no matter how big or little, must be built.

Let me call your attention to another great fundamental principle which the Master of men laid down, so fundamentally fundamental that I have not caught it, and I doubt if many of us will for years to come. I believe you will agree with me that when the great conference was held before the fall of man, and the hosts of heaven were to determine just what thy must do, or what must be done, that man might be brought back to God—I believe you will agree with me this morning, folks, that whatever God said should be done, whatever he told his Son to say to us, was motivated by love and not by hate. For whatever God gave to our ancestors after the fall, was given because God loved the world and not because he hated the world. Whatever God gave to our forefathers, it was the very best thing God could give to us to bring us back into his presence. So when man fell, one of the first great edicts was, "You shall earn your bread by the sweat of your face." I may not quote that exactly, but you have the thought. Here's a great economic truth which, if understood correctly, will lead us out of the wilderness in which the world today has plunged.

If you take up any modern books on sociology or economics today, you will find they are unanimously agreed on the fact that every man and every woman has a right to his and her needs and just wants. I want you to follow that. Let us discuss this thing very carefully. There can be no quarrel over the fact that every man and every woman has a right to his needs and just wants; but they continue the quarrel if we begin to discuss the surplus. And it is the distribution of the surplus, or that which a man has above his needs and just wants, that is causing all the differences, all the contentions and strife in the social world today.

I want you to get the significance of that statement and see if the revealments of God do not solve that problem, and do not make provision for its solution. Go back to the statement God made to our ancestors, that *man*, generically *man*, every man, every woman, Carmichael, his boy, his boy's boy, his great-grandchild, every man, every woman, must earn his bread by the sweat of his face. God gave that to us because he loved us; and knowing if we complied with that law, not only the letter but the spirit, we would solve the problems that are before us. For if every man should earn his bread by the sweat of his brow, it means I will never pass on to my son some of my surplus wealth and say to my boy, Your old dad had to earn his bread by the sweat of his face, as he is doing now, but I am going to put you where you won't have to earn your bread by the sweat of your brow. I am going to bequeath you some of my wealth, so you can take life easier. I am fighting God, and just as surely as I do that, to my boy, I am placing myself in opposition to the divine edict of God, and have put my boy in a dangerous position. God knew best what would make a man of him and of me.

The world today is made up of men and women who have fought their own way up; have earned their bread by the sweat of their faces. The great aims of humanity—I am not making a plea now for dire poverty—God forbid—but I am saying there is just as much danger in the other extreme. And if I follow that divine command, I will see to it that my boy shall earn his bread by the sweat of his brow, knowing that God in his loving-kindness gave that to my boy because it

was the best thing he could give to him. I will see to it that my grandchild has not a surplus of wealth handed back to him. Can't you see, then, that in this one brief sentence the infinite God laid down a great fundamental truth that solves the problem of all wealth, inheritance, unearned increment—call it what you will. And this one great truth God gave as only an infinite God could give, in one brief sentence the solution of the great problems of the age—only a *God* could do that.

Then you tell me that all the revealments of God are not scientific. Yet in one brief sentence we find the infinite God could compass the range of this fundamental, elemental truth, giving us our command, our task. He said again, *Subdue it*, when speaking of the earth. As I tell the Saints, we will never redeem Zion until we subdue the earth, for God gave that command because it was needed.

Man shall not live by bread alone but by every word that proceedeth from the mouth of God, is another. What did he mean by subduing the earth? Why, wrench her secrets from her—harness her power, making potential energy out of it. And as I look at this question, that is just what we must do in Zion. We must have more leisure time to prepare our minds, to study, ponder, to meditate; for meditation is far different from thinking. In thinking, you array fact against fact. There's a mental battle going on within your mind. Your mind's alert, quickened, awake, and the great battle of facts is going on; but after the battle, when evening comes, and you sit down to meditate, then and only then can come the brightness and functioning of the Spirit of God, as we desire it so much, and that is why the Psalmist said, In thy law will I meditate day and night.

We will never build Zion, as I love to tell the Saints, by turning the hands of the clock back, for we will never go back to the days of the ox team or the kerosene lamp. Zion must reflect the glory of God, which is intelligence; and every hidden power of nature, which is but God's power, is for us to discover and use for our service, that we may have more time. We were told by Professor Martin, a great professor of economics, just a few months ago, that the American people have invented machinery until today we have, comparatively speaking, nine slaves to a man. Not in the form of human slavery, but in the form of mechanical slavery—machinery hitched up to the people, or the people hitched up to the machinery, whichever way you want it, and this utilized for the amelioration of the human race. We must continue to have these nine slaves, and more. For what result? That we may have leisure time that we can study, ponder, think, become believers of the word. And that is why the American people today stand shoulders above the rest of the world, because they have harnessed machinery. No people in the world today have the mechanical slaves that the American people have. That is why we rule in learning and have so much time. That is why the hastening time has come; and so, standing as a great nation with hours and hours and hours in which, utilizing, we can prepare our minds by literature; or we can, by prostituting this opportunity, go down in the mire of iniquity or licentiousness, and down to the depths of hell.

The hastening time is here, and it is for us as the chosen people of God to determine in our minds whether we are going to utilize the time properly or not. *Subdue it* year by year. The world caught the vision that he gave in that brief sentence, *Subdue it*. He knew that sometime, somewhere, in the solution of the Zion's problems we must have more leisure time, as leaders among men, to prepare our minds as a great people who must teach the world, and that not subjectively but objectively—we must have more time. And thank God he has inspired men of the world, honorable men, to use the power and the talent, that we may search out the secrets of nature and help us to subdue it.

Do you mean to say to me, then, that the statements of God and Christ are not scientific, if science is a collection and collation of facts? What are we going to do about it? Would it be right for me to follow afar off? I beg of you, modern Israel, in the name of the Master of men, to get down close at

his feet! Seek his intelligence. If you know what the Spirit of God is, you will know this today, that you might not only know God, but that you might see and understand Mother Nature and all her mysteries, and the call comes that you may know without any doubt that the power of God is upon you, for that to me is the greatest demonstration of the Spirit of God. That is our heritage. That is what God expects us to do.

We can not perform the tasks except we have caught the vision of the Christ and have been born not only of water but of the Spirit. And so I beg of you this morning that you will give place to the Master of men, receive his Spirit that he is longing to give you.

May this be our lot, and may the Spirit of God be with us, as we solve the great problems that lie before us, is my prayer.

Courage, men of God! Courage! The battle is ours! All we need is to face Zionward; be courageous, be humble, be careful; hold no enmity against any man. If any feeling comes to you, let it be the feeling of sorrow. With good will towards all men, the God of Israel will be with us, and we can not fail. May God bless you to this end.

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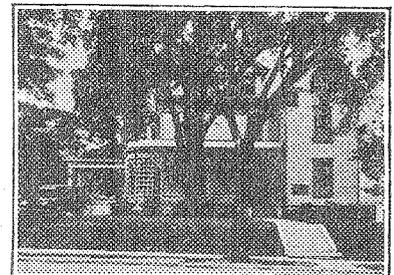
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